

A GRAMMAR  
OF THE  
CLASSICAL ARABIC LANGUAGE,  
TRANSLATED AND COMPILED FROM THE WORKS  
OF THE  
MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

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UNDER THE AUTHORITY OF THE GOVERNMENT, N.-W. PROVINCES.

IN AN INTRODUCTION AND FOUR PARTS.

Part II.-The Verb : and Part III.-The Participle.

<b>Book 5</b>
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ALLAHABAD:

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## N O T I C E.

THE Introduction and Part I. (of which more than 600 pages are now in print) will be published shortly. Part IV. with the Indices will follow. The work will make two stout volumes, the 1st containing the Introduction and Part I., and the 2nd containing Parts II., III., and IV.

23rd October, 1880.

M. S. HOWELL.

P. 108, l. 3. For "*Verily he prospereth*" read "*(Assuredly) he doth prosper* [575, 600]."

P. 112, l. 1. <sup>ك</sup>ك with Kasr of the <sup>ر</sup>ر (DM), like <sup>ك</sup>كف (Jsh).

P. 115, l. 8. In VIII. 45. [529] the two *prons.* are the *objs.* of <sup>أرى</sup>أرى, and <sup>كُنْ</sup>كُنْ is a *d. s.* to the 2nd, not a 3rd *obj.*, as appears from the K and B on VIII. 46.

P. 116, l. 2. In this text, as in the reading <sup>لَأَقْسِمُ</sup>لَأَقْسِمُ LXXV. 1. *Assuredly (I) I swear* [566], i. e. <sup>لَأَنَا أَقْسِمُ</sup>لَأَنَا أَقْسِمُ, Z and B consider the <sup>ل</sup>ل to be the <sup>ل</sup>ل of inception, not the <sup>ل</sup>ل of the oath, because they hold that the <sup>ل</sup>ل of the oath is not prefixed to the *aor.* except with the *corrob.* <sup>ن</sup>ن; and then they supply an *inch.*, because they hold that the <sup>ل</sup>ل of inception is

### Corrections.

Contents, p. xxiii., l. 15. Read "inelegant."

Text, p. 573, l. 13. Read <sup>صاحبه</sup> ~~والله~~.

" p. 574, l. 10. Read <sup>ص</sup> ~~حقا~~.

" p. 585, l. 6. Read "slighted."

For other corrections see the Notes.

another, of Arkam Ibn 'Ilbā {Ibn 'Auf (ID)} alYashkuri (Jsh), a heathen (ID)."

P. 435, l. 1. Lane (p. 106, col. 1) has "thou comest" wrongly.

P. 436, l. 1. By 'Amr Ibn (SR) AlHārith Ibn Muḍarr alJurhumī (SR, MDh, IJr), lamenting the expulsion of Jurhum from Makka (SR).

P. 440, l. 1. After "poet" insert "[Mutammim Ibn Nuwaira (Alb)]."

P. 441, l. 11. Because *expectation* [535] belongs only to what will be originated and generated, not to what has ended and ceased (ID).

P. 442, l. 13. Lane (p. 2124, col. 1) strangely supposes the *subj.* to be in the *pred.* instead of the *correl.* printing <sup>سأع</sup> ~~أبلغ~~ instead of <sup>سأع</sup> ~~أبلغ~~.

## Abbreviations of References.

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The names of the books used as materials for the present work are distinguished by an asterisk.

Abbreviations with brackets, as "(IH)," denote the book; and without brackets, as "IH," denote the book or author, according to the context.

The personal proper names ordinarily used are printed in SMALL CAPITALS, and the transliterated Arabic names of books in *Italics*.

Variations in spelling, as AlAstarābādhi (MI, p. 58) or AlIstirābādhi (Nw, p. 682, LL, p. 12) for AlAstarābādī, and AtT'ibrizī (MI, p. 197, Dh, p. 68, LL, p. 51) for AtTabrizī, are commonly omitted.

B. means born, c. composed, d. died; and figures represent the year of the Muḥammadan era.

For further details about the persons and books here mentioned see the Index of Proper Names, and, in the case of Readers, the note upon p. 562, l. 19.

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\*A. The Commentary of Nūr adDīn 'Alī Ibn Muḥammad alUṣn-mūnī (d. about 900) upon the IM, cited from extracts printed by De Sacy in the Notes to his *Anthologie Grammaticale*.

\*AA. The Commentary of Jamāl adDīn Muḥammad Ibn 'Abd Al-Ghanī alARDABĪLĪ upon the Z, cited from an extract printed by De Sacy in his *Anthologie Grammaticale*.

\*AAK. The Commentary of the Shaikh Nūr adDīn Abu-l-Ḥasan 'Alī Ibn Sulṭān Muḥammad, known as ALḲĀRĪ, alMakkī alHārawī (d. 1010 or 1016), upon the *Ḥirz al-Amānī*, lithographed at Peshawar with the KM and a Persian Commentary.

AAsh. ABŪ 'AMR Ishāq Ibn Mirār ashSHALBĀNĪ, the Grammarian and Lexicologist (d. 206 or 213).

\*AAz. The Glosses (c. 729) of 'ABD AL'AZĪZ Ibn Abi-l-Ghanā'im al-Kāshī upon the evidentiary verses of the M, cited from a MS.

AB. ABU-LBAQĀ' 'Abd Allāh Ibn Abi 'Abd Allāh alḤusain al'Ukbarī alBaghdādī, the Grammarian (b. 538, d. 616).



\*ABk. The *Dīwān* of AnNābigha adhDhubyānī with the Commentary of the Wazīr Abū BAKR 'Āsim Ibn Ayyūb alBaṭalyausī, the Grammarian (*d.* 194), printed in the FDw.

\*AF. The Ancient History extracted from the MAB by 'Imād adDīn ABU-LFIDĀ Ismā'il Ibn 'Alī alAyyūbī (*d.* 732), edited by Fleischer.

\*AGh. The *Asad alGhāba fī ma'rifat asṢaḥāba* by IATH, printed in Egypt.

AH. Athīr-ad-Dīn Abū ḤAYYĀN Muḥammad Ibn Yūsuf alGharnāṭī alAndalusī, the Grammarian (*b.* 654, *d.* 745).

\*Ahl. The *Dīwāns* of the 6 Ancient Arabic Poets, AnNābigha adhDhubyānī, 'Antara, Ṭarafa, Zuhair, 'Alkama, and Imra alKais, edited by Ahlwardt.

AHm. Abū ḤATīm Sahl Ibn Muḥammad asSijistānī, the Grammarian and Lexicologist (*d.* 248 or 250).

AK. ABU-LKĀSīm ALFADL Ibn Muḥammad alBaṣrī, the Grammarian (*d.* 444).

Akh. One of 3 Grammarians distinguished in the Index of Proper Names, *vid.*

(1) Abu-lKhattāb 'Abd AlḤamīd Ibn 'Abd AlMajīd, a freedman of the people of Hajar, known as ALAKHFASH alAkbar (*d.* 177);

(2) Abu-lḤasan Sa'id Ibn Mas'ada alMujāshi'i by enfranchisement, alBalkhī, known as ALAKHFASH alAusaf, one of the GG of AlBaṣra (*d.* 211 or 215 or 221).

(3) Abu-lḤasan 'Alī Ibn Sulaimān alBaghdādī, known as ALAKHFASH alAsghar (*d.* 315 or 316).

\*Also the Notes of the 3rd Akh upon the Mb, edited by Wright.

Am. The Shaikh Abu-lḤajjāj Yūsuf Ibn Sulaimān ashShantamari, known as ALĀ'LAM, the Grammarian (*b.* 410, *d.* 476).

As. Abū Sa'id 'Abd AlMalik Ibn Qurnib, known as ALĀṢMA'ī, al-Bāhili alBaṣrī, the Lexicologist and Grammarian (*b.* 123, *d.* 210 or 214 or 215 or 216 or 217).

ASh. Shihāb adDīn Abu-lKāsim 'Abd ArRaḥmān Ibn Ismā'il, known as Abū SHĀMA, alMuḥaddasī adDimashqī, the Reader and Grammarian (*b.* 599, *d.* 665).

AU. ABÙ 'UBAIDA Ma'mar Ibn AlMuthannà atTaimi, of the Taim of ẖuraish, their freedman, alBaṣrī, the Lexicologist and Grammarian (b. 108 or 109 or 110 or 111 or 114, d. 207 or 209 or 210 or 211 or 213).

AW. 'ABD ALWĀRITH.

AZ. ABÙ ZAID Sa'īd Ibn Aus alAnṣārī alBaṣrī, the Grammarian and Lexicologist (d. 214 or 215 or 216).

Az. ABÙ Maṣṣūr Muḥammad Ibn Aḥmad ALAZHARĪ alHarawī, the Lexicologist (b. 282, d. 370 or 371).

\*B. The Commentary of the Kāḍī Nāṣir adDīn ABÙ Sa'īd 'Abd Allāh Ibn 'Umar ALBAṬṬĀWĪ ashShāfi'ī (d. 685 or 692) upon the ẖur'ān, edited by Fleischer.

BB. Baṣrī Grammarians.

BD. BADR ADDIN ABÙ 'Abd Allāh Muḥammad (d. 686), son of IM.

Bdd. Baghdādī Grammarians.

\*Bk. The *Mu'jam ma-sta'jam* by ABÙ 'Ubaid 'Abd Allāh Ibn 'Abd Al'Azīz ALBAKKRĪ alAndalusī, the Wazīr (d. 487), edited by Wüstenfeld.

\*BS. The Commentary (c. 756) of IHsh upon the poem of Ka'b Ibn Zuhair commencing بِأَنْتَ سَعْدُ الْخِ، edited by Guidi.

Bz. Abu-lḤasan Aḥmad Ibn Muḥammad Ibn 'Abd Allāh Ibn AlḲāsim Ibn Nāfi' Ibn Abi Bazza alMakkī, known as ALBAZZĪ (d. 250 or 270), the Reporter of Ibn Kathīr one of the Seven Readers.

\*C. The Commentary of BD upon the IM, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale and collated with the MS of the Asiatic Society of Bengal.

\*CD. The Commentary of Shibāb adDīn Aḥmad ALKHAFAJĪ alMiṣrī (d. 1069) upon the D, cited from extracts given in the Notes to the latter work.

\*D. The *Durra alGhawwāṣ* by H, edited by Thorbecke.

\*DH. The *Dīwān* of the Hudhālīs with the Commentary of ABÙ Sa'īd AlḤasan Ibn AlḤusain asSUKKAZĪ (d. 275), transmitted from him by Rm upon the authority of ABÙ Bakr Aḥmad Ibn Muḥammad ḤALALWĀNĪ, edited by Kosegarten.

\*Dh. The *Mushtabih fi Asmā ar-Rijāl* by Shams adDīn Abū 'Abd Allāh Muḥammad Ibn Aḥmad adhDHAḤABĪ (b. 673, d. 748), edited by De Jong.

\*DM. The Gloss (c. 1233) of the Shaikh Muṣṭafā Muḥammad 'Urfa adDASŪḲĪ upon the ML.

\*Dm. The Commentary of the Shaikh Badr adDīn, or Shams ad Dīn, Muḥammad Ibn Abi Bakr alMakhzūmī adDAMĀMĪNĪ, the Philologist (d. 828), upon the ML, cited from extracts quoted in the DM.

\*Dw. The *Dīwān* of Imra alḲais, edited by De Slane; of AlFarazdaq, edited by Boucher; of AnNābigha adhDhubyānī, edited by Derenbourg.

\*EM. The Exposition of the *Mu'allakāt* edited by Arnold.

F. ABŪ 'ALĪ AlḤasan Ibn Aḥmad Ibn 'Abd AlGhaṣṣār ALFĀRISĪ, also called ALFASAWĪ, the Grammarian (b. 288, d. 376 or 377).

\*FA. The *Fawā'id al'Kalā'id fi Mukhtaṣar Sharḥ ashShawāhid* by Badr adDīn Abū Muḥammad Maḥmūd Ibn Aḥmad asSarūjī AL'AINĪ (d. 855), cited from a MS.

\*FDw. The Five *Dīwāns*, printed in Egypt, comprising the *Dīwān* of AnNābigha adhDhubyānī with the Commentary of ABK; the *Dīwān* of 'Urwa Ibn AlWard al'Absī with the Commentary of ISK; the *Dīwān* of Ḥātim of Ṭayyi, transmitted by ABU-LMUNDHIR Hishām Ibn Abi-nNaṣr Muḥammad alKalbī alKūfī, the Genealogist, known as IBN ALKALBĪ (d. 204 or 206); the *Dīwān* of AlḲama; and the *Dīwān* of AlFarazdaq.

Fr. Abū Zakariyā Yahyā Ibn Ziyād alAslamī, known as ALFARRĀ adDailamī, alKūfī, the freedman of the Banū Asad or Banū Minḳar, the Lexicologist and Grammarian (b. 144, d. 207).

GG. Grammarians.

\*H. The *Makāmāt* of Abū Muḥammad AlḲasim Ibn 'Alī ALḤARĪRĪ alBaṣrī alḤarāmī (b. 446, d. 515 or 516) with a selected Commentary edited by De Sacy.

\*HKb. The Bibliographical Lexicon of Muṣṭafā Ibn 'Abd Allāh, known as ḤĀJJĪ KHALĪFA (d. 1068), edited by Flügel.

\*HM. The *Mulḥat al'I'rāb* by H with a Commentary by the Author, cited from an extract printed by De Sacy in his *Anthologie Grammaticale*.

Hr. Abū 'Ubaid Aḥmad Ibn Muḥammad al'Abdī alḤarawī alFāshānī, the Philologist (*d.* 401).

Hsh. Abū 'Abd Allāh Ḥisūlām Ibn Mu'āwiya alKūfī, the Grammarian (*d.* 209).

\*I. The *Irāb 'an Kawā'id al'Irāb* by IHsh, edited by De Sacy in his *Anthologie Grammaticale*.

\*IA. The Commentary of Bahá adDīn Abū Muḥammad 'Abd Allāh Ibn 'Abd ArRaḥmān alMiṣrī alHāshimī al'Aḳīlī, known as IBN 'AḳIL (*d.* 769), upon the IM, edited by Dieterici.

IAI. ABŪ 'AMR IBN AL'ALÁ Ibn 'Ammār atTamīmī alMāzinī alBaṣrī, one of the Seven Readers and a Grammarian (*b.* 65 or 68 or 70, *d.* 154 or 156 or 157 or 159).

IAMB. Abū Bakr Muḥammad Ibn Abī Muḥammad AlKāsim, known as IBN ALAMBĀRĪ, the Grammarian (*b.* 271, *d.* 327 or 328).

IAR. Abu-lḤusain 'Ubaid Allāh Ibn Aḥmad IBN ABI-RRAḬĪ' al-Uḥmānī alIshbīlī al'Umawī (*d.* 688), author of a Commentary on the Book of S.

\*IATH. The *Kāmil atTawārīkh* by the Shaikh 'Izz adDīn Abu-lḤasan 'Alī Ibn Muḥammad ashShaibānī, known as IBN ALATHĪB alJazārī (*b.* 555, *d.* 630), edited by Tornberg.

IB. Abu-lKāsim 'Abd AlWāḥid Ibn 'Alī IBN BARRĀN alAsadī, the Grammarian (*d.* 456).

IBDH. Abu-lḤasan Ṭāhir Ibn Aḥmad IBN BĀRSHĀDIN alMiṣrī, the Grammarian (*d.* 469).

IBR. Abū Muḥammad 'Abd Allāh IBN BARRĪ alMuḥaddas alMiṣrī, the Grammarian and Lexicologist (*b.* 499, *d.* 582).

\*ID. The *Kitāb alIshtīqāk* by Abū Bakr Muḥammad Ibn AlḤasan IBN DURĀID alAzdī alBaṣrī (*b.* 223, *d.* 321), edited by Wüstenfeld.

IDH. Abū Muḥammad 'Abd Allāh Ibn Ja'far IBN DURUSTAWAIN alFārisī alFasawī, the Grammarian (*b.* 258, *d.* 347):

IDN. Abū Muḥammad Sa'id Ibn AlMubārak alAnṣārī alBaghdādī, known as IBN AD-DANḤĀN, the Grammarian (*d.* 566 or 569).

\*IH. The *Kāfiya fi-nNaḥw* by Jamāl adDīn Abū 'Amr 'Uḥmān Ibn 'Umar, known as IBN ALḤĀJIB, the Grammarian (*b.* 570, *d.* 646), lithographed at Cawnpore.

\*IIIb. The *Mukhtalif al-Kabā'il wa Mu'talighū* by Abū Ja'far MUHAMMAD IBN HANĪB alHāshimī, the freedman of the Banū Hāshim, alBaghdādī, the Genealogist and Grammarian (*d.* 245), edited by Wüstenfeld.

IIIKh. Muḥammad Ibn Yahyā, known as IBN HISHĀM ALKHAḌ RĀWĪ (*d.* 646), author of a Commentary on the *Idāh* of F.

IHL. Abū 'Abd Allāh Muḥammad Ibn Aḥmad asSabtī, known as IBN HISHĀM AL-LAKHMĪ, the Grammarian (*d.* 570).

IHsh. Jamāl adDīn Abū Muḥammad 'Abd Allāh Ibn Yūsuf, known as IBN HISHĀM ALANṢĀRĪ, the Grammarian (*b.* 708, *d.* 761 or 762).

IIU. Abū 'Amr 'Isā IBN 'UMAR athThaḡafī alBaṣrī, the Grammarian and Reader (*d.* 149), said to have been the freedman of Khālīd Ibn AlWalīd alQuraṣhī alMakhzūmī, the Sword of God (*d.* 21).

IJ. ABU-LFATH 'Uthmān IBN JINNĪ alMausīlī, the Grammarian (*d.* 392 or 393).

\*IJr. The Travels of Abu-lḤusain Muḥammad Ibn Aḥmad IBN JUBAYR alKinānī alAndalusī alBalansī (*b.* 539 or 540, *d.* 614) edited by Wright.

\*IK. The *Talkīb al-Kawāfī* by Abu-lḤasan Muḥammad Ibn Aḥmad, known as IBN KAISĀN, the Grammarian and Lexicologist (*d.* 299 or 320), edited by Wright in his *Opuscula Arabica*.

\*IKb. The *Kitāb Al-Ma'arīf* by Abū Muḥammad 'Abd Allāh Ibn Muslim adDīnawarī, known as IBN KUTĀIBA, and also called ALKUTĀBĪ and less correctly ALKUTĀIBĪ, the Grammarian, Lexicologist, and Historian (*b.* 213, *d.* 270 or 271 or 276 or 296), edited by Wüstenfeld.

IKh. Abu-lḤasan 'Alī Ibn Muḥammad alḤadramī alAndalusī alIshbīlī, known as IBN KHARŪF, the Grammarian (*d.* 609 or 610), author of a Commentary on the Book of S.

IKhl. Abū 'Abd Allāh AlḤusain Ibn Aḥmad, known as IBN KHĀLA-WAṬH, the Grammarian and Lexicologist, originally from Hamadhān (*d.* 370).

\*IKhn. The *Wafayāt al-A'yān* etc, a Biographical Dictionary, by the Kādī Shams adDīn Abu-l'Abbās Aḥmad Ibn Muḥammad, known as IBN KHALLIKĀN, alBarmakī alIrbīlī (*d.* 681), cited from the Editions of Wüstenfeld and De Slane and from a MS.

IKhz. Shams adDīn Aḥmad Ibn AlḤusain alIrbilī, known as IBN ALKHAḤBĀZ (*d.* 637), author of a Commentary on the *Alfiya* of IMt.

\*IKn. The *Ilkān fī 'ulūm alKur'ān* by Syt, printed at Calcutta, and lithographed at Lahore and elsewhere.

\*IM. The *Khulāṣa*, commonly called the *Alfiya, fi-nNaḥw* by Jamāl adDīn Abū 'Abd Allāh Muḥammad Ibn 'Abd Allāh atṬā'ī alJayyānī, known as IBN MĀLIK, the Grammarian (*b.* 600 or 601, *d.* 672), edited by De Sacy, and, with the Commentary of IA, by Dieterici.

IMd. Muḥammad Ibn Mas'ūd alGhazzī, called AzZakī or Ibn AzZakī in different MSS (according to the DM) and Editions of the ML, author of the *Baḍī' fi-nNaḥw* a work much quoted by AH.

IMt. Zain adDīn Abu-lḤusain Yaḥyā Ibn 'Abd AlMu'tī azZawāwī, the Grammarian (*b.* 564, *d.* 628), author of the *Alfiya* of IBN MU'TĪ.

IS. Shams adDīn Abū Bakr Muḥammad Ibn AsSarrī, known as IBN ASARRĀJ, the Grammarian (*d.* 315 or 316).

\*Is. The *Iṣāba fī tamyīz asṢaḥāba* by Shihāb adDīn Abu-lFaḍl Aḥmad Ibn 'Alī, known as IBN ḤAJAR AL'ASḶALĀNĪ (*d.* 852), printed at Calcutta.

ISB. Abū Muḥammad 'Abd Allāh Ibn Muḥammad, known as IBN ASṢĪD ALBAṬĀLYAUSĪ, the Grammarian (*b.* 444, *d.* 521).

\*ISb. The great *Ṭabaḳāt ashShāfi'iya* by the Kādī Tāj adDīn 'Abd AlWahhāb Ibn 'Alī, known as IBN ASṢUBKĪ, ashShāfi'ī (*d.* 771), cited from a MS.

ISd. Abu-lḤasan 'Alī Ibn Ismā'īl alMurṣī, known as IBN SĪDA, the Lexicologist and Grammarian (*d.* 448 or 458).

ISf. Abū Muḥammad Yūsuf Ibn Abī Sa'īd AlḤasan, known as IBN ASṢĪRĀFĪ (son of Sf), the Grammarian and Lexicologist (*b.* 330, *d.* 385).

ISh. The Sharīf Abu-sSa'ādāt Hibat Allāh Ibn 'Alī al'Alawī alḤasanī, known as IBN ASHSHAJARĪ, alBaghdādī, the Grammarian of Al'Irāq (*b.* 450, *d.* 542).

\*ISK. The *Dīwān* of 'Urwa Ibn AlWard al'Absī with the Commentary of Abū Yūsuf Ya'qūb Ibn Ishāq, known as IBN ASṢIKKĪT, alKhuzī of Daurak, the Lexicologist and Grammarian (*d.* 243 or 244 or 245 or 246), edited by Nöldeke and printed in the FDW.

IT. Abu-lḤusain Sulaimān Ibn Muḥammad Ibn 'Abd Allāh al-Andalusī alMālakī, known as IBN ATṬABĀWA, the Grammarian (*d.* 528).

\*ITB. The Annals called *AnNuġūm azZāhira fī Mulūk Miṣr wa-lKāhira* by the Amīr Jamāl adDīn Abu-lMaḥāsin Yūsuf Ibn TAGHRĪ BARDĪ alAṭabakī alKāhiri (d. 874), edited by Juynboll and Matthes.

ITr. IBN ṬĀHIR.

IU. Abu-lḤasan 'Alī Ibn Mu'min alḤaḍramī alIshbīlī, known as IBN 'UṣṢūr, the Grammarian (d. 669).

\*IY. The Commentary of Muwaffaq adDīn Abu-lBakā Ya'ish Ibn 'Alī alAsadī alMauṣilī alḤalabī, known as IBN YA'ISH, the Grammarian (b. 553, d. 643), upon the M, edited by Jahn.

\*J. The Commentary (c. 1271) of the Shaikh 'Abd alMun'im AL-JARJĀWĪ upon the evidentiary verses of the IA, printed in Egypt.

Jh. Abū Naṣr Ismā'īl Ibn Ḥammād ALJAUHARĪ alFārābī, the Lexicologist (d. 393).

Jj. Abū Bakr 'ABD ALKĀHIR Ibn 'Abd ArRaḥmān ALJURJĀNĪ, the Grammarian (d. 471 or 474).

\*Jk. The *Mu'arrab* of Abū Maṣṣūr Mauḥūb Ibn Aḥmad ALJAWĀ-LĪKĪ, the Lexicologist (b. 465 or 466, d. 539 or 540), edited by Sachau.

\*Jm. The Commentary (c. 897) of Maulānā Nūr adDīn 'Abd ArRaḥmān Ibn Aḥmad ALJĀMĪ (d. 898) upon the IH, printed at Calcutta and lithographed at Lucknow.

Jr. Abū 'Umar Ṣāliḥ Ibn Isḥāq ALJARMĪ, the Grammarian (d. 225).

\*Jsh. The *Jāmi' ashShawāhid* by Mullā Muḥammad Bāqir, lithographed at Teherān in 1275 and 1293.

Jz. Abū Mūsā 'Isā Ibn 'Abd Al'Azīz ALJUZŪLĪ alYazdaktanī, the Grammarian (d. 606 or 607 or 610).

\*K. The *Kashshāf 'an Haḳā'ik atTanẓīl* by Z, edited by Lees.

\*KA. The *Kitāb alAghānī* by ABU-L-FARAJ 'Alī Ibn AlḤusain al-Kurashī alUmawī alIṣbahānī (b. 284, d. 356 or 357), edited by Kosegarten.

\*KF. The *Kānūs* of Majd adDīn Muḥammad Ibn Ya'qūb alFīrūzābādī ashShīrāzī (d. 817), lithographed at Lucknow.

Khf. ALKHAFFĀF.

Khl. Abū 'Abd ArRaḥmān ALKHALĪL Ibn Aḥmad alFarāhidī, or alFurhādī, alAzdī alYahmadī alBaṣrī, the Grammarian (b. 100, d. 160 or 163 or 170 or 174 or 175).

KK. Kūfī Grammarians.

\*KM. The *Kanz alMa'ānī*, a Commentary by Kamāl ad Din Abū 'Abd Allāh Muḥammad Ibn Aḥmad alMauṣillī, known as SHU'LA (d. 656), upon the Ode called the *Hirz alAmānī* by Abū Muḥammad alKāsim Ibn Firru arRu'ainī ASHSHATIBĪ (b. 538, d. 590), lithographed at Peshawar with the AAK and a Persian Commentary.

\*KN. The *Ḳaṭr anNadā wa Ball asSadā* by IHsh, with a Commentary by the Author, the Text cited from the Edition lithographed at Lucknow, and the Commentary from extracts given in the Marginal Annotations to that Edition and in the Notes to the *Epistola Critica* edited by Mehren.

Kn. Abū Mūsā 'Isā Ibn Minā alMadanī, known as KĀLŪN (d. 205 or 220), the Reporter of Nāfi' one of the Seven Readers.

Ḳur. The *Ḳur'ān*.

Ks. Abu-lḤasan 'Alī Ibn Ḥamza alAsadī by enfranchisement, al-Kūfī, known as ALKISĀ'Ī, one of the Seven Readers and a Grammarian and Lexicologist (d. 182 or 183 or 189).

Ktb. Abū Alī Muḥammad Ibn AlMustanīr alBaṣrī, known as KUTRUB, the Grammarian and Lexicologist (d. 206).

\*L. The Commentary of BD on the *Lāmīyat alAfāl* by IM, edited by Volck.

Lh. Abu-lḤasan 'Alī Ibn AlMubārak ALLIḤYĀNĪ, the Grammarian, contemporary with Ks and ISk.

\*LL. The *Lubb alLubāb fī taḥrīr alAnsāb* (c. 873) by Syt, edited by Veth.

\*LM. The Life of Muḥammad extracted from the MAB by AF, edited by Des Vergers.

\*M. The *Mufaṣṣal fī-nNaḥw* (c. 514) by Z, edited by Broch.

\*MA. The Marginal Annotation upon the Persian Edition of the ML.

\*MAB. The *Mukhtaṣar fī Akhbār alBashar* by AF, printed at Constantinople.

\*MAR. The Marginal Annotation upon the Lucknow Edition of the Commentary by R upon the IH.

\*MASII. The Marginal Annotation upon the SH.



\*Mb. The *Kāmil* by Abu-l'Abbās Muḥammad Ibn Yazīd ath-Thumālī al-Azālī al-Baṣrī, known as ALMUBARRAD, the Grammarian (b. 206 or 207 or 210, d. 285 or 286), edited by Wright.

\*Md. The *Majma' al-Amthal* by Abu-l-Faḍl Aḥmad Ibn Muḥammad an-Naisābūrī, known as ALMAIDĀNĪ, the Philologist (d. 518), printed at Būlāk.

\*MDh. The *Murāj adh-Dhahab wa Ma'ādin al-Jawhar* by Abu-l-Ḥasan 'Alī Ibn AlḤusain ALMAṢ'UDĪ (d. 345 or 346), edited by De Meynard.

\*MI. The *Marāṣid al-Iṭṭilā' 'alā Asmā al-Amkina wa-l-Bikā'*, probably by Abū Faḍāl ŠAFĪ' ad-DĪN 'Abd AlMu'min Ibn 'Abd AlḤaḳḳ al-Baḡhdādī (b. 650, d. 739), edited by Juynboll.

\*Mk. The *Mushtarik* by Shihāb ad-Dīn Abū 'Abd Allāh YĀḲŪT Ibn 'Abd Allāh ar-Rūmī al-Ḥamawī al-Baḡhdādī (b. 574 or 575, d. 626), edited by Wüstenfeld.

Mkk. The Shaikh Abū Muḥammad MAḲKĪ Ibn Abī Ṭalīb Ḥammāsh al-Kaist al-Kurṭubī, the Reader, Commentator, and Grammarian (b. 354 or 355, d. 437).

\*ML. The *Mughni-l-Labīb* (c. 756) by IHsh, printed at Būlāk, and lithographed at Teherān.

Mlk. Abū Bakr Ibn Yahyā al-Judḥāmī ALMĀLAḲĪ (d. 657), author of a Commentary on the Book of S.

\*MM. The *Miṣbāḥ fi-n-Naḥw* by Abu-l-Faṭḥ Nāṣir Ibn 'Abd AsSayyid ALMUṬARRIZI, the Grammarian (b. 538, d. 610), cited from an extract printed by De Sacy in his *Anthologie Grammaticale*.

MS. Manuscript.

\*MSh. The *Mu'jam ash-Shu'arā* by Abū 'Abd Allāh Muḥammad Ibn 'Imrān ALMARZUBĀNĪ (d. 384), cited from an extract given in the Notes to the ID, p. 153.

MSS. Manuscripts.

Mz. Abū 'Uthmān Bakr Ibn Muḥammad ALMĀZINĪ al-Baṣrī, the Grammarian (d. 236 or 247 or 248 or 249).

\*N. The Commentary of Muḥibb ad-Dīn Effendī upon the evidentiary verses of the K, edited by Abu-l-Wafā Nāṣir ALHŪṢĪNĪ, and printed at Būlāk in 1281.

Nr. Abu-l-Ḥasan AN-NADIR IBN SHUMAIL al-Māzinī al-Baṣrī, the Grammarian and Lexicologist (b. 122 or 123, d. 203 or 204).

\*NS. The Commentary of Nw upon the *Ṣaḥīḥ* of the Imām Abu-  
Iḥsain Muṣṭafī Ibn AlḤajjāj alKushairī anNaisābūrī, the Traditionist  
(*b.* 206, *d.* 261), lithographed at Delhi.

Ns. Abū Ja'far Aḥmad Ibn Muḥammad alMurādī alMiṣrī, known  
as ANNAḤḤĀS, the Grammarian (*d.* 337 or 338).

\*Nw. The *Tahdhīb alAsmā* by Muḥyi-dDīn Abū Zakariyā Yahyā  
Ibn Sharaf alḤizāmī alḤaurānī ANNAWAWĪ adDimashqī (*b.* 631, *d.* 676),  
edited by Wüstenfold.

\*P. Arabum Proverbia, edited by Freytag.

\*R. The Commentary (*c.* 683 or 686) of Raḍī adDīn Muḥammad  
Ibn AlḤasan alAstarābādī, known as ARRAḤḤĀT, the Grammarian (*d.* 686),  
upon the IH, lithographed at Lucknow and Delhi:

\*Also the Commentary of the same Author upon the SH, lithographed  
at Delhi.

Rb. Abu-Iḥsan 'Alī Ibn 'Īsā ARBABA'ī alBaghdādī by abode, ash-  
Shirāzī by origin, the Grammarian (*b.* 328, *d.* 420).

Rm. Abu-Iḥsan 'Alī Ibn 'Īsā ARRUMMĀNĪ, the Commentator and  
Grammarian (*b.* 296, *d.* 382 or 384).

\*S. The Book of Abū Bishr 'Amr Ibn 'Uthmān alBaḥrī, known as  
SIBAWAIB, originally a Persian, the freedman of the Banu-IḤārith Ibn  
Ka'b, or of the family of ArRabī' Ibn Ziyād alḤārithī, the Grammarian  
(*d.* 161 or 177 or 180 or 188 or 194), cited from an extract printed by  
Désacy in his *Anthologie Grammaticale*.

\*SB. The *Ṣaḥīḥ* of the Imām Abū 'Abd Allāh Muḥammad Ibn  
Ismā'il alJu'fī by enfranchisement, ALBUKHARĪ, the Traditionist (*b.* 194,  
*d.* 256), edited by Krehl.

Sf. The Kāḍī Abū Sa'īd AlḤasan Ibn 'Abd Allāh AS-SIBĀFĪ, the  
Grammarian (*d.* 368), author of a Commentary on the Book of S.

\*SH. The *Shāfiya fi-tTaṭrīf* by III, lithographed at Cawnpore.

\*Sh. The *Shudhūr adhDhakab* by IHsh, with a Commentary  
by the Author, printed at Būlak.

Shl. Abū 'Alī 'Umar Ibn Muḥammad alAzdī, known as ASHSHALAU-  
BĪNĪ or ASHSHALAUḤĪN, alAndalusī alIshbīlī, the Grammarian (*b.* 562,  
*d.* 645).

Shm. Taḥf adDīn Abu-l'Abbās Aḥmad Ibn Muḥammad ASHSHUMUNNĪ  
(*d.* 872), author of a Commentary on the ML.

\*SM. The Commentary of Syt upon the evidentiary verses of the ML, cited from extracts copied from the MS of the Bodleian Library.

Sm. AŞŞAIMARĪ.

\*SIL. The *Sīrat Rasūl Allāh*, commonly called *Sīrat Ibn Hishām*, by Abū Muḥammad 'Abd alMalik IBN HISHĀM alHimyarī alMa'āfirī al-Miṣrī, the Grammarian and Genealogist (*d.* 213 or 218), edited by Wüstenfeld.

Sr. Abu-lFaḍl Kāsim Ibn 'Alī alBaṭalya'usī, known as AŞŞAFFĀR (*d.* 630), author of a Commentary on the Book of S.

Suh. Abu-lKāsim, and Abū Zaid, 'Abd ArRaḥmān Ibn 'Abd Allāh alKhath'amī alAndalusī alMālaḳī asSUHAILĪ, the Grammarian and Lexicologist (*b.* 508, *d.* 581).

Syt. Jalāl adDīn Abu-lFaḍl 'Abd ArRaḥmān Ibn Kamāl adDīn Abi Bakr Muḥammad asSUYŪṬĪ or alUSYŪṬĪ, the Grammarian, Lexicologist, Commentator, and Historian (*b.* 849, *d.* 911).

\*T. The Commentary of 'Abū Zakarīyā Yaḥyā Ibn 'Alī ashShaibānī, known as ALKHAṬĪB alTABRĪZĪ, the Lexicologist (*b.* 421, *d.* 502), on the *Ḥamāsa* of Abū TAMMĀM Ḥabīb Ibn Aus atṬĀ'Ī (*b.* 172 or 188 or 190 or 192, *d.* 228 or 229 or 231 or 232), edited by Freytag.

\*TH. The *Ṭabaḳāt alḤuffāz* by Dh, with additions by Syt, edited by Wüstenfeld.

\*Th. The *Faṣīḥ* of Abu-l'Abbās Aḥmad Ibn Yaḥyā ashShaibānī by enfranchisement, alKūfī, the Grammarian, known as THA'LAB (*b.* 200 or 201 or 204, *d.* 291), edited by Barth.

Thi. Abū Ishāḳ Aḥmad Ibn Muḥammad anNaisābūrī alTHA'LABĪ, the Commentator (*d.* 427 or 437).

\*TM. The *Ṭabaḳāt alMufasssīrīn* by Syt, edited by Meursinge.

\*Tr. The 5th Part of the *Tārīkh alMulūk etc.* by Abū Ja'far Muḥammad Ibn Jarīr atṬABARĪ (*b.* 224 or 225, *d.* 310), edited by Kosegarten.

\*W. The Commentary of Abu-lḤasan 'Alī Ibn Aḥmad alWĀḠINĪ anNaisābūrī (*d.* 468) upon the *Dīwān* of Abu-ṭṬAYYIB Aḥmad Ibn al-Ḥusain alJu'fī alKindī alKūfī, known as alMUTANABBI, the poet (*b.* 308, *d.* 354), edited by Dieterici.

Y. Abū 'Abd ArRaḥmān YŪNUS Ibn Ḥabīb, the freedman of the Banū Dabba, or of the Banū Laith Ibn 'Abd Manāt Ibn Kīnāna, or of

Uilāl Ibn Harmī of the Banū Dubai'a Ibn Bajāla, the Grammarian (b. 80 or 90, d. 182 or 183 or 184 or 185).

\*Z. The *Anmūdhaj fi-nNaḥw* by JĀR ALLĀH Abu-lKāsim Maḥmūd Ibn 'Umar azZAMAKHSHARĪ alKhuwārazmī, the Grammarian, Lexicologist, Commentator, and Geographer (b. 467, d. 538), cited from an extract printed by De Sacy in his *Anthologie Grammaticale*.

\*ZJ. The *Kitāb alJibāl wa-lAmkina wa-lMiyāh* by Z, edited by Juynboll.

Zj. Abū Ishāk Ibrāhīm Ibn Muḥammad Ibn AsSarf alBaṣrī, known as AzZAJJĀJ, the Grammarian (d. 310 or 311 or 316).

Zji. Abu-lKāsim 'Abd ArRaḥmān Ibn Ishāk, known as AzZAJJĀJĪ from being the companion of Zj, alBaghdādī by abode, anNahāwandī by origin, the Grammarian (d. 337 or 339 or 340).

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## Abbreviations of Technical Terms.

As this work increased in size the use of abbreviations was gradually extended for the sake of economy in space. Hence some words printed at full length in the earlier pages are afterwards abbreviated.

The plural is indicated by "s," as *ds. s.* denotatives of state, and *dial. vars.* dialectic variants.

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<i>Acc.</i> , Accusative.	<i>Disj.</i> , Disjunctive.
<i>Act.</i> , Active.	<i>D. s.</i> , Denotative of State.
<i>Adv.</i> , Adverb.	<i>Du.</i> , Dual.
<i>Ag.</i> , Agent.	<i>Ej</i> , Ejaculation.
<i>Aff.</i> , Affirmative.	<i>Enunc.</i> , Enunciative.
<i>All.</i> , Alliterative.	<i>Ep.</i> , Epithet.
<i>All. seq.</i> , Alliterative Sequent.	<i>Ex.</i> , Example.
<i>Ant.</i> , Antecedent.	<i>Exc.</i> , Exception.
<i>Aor.</i> , Aorist.	<i>Expl.</i> , Explicative.
<i>Apoc.</i> , Apocopate.	<i>Expos.</i> , Expository.
<i>Apod.</i> , Apodosia.	<i>Fem.</i> , Feminine.
<i>App.</i> , Appropinquation.	<i>Gen.</i> , Genitive.
<i>Appos.</i> , Appositive.	<i>G. t.</i> , General term.
<i>Art.</i> , Article.	<i>Hyst.-prot.</i> , Hysteron-proteron.
<i>Att.</i> , Attributive.	<i>Id.</i> , Ideal.
<i>Aug.</i> , Augmentative.	<i>I. e.</i> , Id est, <i>That is.</i>
<i>Bil.</i> , Biliteral.	<i>Imp.</i> , Imperative.
<i>Cat.</i> , Category.	<i>Inch.</i> , Inchoative.
<i>Comp.</i> , Compound.	<i>Ind.</i> , Indicative.
<i>Con.</i> , Conjunction.	<i>Indecl.</i> , Indeclinable.
<i>Cond.</i> , Conditional.	<i>Indet.</i> , Indeterminate.
<i>Conj.</i> , Conjunctive.	<i>Inf.</i> , Infinitive.
<i>Conjug.</i> , Conjugation.	<i>Infl.</i> , Inflected.
<i>Cop.</i> , Copula.	<i>Inop.</i> , Inoperative.
<i>Correl.</i> , Correlative.	<i>Interrog.</i> , Interrogative.
<i>Corrob.</i> , Corroborative.	<i>Intrans.</i> , Intransitive.
<i>Curt.</i> , Curtailed (diminutive).	<i>I. q.</i> , Idem quod, <i>The same as</i> , often used as meaning <i>In the sense of.</i>
<i>Decl.</i> , Declinable.	<i>Lit.</i> , Literal.
<i>Dem.</i> , Demonstrative.	<i>Masc.</i> , Masculine.
<i>Deriv.</i> , Derivative.	<i>Met.</i> , Metonym.
<i>Det.</i> , Determinate.	<i>N.</i> , Noun.
<i>Dial.</i> , Dialect.	<i>Neg.</i> , Negative.
<i>Dial. var.</i> , Dialectic variant.	<i>Nom.</i> , Nominative.
<i>Dim.</i> , Diminutive.	

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*Non-att.*, Non-attributive.  
*Non-deriv.*, Non-derivative.  
*Non-rept.*, Non-replicative.  
*Non-voc.*, Non-vocative.  
*Num.*, Numeral.  
*Obj.*, Object.  
*O. f.*, Original form.  
*Op.*, Operative.  
*Opp.*, Opposite.  
*Opt.*, Optative.  
*Orig.*, Originally.  
*P.*, Particle.  
*Par.*, Parenthesis.  
*Part.*, Participle.  
*Pass.*, Passive.  
*Perf.*, Perfect (plural).  
*Pers.*, Person.  
*Pl.*, Plural.  
*Post.*, Postfixed  
*Postpos.*, Postpositive.  
*Prc.*, Prefixed.  
*Pred.*, Predicate.  
*Prep.*, Preposition.  
*Prepos.*, Prepositive.  
*Pret.*, Preterite.  
*Prim.*, Primitive.  
*Pro-ag.*, Pro-agent.  
*Prohib.*, Prohibitive.  
*Pron.*, Pronoun.  
*Prop.*, Proposition.

*Prot.*, Protasis.  
*Prov.*, Proverb.  
*Quad.*, Quadriliteral.  
*Qual.*, Qualificative.  
*Quasi-præ.*, Quasi-prefixed.  
*Quin.*, Quinqueliteral.  
*Rad.*, Radical.  
*Red.*, Redundant.  
*Reg.*, Regimen.  
*Rel.*, Relative.  
*Repl.*, Replicative.  
*Seq.*, Sequent.  
*Sex.*, Sexiliteral.  
*Sing.*, Singular.  
*Sp.*, Specificative.  
*S. s.*, Subject of State.  
*Sub.*, Subject.  
*Subj.*, Subjunctive.  
*Subst.*, Substitute.  
*Syn.*, Synonym.  
*Syn. with.*, Synonymous with.  
*Synd.*, Syndetic.  
*Trans.*, Transitive.  
*Tril.*, Triliteral.  
*Unil.*, Uniliteral.  
*Uninfl.*, Uninflected.  
*V.*, Verb.  
*Var.*, Variant.  
*Vid.*, Videlicet, *namely*.  
*Voc.*, Vocative.

## Glossary of Technical Terms.

Transliterated terms, like Tanwīn and Mīmī, are omitted.

<p>A.</p> <p>Abbreviated, <sup>مَقْصُورٌ</sup>.</p> <p>Abbreviation, <sup>إِيجَازٌ</sup> and <sup>تَقْصِيرٌ</sup> and <sup>تَخْفِيفٌ</sup>.</p> <p>Abridgment, <sup>إِخْتِصَارٌ</sup> and <sup>تَخْفِيفٌ</sup>.</p> <p>Abstract noun or substantive, <sup>إِسْمٌ مَعْنَى</sup>.</p> <p>Accident, <sup>عَرَضٌ</sup> and <sup>حَدَثٌ</sup>.</p> <p>Accusative (case), <sup>نَصَبٌ</sup>.</p> <p>" (noun in the), <sup>مَنْصُوبٌ</sup>.</p> <p>Active participle, <sup>إِسْمٌ فَاعِلٌ</sup>.</p> <p>" (verb), <sup>عَلَى</sup> or <sup>مَبْنِيٌّ لِلْفَاعِلِ</sup>, <sup>طَرِيقَةُ فَعَلٍ</sup>.</p> <p>Address, <sup>خُطَابٌ</sup>.</p> <p>Adjuration, <sup>قَسَمٌ سَوَالٍ</sup>.</p> <p>Admirative, <sup>تَعْجِيبٌ</sup>.</p> <p>Adverb, <sup>ظَرْفٌ</sup>.</p> <p>Adverbial, <sup>ظَرْفِيٌّ</sup>.</p>	<p>Adverbial object, <sup>مَفْعُولٌ فِيهِ</sup>.</p> <p>Affinity, <sup>مُنَاسَبَةٌ</sup>.</p> <p>Affirmation, <sup>إِثْبَاتٌ</sup> and <sup>إِيجَابٌ</sup>.</p> <p>Affixes, <sup>لَوَاحِقٌ</sup>.</p> <p>Affixion, <sup>دُخُولٌ</sup> and <sup>الْحَقَاقُ</sup>.</p> <p>Afterthought (substitute of), <sup>بَدَازٌ</sup>.</p> <p>Agency, <sup>فَاعِلِيَّةٌ</sup>.</p> <p>Agent, <sup>فَاعِلٌ</sup>.</p> <p>Alleviation, <sup>تَخْفِيفٌ</sup>.</p> <p>Alliteration, <sup>اتِّبَاعٌ</sup>.</p> <p>Alliterative sequent, <sup>اتِّبَاعٌ</sup>.</p> <p>Allocution, <sup>خُطَابٌ</sup>.</p> <p>Allusion, <sup>لَمَحٌ</sup>.</p> <p>Amplification, <sup>تَنْقِيسٌ</sup>.</p> <p>Anacoluthon, <sup>قَطْعٌ</sup>.</p> <p>Analogy, <sup>قِيَاسٌ</sup>.</p>
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Anarthrous, <sup>مجرد عن اللام</sup>.

Annuler, <sup>ناسخ</sup>.

Anomalous, <sup>شاذ</sup>.

Anomaly, <sup>شذوذ</sup>.

Antecedent, <sup>سابق</sup> and <sup>متبوع</sup> and

<sup>معطوف عليه</sup> and <sup>أول</sup> and <sup>مبدل منه</sup>.

Aorist, <sup>مضارع</sup>.

Aoristic letter, <sup>حرف مضارعة</sup>.

Aplastic, <sup>جامد</sup>.

Aplasticity, <sup>جمود</sup>.

Apocopate (mood), <sup>جزم</sup>.

„ (verb in the), <sup>مجزوم</sup>.

Apodosis, <sup>جزأ</sup>.

Apposition, <sup>تبع</sup> and <sup>تبعية</sup>.

Appositive, <sup>تابع</sup>.

Apprehension, <sup>تصور</sup>.

Appropinquation, <sup>مقاربة</sup>.

Aprothetic, <sup>مفرد</sup>.

Article (the), <sup>اللام</sup> and <sup>الألف</sup> and <sup>الهمزة</sup>.

and <sup>التعريف</sup>.

Assimilate (epithet), <sup>مشبهة</sup> and <sup>مشبهة</sup>.

Assumption, <sup>تقدير</sup>.

„ (of a pronoun), <sup>تعمل</sup> and <sup>احتمال</sup>.

Attached (pronoun), <sup>متصل</sup>.

Attribute, <sup>مُسند</sup> and <sup>خبر</sup>.

Attribution, <sup>إسناد</sup>.

Attributive, <sup>إسنائي</sup>.

„ compound, <sup>مركب تركيب</sup> and <sup>إسناد</sup>.

„ (verb or adverb), <sup>قام</sup>.

Augment, <sup>زيادة</sup>.

Augmentative, <sup>زائد</sup>.

Axioms, <sup>ضروريات</sup>.

B.

Biform (proposition), <sup>ذات وجهين</sup>.



Biliteral, ثَنَائِي.

Blunder (substitute of), غَلَط.

Bound (rhyme), مَقِيد.

Broken (plural), مَكْسَر.

C.

Call for help, اِسْتَعَاثَة.

Case, رَجَة.

„ (pronoun of), شَان.

Catachresis (abuse), اِحْجَاف.

Causation, تَعْلِيل.

Causative, تَعْلِيلِي.

„ object, مَفْعُول لَهُ.

„ particle, حَرْف تَعْلِيل.

Cautioning, تَحْذِير.

Chronometrical, تَوَقُّفِي.

Circumstance, قَرِينَة.

Circumstantial, حَالِي.

Citation (quotation), حِكَايَة.

Classical language, لُغَة.

Codex, مَصْصَف.

Cognomen, لَقَب.

Coined, مَرْتَجَل.

Commensurability, مُوَازَنَة.

Commensurable, مُوَازِن.

Commentary, تَفْسِير and شَرْح.

Common (name), شَائِع.

Comparative, تَفْضِيلِي (مِنْ).

Comparative, تَشْبِيهِي.

Comparison (assimilation), تَشْبِيه.

„ (proportion), مَقَايِسَة.

Compensation, عَوْض.

Complement, فَضْلَة.

Complete declension, تَكْمِيل.

Composition, تَرْكِيب.

Compound, مَرْتَب.

Concomitate object, مَفْعُول مَعَهُ.

Concord, حَمْل.

Concrete noun or substantive,

ذَات and اِسْم ذَات and اِسْم عَيْن

and جَوْهَر and جَنْة.

Condition, <sup>شَرَطٌ</sup>.

Conditional, <sup>جَزَائِيٌّ</sup> and <sup>شَرْطِيٌّ</sup> and <sup>وَاتِّعَ لِلْجَزَائِرِ</sup>.

Conjugability, <sup>تَصَرُّفٌ</sup>.

Conjugation (process), <sup>تَصْرِيفٌ</sup>.

„ (class), <sup>بَابٌ</sup>.

Conjunct, <sup>مَوْصُولٌ</sup>.

Conjunction, <sup>حَرْفٌ عَاطِفٌ</sup> and <sup>حَرْفٌ عَاطِفٌ</sup>.

Conjunctive (of a conjunct noun or particle), <sup>صَلَةٌ</sup>.

„ (exception), <sup>مُتَّصِلٌ</sup>.

„ (am), <sup>مُتَّصِلٌ</sup>.

„ Hamza, <sup>هَمْزَةٌ وَصْلٍ</sup>.

„ (affix to a final short

vowel), <sup>صَلَةٌ</sup> or <sup>وَصْلٌ</sup>.

Conjunctness, <sup>مَوْصُولِيَّةٌ</sup>.

Connected, <sup>سَبَبِيٌّ</sup>.

Connective, <sup>وَصْلَةٌ</sup> and <sup>تَوَصُّلٌ</sup>.

„ particle, <sup>حَرْفٌ صِلَةٌ</sup>.

Constitution, <sup>وَضْعٌ</sup>.

Construction, <sup>عَقْدٌ</sup> and <sup>تَرْكِيْبٌ</sup>.

Constructively, <sup>تَقْدِيرًا</sup>.

Contest, <sup>تَنَازُعٌ</sup>.

Context, <sup>قُرَيْْنَةٌ</sup>.

Contracted, <sup>مُخَفَّفٌ</sup> and <sup>خَفِيفٌ</sup>.

Conventional term or language, <sup>إِصْطِلَاحٌ</sup>.

Conventionally, <sup>قِيَ الْإِصْطِلَاحُ</sup>.

Coordination, <sup>الْحَقَاقِي</sup>.

Copula, <sup>رَابِطَةٌ</sup>.

Copulative, <sup>لِلْعَاطِفِ</sup> and <sup>عَاطِفٌ</sup>.

Correlative, <sup>جَوَابٌ</sup>.

„ of an oath, <sup>مَقْسَمٌ عَلَيْهِ</sup>.

Correspondence (Tanwin of), <sup>مُقَابَلَةٌ</sup>.

Corroborative, <sup>تَوْكِيدٌ</sup> and <sup>تَأْكِيدٌ</sup>.

Coupled, <sup>مَنْسُوقٌ</sup> and <sup>مَعْطُوفٌ</sup>.

Coupling, <sup>عَاطِفٌ</sup>.

Covert (pronoun), <sup>مُسْتَكْبَرٌ</sup>.

Crude-form, مَادَّةٌ.

Curtailment, تَرْخِيمٌ.

D.

Decimal number, عَقْدٌ.

Declension (process), تَصْرِيفٌ and إِجْرَاءٌ.

Declinability, تَكُنُّ.

Declinable, مَتَكُنٌّ.

Deduction (ف of), تَقْرِيعٌ.

Defective, مُنْقُوصٌ.

Denominate, مَسْمُومٌ.

Denotative of state, حَالٌ.

Dependent, مُتَعَلِّقٌ.

Deprecation, دَعَاءٌ.

Derivative, مُشْتَقٌّ.

Detached (pronoun), مُنْفَصِلٌ.

Determinate, مَعْرِفٌ and مَعْرِفَةٌ.

Determination, تَعْرِيفٌ.

Determinative, مَعْرِفٌ and لِلتَّعْرِيفِ.

Dialect, لُغَةٌ.

Dialectic variant, لُغَةٌ.

Digression (substitute of), اضْرَابٌ.

Dimension, مَسَاحَةٌ.

Diminutive, مَصْغَرٌ and مُحَقَّرٌ.

Diptote, مَمْنُوعٌ and غَيْرُ مَمْنُوعٍ مِنْ الصَّرْفِ.

Direct object, مَفْعُولٌ بِهِ.

Disapprobatory, اِنْكَارِيٌّ.

Disapproval, اِنْكَارٌ.

Disjunctive (exception), مُنْقَطِعٌ.

" مُنْقَطِعٌ, (أَمْ).

" هَمْزَةٌ طَعَجٌ, Hamza.

Distinctive, فَارِقٌ, (ل).

Distinctive pronoun, ضَمِيرٌ مُفَصَّلٌ.

Diversion (و of), صَرْفٌ.

Dotted, مَعْجَمٌ.

Double, ثَقِيلٌ.

Dual, مَثْنِيٌّ.

E.  
 Ejaculation, <sup>صوت</sup> صوت .  
 Elision, <sup>حذف</sup> حذف .  
 Ellipse, <sup>إسقاط</sup> إسقاط .  
 Enallage, <sup>التفات</sup> التفات .  
 Enunciation, <sup>أخبار</sup> أخبار and <sup>خبر</sup> خبر .  
 Enunciative, <sup>خبر</sup> خبر .  
 Enunciatory, <sup>أخباري</sup> أخباري and <sup>خبري</sup> خبري .  
 Epithet, <sup>وصف</sup> وصف and <sup>صفة</sup> صفة and <sup>نعت</sup> نعت .  
 Epithetic, <sup>موصوف به</sup> موصوف به .  
 Equivalent, <sup>مُعادل</sup> مُعادل ( أم ) .  
 Etymology, <sup>تصريف</sup> تصريف .  
 Etymological, <sup>تصريفى</sup> تصريفى .  
 Examination, <sup>امتحان</sup> امتحان .  
 Exception, <sup>استثناء</sup> استثناء .  
 Excitation, <sup>تحريض</sup> تحريض .  
 Exemption, <sup>تبرئة</sup> تبرئة ( of ) .  
 Exercise, <sup>تدريب</sup> تدريب and <sup>تمرين</sup> تمرين .

Expectation, <sup>توقع</sup> توقع .  
 Explanation, <sup>تبيين</sup> تبیین and <sup>بيان</sup> بيان .  
 Explicit (noun, opposed to pronoun), <sup>ظاهر</sup> ظاهر .  
 Exposition, <sup>تفسير</sup> تفسير .  
 Expository, <sup>تفسيرى</sup> تفسيرى and <sup>مفسر</sup> مفسر .  
 " particle, <sup>حرف تفسير</sup> حرف تفسير .  
 Expression (utterance), <sup>لفظ</sup> لفظ .  
 " (opposite of suppression), <sup>اثبات</sup> اثبات .  
 Extension, <sup>توسع</sup> توسع and <sup>اتساع</sup> اتساع and <sup>سعة</sup> سعة .  
 Extraneous, <sup>أجنبي</sup> أجنبي .  
 Extraordinary, <sup>نادر</sup> نادر .

## F.

Fact (pronoun of), <sup>قصة</sup> قصة .  
 Factitive verb, <sup>فعل تصيير</sup> فعل تصيير .  
 Faint (letter), <sup>خفى</sup> خفى .  
 Feminine, <sup>مؤنث</sup> مؤنث .

Figuratively, تَنْزِيْهٌ.

Final (letter), طَرَفٌ and آخِرٌ.

Follower (successor of the Companions), تَابِعِيٌّ and تَابِعٌ.

Forgetfulness (substitute of), نِسْيَانٌ.

Form (opposed to sense), لَفْظٌ.

Formal, لَفْظِيٌّ.

Formation, بِنَاءٌ.

Future, مُسْتَقْبَلٌ.

#### G.

General term, مُسْتَقْتَنِيٌّ مِنْهُ.

Genitive (case), حُفْظٌ and جَرٌ.

„ (noun in the), مُجَرَّرٌ and مُخْفُوضٌ.

Generic, جِنْسِيٌّ.

„ noun, اِسْمٌ جِنْسِيٌّ.

Genus, جِنْسٌ.

Gloss, حَاشِيَةٌ.

Grammar, نَحْوٌ.

Grammarian, نَحْوِيٌّ.

Guttural letter, حَرْفٌ حَلْقِيٌّ.

#### H.

Hearsay (as a substantive), سَمَاعٌ.

„ (as an adjective), سَمَاعِيٌّ.

Hemistich, مُصْرَاعٌ and نِصْفٌ.

Heteromorphous, مِنْ غَيْرِ لَفْظٍ كَذَا.

Hiatus, اِخْلَالٌ.

Historical (denotative of state), مُحْكَمٌ.

Hollow, أَجْوَفٌ.

Homonym, مُشْتَرَكٌ.

Homonymy, اِشْتِرَاكٌ.

Hyperbole, مِبَالِغَةٌ.

Hyperbolic, بَلِيغٌ.

Hypercatalectic, غَالٍ.

Hysteron-proteron, تَقْدِيمٌ وَتَأْخِيرٌ.

#### I.

Ideal, مُعْنَوِيٌّ.

Illative, <sup>سَبِي</sup>سَبِي.

Imagination, <sup>تَوَهُم</sup>تَوَهُم.

Imitation, <sup>حَكَايَة</sup>حَكَايَة.

Imperative, <sup>أَمْر</sup>أَمْر.

Imperfectly declinable, <sup>مَتَمَكِّن غَيْر</sup>مَتَمَكِّن غَيْر  
<sup>أَمَكِّن</sup>أَمَكِّن.

Impletion, <sup>إِشْبَاع</sup>إِشْبَاع.

Implication (substitute of), <sup>إِسْتِمَال</sup>إِسْتِمَال.

Import, <sup>فَائِدَة</sup>فَائِدَة.

Improper, <sup>غَيْر حَقِيقِي</sup>غَيْر حَقِيقِي.

Inception, <sup>إِسْتِنَان</sup>إِسْتِنَان and <sup>إِبْتِدَاء</sup>إِبْتِدَاء and  
<sup>إِسْتِفْتَاَح</sup>إِسْتِفْتَاَح.

Inceptive, <sup>مُسْتَنْف</sup>مُسْتَنْف and <sup>إِبْتِدَائِي</sup>إِبْتِدَائِي.

Inchoation, <sup>إِبْقَاء</sup>إِبْقَاء.

Inchoatival, <sup>إِبْتِدَائِي</sup>إِبْتِدَائِي.

Inchoative, <sup>مُعْجِر عَنْهُ</sup>مُعْجِر عَنْهُ and <sup>مُبْتَدَأ</sup>مُبْتَدَأ.

Incorporation, <sup>إِدْغَام</sup>إِدْغَام or <sup>إِدْغَام</sup>إِدْغَام.

Indeclinable, <sup>غَيْر مَتَمَكِّن</sup>غَيْر مَتَمَكِّن.

Indeterminate, <sup>فَكْرَة</sup>فَكْرَة.

Infinitival, <sup>مَصْدَرِي</sup>مَصْدَرِي.

Infinitive noun, <sup>مَصْدَر</sup>مَصْدَر.

Infinitivity, <sup>مَصْدَرِيَّة</sup>مَصْدَرِيَّة.

Inflection, <sup>أَعْرَاب</sup>أَعْرَاب.

Inflectional, <sup>أَعْرَابِي</sup>أَعْرَابِي.

Inoperative, <sup>مِمْل</sup>مِمْل and <sup>لُغَو</sup>لُغَو.

Instigation, <sup>إِغْرَاء</sup>إِغْرَاء.

Instrument (noun or particle), <sup>أَدَاة</sup>أَدَاة,  
erroneously stated by Lane (p.  
38, col. 1) not to include the  
adverbial noun (see IA, pp.  
300-301).

Intensive paradigm, <sup>مِثَال مَبَالِغَة</sup>مِثَال مَبَالِغَة.

Intermixture, <sup>تَدَاخُل</sup>تَدَاخُل.

Interpolation, <sup>إِتْحَام</sup>إِتْحَام.

Interrogation, <sup>إِسْتِفْهَام</sup>إِسْتِفْهَام.

Intransitive, <sup>غَيْر مُتَعَد</sup>غَيْر مُتَعَد and <sup>لَزِم</sup>لَزِم and  
<sup>قَاصِر</sup>قَاصِر.

Intuitive, <sup>بَدِيي</sup>بَدِيي.

Invocation, <sup>دَعَاء</sup>دَعَاء.

Irrational, <sup>غَيْر عَاقِل</sup>غَيْر عَاقِل.

## J.

Jurative (used in swearing), <sup>قَسَمِي</sup>.

Juratory (confirmed by an oath),  
<sup>قَسَمِي</sup>.

## L.

Labial, <sup>شَفْوِي</sup>.

Lamentation, <sup>نَدْبَة</sup>.

Land-measure, <sup>مِسَاحَة مِنْ الْأَرْضِ</sup>.

Latent (pronoun), <sup>مُسْتَكْر</sup>.

Latitude, <sup>اتِّسَاع</sup>.

Letter, <sup>حَرْف</sup>.

„ (opposed to meaning), <sup>لَفْظ</sup>.

„ of prolongation, <sup>مُدَّة</sup> and  
<sup>حَرْف مد</sup>.

Lexicologist, <sup>لُغَوِي</sup>.

Lexicology, <sup>لُغَة</sup>.

License (poetic), <sup>ضَرُورَة</sup>.

Literal, <sup>لَفْظِي</sup>.

Logical, <sup>مَعْنَوِي</sup>.

## M.

Manuscript, <sup>نَسْخَة</sup>.

Masculino, <sup>مَذَكَّر</sup>.

Material sense, <sup>فَائِدَة</sup>.

Meaning, <sup>مَعْنَى</sup>.

Measure, <sup>وِزْن</sup>.

Medial, <sup>حَشْو</sup>.

Medium, <sup>وِاسْطَة</sup>.

Mention (pronoun), <sup>فَذِكْر</sup>.

Metaphor, <sup>اِسْتِعَارَة</sup>.

Metonym, <sup>كِنَايَة</sup>.

Metonymy, <sup>كِنَايَة</sup>.

Metre, <sup>وِزْن</sup>.

Mobile, <sup>مُتَحَرِّك</sup>.

Mobilization, <sup>تَحْرِيك</sup>.

Modal, <sup>نَوْعِي</sup>.

Mode, <sup>نَوْح</sup>.

Modification, <sup>تَكْوِيْع</sup>.

Mood, <sup>وَجْه</sup> and <sup>صِيغَة</sup>.

Multitude (plural of), <sup>كَثْرَة</sup>.

## N.

Nasal, <sup>أَنْعِن</sup>.

Natural order, رتبة.

Negation, نفى and سلب.

Neutralization, إلغاء.

Nickname, نيز.

Nominal, اسمى.

Nominative (case), رفع.

„ (noun in the), مرفوع.

Non-attributive (verb or adverb), ناقص.

Non-copulative, لغير العطف.

Non-derivative, غير مشتق.

Non-diminutive, مكبر.

Non-epithetic, غير صفة.

Non-essential (adverb), لغو. See Predicative.

Non-replicative, غير جوابى.

Non-vocative, غير نداء.

Non-void, غير مفرغ.

Notifying (ل), مؤذن.

Noun, اسم.

O.

Oath, قسم.

Object, مفعول.

Objective, رافع مفعولا and مفعول.

Objectivity, مفعولية.

Operative, عامل and متعلق.

Opposite, نقيض.

Optative, للتمنى.

Oral, مقالى.

Origin, وضع and اصل.

Original form, اصل.

Originative, انشائى.

„ sentence, انشاء.

Orthography, كتابة and خط.

Otiose, لغو.

Outlet (of a letter), مخرج.

P.

Paradigm, مثال.

Paraphrase, تاويل.

Parenthesis, اعتراض.



Part (of speech), <sup>قِسْمٌ</sup>.

„ (of a proposition), <sup>جُزْءٌ</sup>.

Particle, <sup>حَرْفٌ</sup>.

Partitive, <sup>تَبْعِيضِيٌّ</sup> (مِنْ).

Passive participle, <sup>اسْمٌ مَفْعُولٌ</sup>.

„ (verb), <sup>مَبْنِيٌّ لِلْمَفْعُولِ</sup> and

<sup>عَلَى طَرِيقَةِ فِعْلٍ</sup>.

Past, <sup>مَاضٍ</sup>.

Paucity (plural of), <sup>قِلَّةٌ</sup>.

Pause, <sup>وَقْفٌ</sup>.

Penultimate, <sup>مَا قَبْلَ الْآخِرِ</sup>.

Perfect, <sup>سَالِمٌ</sup>.

„ declinability, <sup>إِمْكِنِيَّةٌ</sup>.

Perfectly declinable, <sup>مَتِمَّكِنٌ</sup>.

Permissive, <sup>مَسْرُوعٌ</sup>.

Person, <sup>شَخْصٌ</sup> and <sup>ذَاتٌ</sup>.

1st „ <sup>مَتَكَلِّمٌ</sup>.

2nd „ <sup>مُخَاطَبٌ</sup>.

3rd „ <sup>غَائِبٌ</sup>.

Personal (proper name), <sup>شَخْصِيٌّ</sup>.

Philologist, <sup>أَدِيبٌ</sup>.

Philology, <sup>أَدَبٌ</sup>.

Phrase, <sup>عِبَارَةٌ</sup>.

Place (in inflection), <sup>مَعْلٌ</sup> and

<sup>مَوْضِعٌ</sup>.

Plastic, <sup>مُتَصَرِّفٌ</sup>.

Plasticity, <sup>تَصَرُّفٌ</sup>.

Plural, <sup>جَمْعٌ</sup>.

Poetry, <sup>شِعْرٌ</sup> and <sup>نَظْمٌ</sup>.

Position (in inflection), <sup>مَوْضِعٌ</sup>.

Post-classical, <sup>مُحَدَّثٌ</sup> and <sup>مَوْلَا</sup>.

Postfixed, <sup>مُضَافٌ إِلَيْهِ</sup>.

Postpositive, <sup>مَوْخَرٌ</sup>.

Prayer, <sup>دُعَاءٌ</sup>.

Precatory, <sup>دُعَائِيٌّ</sup>.

Predicament, <sup>حُكْمٌ</sup>.

Predicate, <sup>خَبَرٌ</sup>.

Predication, <sup>أَخْبَارٌ</sup>.

Predicative (adverb), <sup>مستقر</sup> مستقر. The <sup>مستقر</sup> adverb is the one whose operative is *general being*, which is necessarily suppressed because it is general; and this adverb is named <sup>مستقر</sup> مستقر because the pronoun *resides* in it after the suppression of the operative; or, as some say, because the meaning of the general operative *resides* in it, so as to be intuitively understood when the adverb is heard: while the <sup>لغو</sup> لغو adverb is the one whose operative is *particular*, which is necessarily expressed except because of some indication, in which case it may, and sometimes must, be suppressed; and this adverb is called <sup>لغو</sup> لغو because it is *disqualified* from assuming the pronoun in consequence of the mention of the operative, which itself assumes the pronoun (DM, II. 126, 130). Cf. what is said in § 177 about the attributive adverb. Thus the <sup>مستقر</sup> مستقر is often used in the sense of the attributive adverb; and is therefore treated as the opposite of the non-attributive, as in R, I. 236.

Prefixed, <sup>مضاف</sup> مضاف.

Prefixion, <sup>دخول</sup> دخول and <sup>إضافة</sup> إضافة.

Premonition, <sup>تنبيه</sup> تنبيه.

Preparatory ( <sup>ما</sup> ما ), <sup>مهبطي</sup> مهبطي.

Preposition, <sup>حرف</sup> حرف and <sup>إضافة</sup> إضافة  
<sup>جار</sup> جار and <sup>حرف</sup> حرف <sup>خفض</sup> خفض and <sup>جر</sup> جر  
and <sup>خافض</sup> خافض.

Prepositive, <sup>مقدم</sup> مقدم.

Present (time), <sup>حاضر</sup> حاضر and <sup>حال</sup> حال.

Presumptive (denotative of state),  
<sup>مقدر</sup> مقدر.

Preterite, <sup>ماضي</sup> ماضي.

Preventive, <sup>مانع</sup> مانع.

„ (denotative of prevention),  
<sup>امتناعي</sup> امتناعي.

Primitive, <sup>جامد</sup> جامد and <sup>غير مشتق</sup> غير مشتق.

Pro-agent, <sup>فاعل</sup> فاعل or <sup>نائب عن</sup> نائب عن  
<sup>فاعل</sup> فاعل.

Prohibition, <sup>نهى</sup> نهى.

Prolongation, <sup>مد</sup> مد.

„ letter of, <sup>حرف</sup> حرف <sup>مد</sup> مد

and <sup>مدة</sup> مدة.

Prominent (pronoun), <sup>٩</sup>بَارِزٌ.

Pronoun, <sup>٩</sup>ضَمِيرٌ and <sup>٩ ٨ ٥</sup>مُضَمَّرٌ.

Proper, <sup>٩</sup>حَقِيقِيّ.

Proposition, <sup>٩ ٨ ٥</sup>جُمْلَةٌ.

Prose, <sup>٩ ٨</sup>نَثَرٌ and <sup>٩</sup>كَلَمٌ.

Prosodian, <sup>٩</sup>عُرُوضِيّ.

Prosody, <sup>٩</sup>عُرُوضٌ.

Protasis, <sup>٩ ٨</sup>شَرْطٌ.

Protection (ن of), <sup>٩ ٨ ٥</sup>رَقَايَةٌ.

Prothesis, <sup>٩</sup>إِضَافَةٌ.

Prothetic, <sup>٩</sup>مُضِيفٌ and <sup>٩</sup>مُضَافٌ and <sup>٩</sup>إِضَافِيّ.

Prothetic compound, <sup>٩ ٨ ٥</sup>مُرَكَّبٌ <sup>٩</sup>تَرْكِيبُ إِضَافَةٍ.

Proverb, <sup>٩</sup>مَثَلٌ.

Q.

Quadriliteral, <sup>٩</sup>رَبَاعِيّ.

Qualifiability, <sup>٩</sup>اتِّصَافٌ.

Qualificative, <sup>٩</sup>صِفَةٌ and <sup>٩ ٨</sup>وَصْفٌ.

Qualificativity, <sup>٩</sup>وَصْفِيَّةٌ.

Quality, <sup>٩</sup>صِفَةٌ and the termination <sup>٩ ٨ ٥</sup>يَّةٌ —, as <sup>٩ ٨ ٥</sup>جُزْئِيَّةٌ *quality of part*.

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Quasi-proposition, <sup>٩ ٨ ٥</sup>شِبْهَ جُمْلَةٍ.

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Quiddity, مَاهِيَّةٌ.

Quiescence, سُكُونٌ.

Quinqueliteral, خُمَاسِيٌّ.

## R.

Radical (as a substantive), أَصْلٌ.

„ (as an adjective), أَصْلِيٌّ.

Rational, عَاقِلٌ.

Real, حَقِيقِيٌّ.

Recitation, أَنْشَادٌ.

Redundant, زَائِدٌ and لَغْوٌ.

Reduplicated, مُضَاعَفٌ.

Regimen, مَعْمُولٌ and مُتَعَلِّقٌ.

Regular, مَقِيسٌ and قِيَاسِيٌّ.

Relative, اِعْتِبَارِيٌّ.

„ (pronoun), رَاجِعٌ and عَائِدٌ.

„ location, جِهَةٌ.

„ noun, مُنْسَوْبٌ and اِسْمٌ and نَسَبَةٌ.

Replicative, جَوَابِيٌّ and لِلْجَوَابِ.

Reporter, رَاقٍ and نَاقِلٌ.

Request, عَرْضٌ.

Requisition, طَلَبٌ.

Restrictive, كَافٌ.

Retrenched, مُقْتَطَعٌ.

Rhapsodist (reciter of poetry), رَاقٍ and رَاقِيَةٌ.

Rhetoric, بَيَانٌ.

Rhetorician, بَيَانِيٌّ.

Rhyme, قَافِيَةٌ.

## S.

School, أَصْحَابٌ.

Scion, بَنْتٌ.

Self-praise, تَمْدَحٌ.

Self-transitive, مُتَعَدٍّ بِنَفْسِهِ.

Sense, مَعْنَى.

Sentence, كَلَامٌ.

Serial, مُنْسَوِّقٌ and نَسَقٌ.

Sexiliteral, عَلَى سِتَّةِ أَحْرَفٍ and  
سِدَاسِي.

Silence, سَكَت.

Simple (opposed to compound),  
مَقْرُون and بَسِيط.

„ substantive (opposed to  
infinitive noun), اِسْم.

Single (opposed to double), خَفِيف.

„ term (opposed to proposi-  
tion), مَقْرُون.

„ word (opposed to prefixed),  
مَقْرُون.

Singular, مَقْرُون and وَاحِد.

Sister (coordinate), اُخْت.

Slurring, اِخْتِلَاس.

Softened, مَسْهَل.

Solecism, لُحْن.

Sound, صَحِيح.

Sounded true, مُحَقَّق.

Specificative, تَمْيِيز.

Subaudition, اَضْمَار.

Subject (correlative of predicate),  
اِسْم.

„ (correlative of attribute),  
مُتَخَبِّرُ عَنْهُ and مُسْنَدٌ اِلَيْهِ.

„ of a meaning, صَاحِبُ  
مَعْنَى.

„ of state, صَاحِبُ حَالٍ.

Subjunctive (mood), نَصْب.

„ (verb in the), مَنْصُوب.

Subsidiary, مُوَطِئ.

Substantive (opposed to epithet),  
اِسْمٌ غَيْرُ صِفَةٍ and اِسْم.

Substitute, عَوَضٌ and بَدَلٌ and  
قَائِمٌ and قَائِمٌ مَقَامَ كَذَا  
مَنْابِ كَذَا.

„ (appositive), بَدَل.

Suddenness of occurrence, فَجَاءَةٌ.

Superiority (تَفْضِيلُ of أَفْعَلُ).

Supplied, مُقَدَّر.

Support, عِمَاد.

Suppression, اَضْمَارٌ and حَذْفٌ.

Surname, كُنْيَة.

Suspension, تَعْلِيْق.

Syllepsis, حَمْلٌ عَلَى الْمَعْنَى.

Syloptic, مَحْتَمِلٌ عَلَى الْمَعْنَى.

Synarthrous, مَقْرُونٌ بِاللَّامِ.

Syndesis, عَطْف.

Syndetic explicative, عَطْفٌ بَيَانٍ.

„ serial, عَطْفٌ نُسْقٍ.

Synecdoche, تَسْمِيَةُ الْكُلِّ بِأَسْمِ الْبَعْضِ.

Synonym, مُتَرَادِفٌ and مُرَادِفٌ and مُنَاسِبٌ meaning مُنَاسِبٌ بِالْتَرَادِفِ.

Syntax, نَحْو.

Synthetic compound, مَرْكَبٌ تَرْكِيْبٌ and مَرْكَبٌ مَزْجٌ.

T.

Tautology, تَكَرُّار.

Technical, صِنَاعِي.

Technical language, عَرَف.

Term (of a proposition), جُزْء.

Terminations of versicles, قَوَامِل.

Tradition, حَدِيث.

Traditionist, مُحَدِّث.

Transferred, مُنْقَرَل.

Transitive, مُتَعَدٍّ and رَاقِعٌ and مُجَاوِزٌ.

Transmutative verb, فِعْلٌ تَحْوِيلٍ.

Transport (making transitive), نَقْل.

Triliteral, ثَلَاثِي.

Triptote, مُنْصَرَفٌ and مُصَرَّوْفٌ.

„ declension, صَرْف.

Trope, مُجَاوِز.

Trying to remember, تَذَكُّر.

U.

Unaugmented, مُجَرَّدٌ or مُجَرَّدٌ مِنَ الزَّوَادِدِ.

Unbinding, إِطْلَاق.

Unconjugability, جُمُود.

Unconnected, <sup>و</sup>غیر <sup>سببی</sup>سببی.

Uncontracted, <sup>و</sup>مشدد and <sup>و</sup>مثنى and <sup>و</sup>شديد.

Undotted (letter), <sup>و</sup>مهمل.

Uniform (proposition), <sup>و</sup>ذات <sup>و</sup>وجه.

Unilateral, <sup>و</sup>على <sup>و</sup>حرف <sup>و</sup>واحد.

Uninflected, <sup>و</sup>مبني.

Uninflectional, <sup>و</sup>بنائي and <sup>و</sup>غير <sup>و</sup>اعرابي.

Unit, <sup>و</sup>نیف.

Unrestricted object, <sup>و</sup>مفعول <sup>و</sup>مطلق.

Unsound, <sup>و</sup>معطل.

Utterance, <sup>و</sup>لفظ.

#### V.

Vague, <sup>و</sup>مبهم.

Variations, <sup>و</sup>تصاریف.

Verb, <sup>و</sup>فعل.

Verbal, <sup>و</sup>فعلي.

" (oral), <sup>و</sup>مقالی.

Version, <sup>و</sup>روایة.

Vicinity, <sup>و</sup>جوار and <sup>و</sup>مجاورة.

Vituperative, <sup>و</sup>على <sup>و</sup>الذم.

Vocation, <sup>و</sup>نداء.

Vocative, <sup>و</sup>مفاتی.

" particle, <sup>و</sup>حرف <sup>و</sup>نداء.

Void (exception), <sup>و</sup>مفرغ.

Vowel, <sup>و</sup>حركة.

#### W.

Westerns, <sup>و</sup>مغاربة.

Wish, <sup>و</sup>تمني.

Wonder, <sup>و</sup>تعجب.

Word, <sup>و</sup>كلمة and <sup>و</sup>لفظة and <sup>و</sup>لفظة and <sup>و</sup>حرف.

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# PART THE SECOND.

## THE VERB.

### CHAPTER I.

#### THE VERB IN GENERAL.

§ 402. The *v.* is what indicates a meaning in itself connected with one of the three times (Sh). It indicates two things, accident and time; for <sup>قَامَ</sup> *He stood* or *has stood* indicates standing in past time, <sup>يَقُومُ</sup> *He stands* or *will stand* standing in the present and future, and <sup>قُمْ</sup> *Stand thou* standing in the future, the accident being <sup>قِيَامٌ</sup> *Standing*, which is one of the two things indicated by the *v.*, and is the *inf. n.* It is distinguishable from the *n.* and *p.* by means of (1) the ت of the *ag.*, pronounced with Damm in the 1st *pers.*, as <sup>فَعَلْتُ</sup> ; with Fath in the 2nd *pers. masc.*, as <sup>تَبَارَكْتَ</sup> ; and with Kasr in the 2nd *pers. fem.*, as <sup>فَعَلْتِ</sup> : (2) the quiescent ت of feminization, as <sup>فَعَلْتِ</sup> and <sup>بُنِيتِ</sup> ; whereas the ت of feminization affixed to *ns.* is mobile through the vowel of inflection, as <sup>هَذِهِ</sup> *مسلمة* and <sup>رَأَيْتُ</sup> *مسلمة* and <sup>مَرَرْتُ</sup> *بمسلمة* ; and the [ت of feminization] affixed to the *p.*, as <sup>رَبَّتْ</sup> , <sup>لَاتْ</sup> ,

رُبَّتْ, is rarely quiescent with رُبَّ and ثَمَّ, as رُبَّتْ and ثَمَّتْ : (3) the ي of the *fem. ag.*, affixed to the *imp.*, as اضْرِبِي ; and to the *aor.*, as تَضْرِبِينَ ; but not to the *pret.* : (4) the ي of corroboration, whether single, as XCVI. 15. [153, 610]; or double, as لَنْتُخْرِجَنَّكَ يَا شُعَيْبٌ VII. 86. *Assuredly we will drive thee out, O Shu'aib.* It is divisible into *pret.*, *aor.*, and *imp.* [603]. The BB hold that inflection is original in *ns.*, derivative in *vs.* [404]; and the KK hold that inflection is original in *ns.* and *vs.*: but the first opinion is right. The *uninfl. v.* is of two kinds, (1) that of which the uninflectedness is agreed upon, vid. the *pret.*, which is *uninfl.* upon Fath, as ضَرَبَ and انْطَلَقَ, so long as a و of the *pl.* is not attached to it, in which case it is pronounced with Damm ; nor a mobile *nom. pron.*, in which case it is made quiescent [403]: (2) that of which the uninflectedness is disputed, the preferable opinion being that it is *uninfl.*, vid. the *imp.*, as اضْرِبْ, which is *uninfl.* according to the BB, and *infl.* according to the KK [431, 603]. The *infl. v.* is the *cor.* [404, 405], which is *infl.* only when neither the corroborative ي, as هَلْ تَضْرِبُنِي, with which the *v.* is *uninfl.* upon Fath, whether the ي be single or double, nor the ي of the *pl. fem.*, as الْهِنْدَاةُ يَضْرِبُنِي, with which the *v.* is *uninfl.* upon quiescence, is contiguous to it [406]



so that it is *infl.* when it is separated from the corroborative ن by an ا of the *du.*, as هَلْ تَضْرِبَانِ, originally تَضْرِبَانِ, the first ن, i. e. the ن of the *ind.*, being elided to avoid the succession of three ن s; and similarly when it is separated from the corroborative ن by a و of the *pl.*, as هَلْ تَضْرِبْنَ, originally تَضْرِبُونِ; or by a ي of the 2nd *pers. sing. fem.*, as هَلْ تَضْرِبِي, originally تَضْرِبِيْنِ [610]. This is the opinion of the majority; but Akh holds the *aor. v.* to be *uninfl.* with the corroborative ن, whether the corroborative ن be contiguous to it or not; and it is related on the authority of some to be *infl.* even if the corroborative ن be contiguous to it: and IM relates in one of his books that there is no dispute as to the uninflectedness of the *aor. v.* with the ي of the *pl. fem.*; whereas it is not so, but the dispute is found, and the master IU in his commentary on the *Idāh* is one of those who relate it (IA).

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## CHAPTER II.

### THE PRETERITE.

§ 403. It is that which indicates the connection of an accident with a time anterior to your time [615] (M). It is distinguishable by the quiescent ت of feminization (IA, Sh), as

أَلَمْتُ فَحَيِّتْ ثُمَّ قَامَتْ فَوَدَّعَتْ \* فَلَمَّا تَوَلَّتْ كَادَتِ النَّفْسُ تَزْهُقُ

(Sh), by Ja'far Ibn 'Ulba alHārithī, *She stole a visit to me, and saluted me; afterwards arose and bade farewell: and, when she turned away, the, i. e. my, soul was well-nigh departing* (T), and by the ت of the ag., as تَبَارَكْتَ

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. *Blessed be Thou, O Possessor of majesty and honour*, each of which is affixed only to a literal pret. (IA). Hence it is proved that عَسَى and

لَيْسَ are not ps., as IS and Th say of عَسَى, and as F says of لَيْسَ, and that نَعَمْ is not a n., as Fr and those who agree with him say; but that they are pret. vs.,

because the ت [first] mentioned is attached to them, as in لَيْسَتْ هِنْدٌ ظَالِمَةٌ نَعَسَتْ أَنْ تَقْلَمَ *Hind is not a wrong-doer; may-be therefore, she may attain felicity*, the saying of the Prophet

مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ *Whoso purifieth himself on the Friday, etc.* [87], and



upon it to the ف ; and from قَالَ and بَاع [484], originally قَوْل and بَيْع , you say قُلْتُ and بَعْتُ , when the ة needs elision upon attachment of the ت , changing the vowel assumed to be upon it into Damma and Kasra respectively, because these [vowels] are homogeneous with the ع , and transferring it [to the ف ] (L). The attached *acc. pron.* does not change the *v.* from its original uninflectedness upon Fath, as ضَرَبَكَ زَيْدٌ or ضَرَبْنَا Zaid beat thee or us : and the quiescent *nom. pron.* does not require quiescence of the *v.* also ; but the final of the *v.* remains pronounced with Fath before the ا , as ضَرَبَا , and is pronounced with Damm before the و , as ضَرَبَا , while in such as اشْتَرَوْا الضَّلَالَةَ بِالْهَدْيِ II. 15. *Have bought error in exchange for right direction* [663] and ادْعُوا هُنَالِكَ ثُبُورًا XXV. 14. *They will invoke there perdition, i. e. will say, "O my perdition, [come ; for this is thy time]"* (B),] the original form is اشْتَرَوْا with a ي pronounced with Damm before the quiescent *pron.*, and ادْعُوا with the first و pronounced with Damm before the quiescent *pron.*; then the ي and و , being mobile and preceded by a letter pronounced with Fath, are converted into ة ; and afterwards the ا is elided because of the concurrence of two quiescents. When bare of the mobile *nom. pron.* [and of the و of the *pron.*], the *pret.*

in *uninfl.* upon Fath, as ضَرَبَ , دَحْرَجَ , اسْتَخْرَجَ , ضَرَبَا ,  
 and ضَرَبَةً : while such as رَمَى and عَفَا are originally  
 رَمَى and عَفَوَ , the ي and و being converted into ا  
 because mobile and preceded by a letter pronounced  
 with Fath, so that the quiescence of their final is acci-  
 dental, and the Fatha is assumed to be in the ا ; for  
 which reason, when the final is assumed to be quiescent,  
 the ي and و return, as رَمَيْتَ and عَفَوْتَ (Sh).

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## CHAPTER III.

### THE AORIST.

§ 404. The *aor.* is common to the present and future: but the **ل** [of inception prefixed to it (MM) in **أَن زَيْدًا** <sup>أَن زَيْدًا</sup> **يَفْعَلُ** <sup>يَفْعَلُ</sup> *Verily Zaid does* (M)] makes it a pure present, [as **أَنِّي لَيُخْرِئُنِي أَنْ تَذْهَبُوا بِهِ** <sup>أَنِّي لَيُخْرِئُنِي أَنْ تَذْهَبُوا بِهِ</sup> XII. 13. *Verily it grieveth me that ye take him away* (MM)]; while the **س** or **سَوْفَ** [prefixed to it (MM)] makes it a pure future (M, MM) : and it is by reason of their being prefixed to it that it resembles the *n.* ; and is consequently *infl.* [402] with the *ind.* and *subj.* [corresponding in sign and Arabic name with the *nom.* and *acc.*], and with the *apoc.* instead of the *gen.* (M). According to the KK, the **ل** of inception prefixed to the *aor.* makes it peculiar to the present, as the **س** makes it peculiar to the future ; and therefore they do not allow **أَن زَيْدًا لَسَوْفَ يَخْرُجُ** <sup>أَن زَيْدًا لَسَوْفَ يَخْرُجُ</sup> because of the contradiction : but the BB allow that, because the **ل**, according to them, continues to import *corroboration* only, as when it was prefixed to the *inch.* [604]. As the *n.*, which is vague, like **رَجُلٌ** <sup>رَجُلٌ</sup>, becomes peculiar to one by means of a *p.*, like **الرَّجُلُ** <sup>الرَّجُلُ</sup>, so likewise the *aor.*, which is vague, because of its applicability to the present and future, becomes peculiar to one of them by means of

the *س* ; and the *aor. v.* is *ir.fl.* because of the resemblance mentioned, according to the BB, not because of the concentration of various meanings upon it, as in the case of the *n.* [161]. The *aor.* becomes (1) a pure present by means of (a) <sup>أَنَّ</sup> [206], <sup>أَنَّ</sup>, and similar *adv.* indicative of the present: (b) the *ل* of inception, according to the KK, as above: (c) negation by <sup>لَيْسَ</sup> [456] or <sup>مَا</sup> [546], according to some, as <sup>لَيْسَ زَيْدٌ يَقُومُ</sup> and <sup>مَا</sup> <sup>لَيْسَ زَيْدٌ يَقُومُ</sup> or <sup>مَا</sup> <sup>لَيْسَ زَيْدٌ يَقُومُ</sup> ; and by <sup>أَنَّ</sup> [550], according to Mb, as <sup>أَنَّ</sup> <sup>لَيْسَ زَيْدٌ يَقُومُ</sup> : (2) a pure future, by means of (a) a future *adv.*, as <sup>أَضْرِبْ غَدًا</sup> and the like: (b) its attribution to an expected matter, as <sup>تَقُومُ الْقِيَامَةُ</sup> *The resurrection will come to pass*: (c) its importing *requisition* of the act, *vid. in command, prohibition, prayer, excitation, wish, hope, and fear*: (d) its being a *promise*: (e) the two *و*s of corroboration [611]: (f) the *ل* of the oath [600, 652]: (g) every apocopative [419] or subjunctival [410] *op.*: (h) the infinitival <sup>لَوْ</sup> [571]: (i) every *cond. instrument*, even if it do not govern, except <sup>لَوْ</sup> [below]; while the *apod.* also must be future, because it is inseparable from the *prot.*, which is future: (j) the *p.* of amplification [578]: (k) the *neg.* <sup>لَا</sup> [547], as S and his followers say: (3) converted into a past by

means of (a) لَمْ [548] ; (b) the apocopative لَمَّا [548] ;  
 (c) لَوْ mostly [591] ; (d) اِنْ [204] ; (e) دِمَا [505] (R).

XXXV. وَاللّٰهُ الَّذِي۟ اَرْسَلَ الرِّيَّاحَ فَتَثِيرُ سَحَابًا فُسْقَنَآةً

10. *And God is he that sent the winds ; and they raise clouds ; and We drave them* فَتَثِيرُ is put into the aor., contrary to what precedes and follows it, in order that the state in which the raising of the clouds by the winds takes place may be imitated, and that those wondrous appearances indicative of the Supreme Power may be required to present themselves : and thus they do with a v. containing a sort of speciality and peculiarity in a state that is deemed extraordinary, or that impresses the person addressed, or otherwise, as says Ta'abbata Sharra

فَمَنْ يَنْكَرُ جُودَ الْغُولِ اِنِّى۟ \* اَخْبِرْ عَنْ يَقِيْنٍ بَلْ عِيَانٍ  
 يَاْنِى۟ قَدْ لَقِيْتُ الْغُوْلَ تَهْوٰى \* بِسَهْبٍ كَالصَّحِيْفَةِ صَحْصَحَانٍ  
 فَاضْرِبْهَا بِلَا دَهْشٍ فَخَرَتْ \* صَرِيْعًا لِّلْيَدِيْنِ وَلِلْجُرَاْنِ

[*And whoever denies the existence of the goblin, verily I announce from certainty, nay, eyesight, that I did meet the goblin descending in a desert like the sheet of paper, smooth ; and I smite her without consternation ; and she fell prostrate on the two arms and on the under part of the neck (N)*], because he intends to picture to his people the state in which he emboldened himself



through his pride to smite the goblin, as though he made them see it (K) : or the difference in the *vs.* [in XXXV. 10.] may be to indicate the permanence of the matter (B). The sign of the *aor.* is that <sup>أَ</sup>ا may be prefixed to it (IA, Sh), as <sup>أَ</sup>ا <sup>كُفِّرُوا</sup>كُفِّرُوا <sup>أَ</sup>ا <sup>لَهُ</sup>لَهُ <sup>أَ</sup>ا <sup>يَكُنْ</sup>يَكُنْ <sup>أَ</sup>ا <sup>وَلَمْ</sup>وَلَمْ <sup>أَ</sup>ا <sup>يُولَدْ</sup>يُولَدْ <sup>أَ</sup>ا <sup>وَلَمْ</sup>وَلَمْ <sup>أَ</sup>ا <sup>يَلِدْ</sup>يَلِدْ <sup>أَ</sup>ا <sup>وَلَمْ</sup>وَلَمْ <sup>أَ</sup>ا <sup>يَكُنْ</sup>يَكُنْ <sup>أَ</sup>ا <sup>أَحَدٌ</sup>أَحَدٌ CXIL. 3. 4. *He begetteth* [548] *not, nor is begotten, nor is any one equal unto Him* (Sh). In every *v.* the *aor.* is formed by adding at its commencement one of the aoristic letters, vid. the *Ḥamza* of the 1st *pers. sing.*, the <sup>أَ</sup>ا of the 1st *pers. pl.*, the <sup>تَ</sup>ت of the 2nd *pers.* without restriction [of gender or number] and of the 3rd *pers. fem. sing.* or *du.*, and the <sup>يَ</sup>ي of the 3rd *pers. masc.* without restriction [of number] and of the 3rd *pers. fem. pl.* The initial [aoristic letter (BS)] of the *aor.* in the *act. voice*, (1) when its *pret.* is quadriliteral, whether with or without an augment, is pronounced with *Damm*, by common consent, as <sup>أَ</sup>ا <sup>يُكْرَمُ</sup>يُكْرَمُ <sup>أَ</sup>ا <sup>يَعْلَمُ</sup>يَعْلَمُ <sup>أَ</sup>ا <sup>يُضَارِبُ</sup>يُضَارِبُ <sup>أَ</sup>ا <sup>يُدْحَرَجُ</sup>يُدْحَرَجُ : (2) when its *pret.* is not quadriliteral, [whether it fall short of or exceed 4 letters (BS),] is pronounced, (a) according to the *Hijāzis*, with *Fath*, as <sup>أَ</sup>ا <sup>يُشْرِبُ</sup>يُشْرِبُ <sup>أَ</sup>ا <sup>يُطْرَفُ</sup>يُطْرَفُ <sup>أَ</sup>ا <sup>يَتَعَلَّمُ</sup>يَتَعَلَّمُ <sup>أَ</sup>ا <sup>يَنْطَلِقُ</sup>يَنْطَلِقُ <sup>أَ</sup>ا <sup>يُسْتَخْرَجُ</sup>يُسْتَخْرَجُ : (b) according to others than the *Hijāzis*, with (a) *Kasr*, (a) when the letter is not <sup>يَ</sup>ي, and the *pret.* either is on [the measure of] <sup>فَعَلَ</sup>فَعَلَ [with *Kasr*,

*aor.* تَعْلَمُ with Fath (BS) of the ع ], as تَعْلَمُ عَلِمْتُ , اَعْلَمُ , and نَعْلَمُ , [contrary to تَذْهَبُ , its *pret.* being with Fath, and to تَتَّقُ , the *aor.* being with Kasr (BS)]; or begins with a conjunctive Hamza, vid. such as is followed by four or five letters, as تَنْطَلِقُ انْطَلَقْتُ and تَسْتَخْرِجُ اسْتَخْرَجْتُ ; or with an augmentative ت , as تَتَكَلَّمُ and تَدْحَرَجُ : (β) when the letter is ي or any other, in the *aor.* of اَبَى , as تَتَّبِعِي and تَيَجَلُّ وَجَلْتُ ; or of فَعَلَ whose ف is a و , as يَجِبُ and يَجِبُ : (b) Fath in all other cases (L). Kasr of the Hamza of اُخَالُ is chaste in usage, anomalous in analogy ; and Fath of it, which is the *dial.* of Asad, is the converse (BS). Every *aor.* in the *act.* voice of such *vs.* as exceed three letters [in the *pret.*], (1) when the initial of its *pret.* is not an augmentative ت , must have its penultimate pronounced with Kasr, literally, as يَسْتَعْجَلُ اسْتَعْجَلَ , يَقْتَدِرُ اقْتَدَرَ , يُقَاتِلُ قَاتَلَ , يَدْحَرَجُ دَحَرَجَ ; or constructively, as يَسْتَرْبِ اسْتَرْبَى , يَعِدُ اَعَدَ , يَسْتَقِيمُ اسْتَقَامَ : (2) when the initial of its *pret.* is an augmentative ت , retains the Fath of the penultimate, as يَتَعَلَّمُ تَعْلَمَ , يَتَغَاوَلُ تَغَاوَلَ , and يَدْحَرَجُ تَدْحَرَجَ

يُتَدَحَّرَجُ (L). The moods of inflection in the *v.* are the *ind.* with Damma, the *subj.* with Fathā, and the *apoc.* with quiescence, as زَيْدٌ يَقُومُ *Zaid stands*, اِنَّ زَيْدًا لَّنْ يَقُومَ *Verily Zaid shall not stand* (IA, Sh), and لَمْ يَقُمْ *He stood not*, the sign of the mood being the Damma, Fathā, and elision of the vowel, respectively ; and the assertion that apocopation is not an inflection is of no account (Sh). All other modes of inflection are vicarious substitutes for these (IA). In the *v.* unsound [in the final (Sh)], i. e. whose final is [an unsound letter (Sh)], an ا [preceded by Fathā (IA)], as يَخْشَى, or و [preceded by Damma (IA)], as يَغْزُو, or ي [preceded by Kasra (IA)], as يَرْمِي, the *apoc.* is formed by elision of the last letter (IA, Sh), as a substitute for elision of the vowel, as XCVI. 17. [16], يَدْعُ being an *aor. v.* in the *apoc.*, the sign of which is the elision of the و, and وَلَمْ يَخْشَ اِلَّا اللّٰهَ IX. 18. *And hath not feared any but God*, an *ex.* of elision of the ا, and لَمْ يَقْضِ مَا اَمَرَهٗ LXXX. 23. *He hath not yet performed what He hath commanded him*, an *ex.* of elision of the ي ; and as for the non-elision of the unsound letter, i. e. the ي, in يَتَّقِي notwithstanding that مَنْ is prefixed to it in the reading of Kumbul مَنْ يَتَّقِي وَيَصْبِرُ XII. 90., the reply is that the

<sup>ا</sup> <sup>م</sup> is conjunct, *He that feareth God and patiently endureth tribulations*, not conditional, *Whoso feareth*, and that the <sup>ر</sup> is quiescent either because of the succession of vowels in the <sup>ب</sup>, <sup>ر</sup>, <sup>ف</sup>, and Hamza, [the next word being <sup>فَان</sup>], or because it is a case of continuity whereat pause is intended, or of coupling to the sense, the conjunct <sup>م</sup> being equivalent to the conditional on account of its generality and vagueness (Sh): thus the *apoc.* is apparent by means of the elision of the final [ا, و, or ي (IA)]. The *subj.* is apparent in the *v. unsound* in the <sup>و</sup> or <sup>ي</sup> [by means of the Fatha because of its lightness, as <sup>ا</sup> <sup>ل</sup> <sup>ن</sup> <sup>ن</sup> <sup>د</sup> <sup>ع</sup> <sup>م</sup> <sup>ن</sup> <sup>د</sup> <sup>و</sup> <sup>ن</sup> <sup>ه</sup> <sup>ا</sup> <sup>ل</sup> <sup>ه</sup> <sup>ا</sup> XVIII. 13. *We will not call upon any God besides Him*, and <sup>ا</sup> <sup>ل</sup> <sup>ن</sup> <sup>ن</sup> <sup>د</sup> <sup>ع</sup> <sup>م</sup> <sup>ن</sup> <sup>د</sup> <sup>و</sup> <sup>ن</sup> <sup>ه</sup> <sup>ا</sup> <sup>ل</sup> <sup>ه</sup> <sup>ا</sup> XI. 33. *God will not bestow upon them good* (Sh)]; and is assumed in the *v. unsound* in the ا, as <sup>ا</sup> <sup>ل</sup> <sup>ن</sup> <sup>ن</sup> <sup>د</sup> <sup>ع</sup> <sup>م</sup> <sup>ن</sup> <sup>د</sup> <sup>و</sup> <sup>ن</sup> <sup>ه</sup> <sup>ا</sup> <sup>ل</sup> <sup>ه</sup> <sup>ا</sup>, [the sign of the *subj.* in <sup>ا</sup> <sup>ل</sup> <sup>ن</sup> <sup>ن</sup> <sup>د</sup> <sup>ع</sup> <sup>م</sup> <sup>ن</sup> <sup>د</sup> <sup>و</sup> <sup>ن</sup> <sup>ه</sup> <sup>ا</sup> <sup>ل</sup> <sup>ه</sup> <sup>ا</sup> being a Fatha assumed to be upon the ا (IA)]. The *ind.* is assumed in the *v. unsound* in the <sup>و</sup>, <sup>ي</sup>, or ا, as <sup>ا</sup> <sup>ل</sup> <sup>ن</sup> <sup>ن</sup> <sup>د</sup> <sup>ع</sup> <sup>م</sup> <sup>ن</sup> <sup>د</sup> <sup>و</sup> <sup>ن</sup> <sup>ه</sup> <sup>ا</sup> <sup>ل</sup> <sup>ه</sup> <sup>ا</sup> and <sup>ا</sup> <sup>ل</sup> <sup>ن</sup> <sup>ن</sup> <sup>د</sup> <sup>ع</sup> <sup>م</sup> <sup>ن</sup> <sup>د</sup> <sup>و</sup> <sup>ن</sup> <sup>ه</sup> <sup>ا</sup> <sup>ل</sup> <sup>ه</sup> <sup>ا</sup>, the sign of the *ind.* being a Damma assumed [to be upon the <sup>و</sup> and <sup>ي</sup> (IA), because deemed too heavy to be expressed (Sh)], and <sup>ا</sup> <sup>ل</sup> <sup>ن</sup> <sup>ن</sup> <sup>د</sup> <sup>ع</sup> <sup>م</sup> <sup>ن</sup> <sup>د</sup> <sup>و</sup> <sup>ن</sup> <sup>ه</sup> <sup>ا</sup> <sup>ل</sup> <sup>ه</sup> <sup>ا</sup> (IA, Sh), the sign of the *ind.* being a Damma assumed to be upon the ا (IA), which is incapable of being vocalized (MM).

§ 405. The five paradigms **يَفْعَلُونَ**, **تَفْعَلِينَ**, **يَفْعَلِي**, **تَفْعَلِينَ**, and **تَفْعَلِينَ** —i.e., every [aor. (Sh)] v. to which an ' of dualization, [whether the initial be **ي** or **ت** (IA),] or و of pluralization, [whether the initial be **ي** or **ت** (IA),] or a **ي** of the 2nd pers. sing. fem. is attached—are put into the ind. by means of the existence of the **ن** (IA, Sh), pronounced with Kasr after the ' and Fath after its two sisters (M), as a substitute for the Damma, [the sign of the ind. being the existence of the **ن** (IA),] and into the subj. and apoc. by elision of the **ن**, [as a substitute for the Fatha and quiescence (Sh), the sign of the subj. and apoc. being the fall of the **ن** (IA), as **فِيهَا عَيْنَانِ تَجْرِيَانِ** LV. 50. Wherein shall be two fountains flowing, **وَأَنْتُمْ تَشْهَدُونَ** II. 78. Ye being witnesses, and **وَهُمْ لَا يَشْعُرُونَ** VII. 93. They not knowing, the aor. here being in the ind., the sign of which is the existence of the **ن**, and (Sh)] as **فَإِنْ لَّمْ تَفْعَلُوا** **فَإِنْ لَّمْ تَفْعَلُوا** II. 22. Wherefore, if ye do not, and ye will not do, fear ye the fire (IA, Sh), the **تَفْعَلُوا** with **لَمْ** being in the apoc., and that with **لَنْ** in the subj., the sign of which in both is the elision of the **ن**. In **أَتَسَاجِدُونَ** VI. 80. [a reading with the **ن** lightened (B)]



final of the *v.*, and elision is more appropriate to finals, (3) that the 1st indicates no sense, whereas the 2nd indicates a sense, and elision of what does not indicate is more appropriate than elision of what does indicate—and, when the *و* is thus elided, the measure of <sup>يَعْفُونَ</sup> becomes <sup>يَعْفَوْنَ</sup> by elision of the *ل* [from <sup>يَفْعَلُونَ</sup>]; and for this reason, when you prefix the subjunctival or apocopative *op.* to it, you say <sup>لَمْ يَعْفُوا</sup> and <sup>لِيَعْفُوا</sup> الرجال (Sh).

§ 406. The *aor.* that the *و* of the *fem. pl.* is contiguous to is *uninfl.* (M, Sh) upon quiescence [402] (Sh), so that the *ops.* have no effect upon it literally, and the *و* does not fall off, like as the *ا*, *و*, and *ي*, that are *prons.*, do not fall off, because it is one of them (M), as II. 228. [235] and <sup>وَالْوَالِدَاتُ يُرْضِعْنَ</sup> II. 233. *And the mothers shall suckle,* <sup>يُرْضِعْنَ</sup> and <sup>يَتَرَبَّصْنَ</sup> being two *aor. vs.* in the position of an *ind.*, but *uninfl.* upon quiescence because contiguous to the *و* of the *fem. pl.*, and enunciatory in letter but requisitive in sense, like <sup>يَرْحَمَكَ اللَّهُ</sup> *God have mercy upon thee* (Sh), [and] as <sup>لَمْ يَضْرِبْنِي</sup> and <sup>لِيَضْرِبْنِي</sup> (M). The *aor.* that the *و* is in contact with is *uninfl.* upon Fath [402, 610], as <sup>لَيَنْبُذَنَّ فِي السَّطَمَةِ</sup> CIV. 4. *Assuredly he shall be cast into the fire that breaketh in pieces*; whereas in

لَتَبْلُوَنَّ III. 183. *Assuredly ye shall be proven in your goods and yourselves; and assuredly ye shall hear the v., though corroborated by the و, is infl., because they are separated by the و, which is the pron. of the ag., expressed in لَتَبْلُوَنَّ, and supplied in لَتَسْمَعَنَّ, since the original form is لَتَسْمَعُوَنَّ, the و of the ind. being elided because the combination of likes is deemed too heavy, and the و being then elided because of the concurrence of two quiescents, the و and incorporated و (Sh).*

§ 407. The moods are not signs of meanings, like the cases [19], because the *v.* in respect of inflection is not original [402], but stands towards the *n.* in the same position as the *!* and و towards the two *!*s [of feminization] in respect of prevention of triptote declension [18]. And that by which the *v.* is put into the *ind.* [408], *subj.* [410], or *apoc.* [419] is not that by reason of which it is liable to inflection [404, 110] (M).

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## THE INDICATIVE.

§ 408. When the *aor. v.* is divested of the subjunctival and apocopative *op.*, it is put into the *ind.* (IA, Sh), as <sup>ض</sup><sup>ا</sup><sup>ر</sup> <sup>ي</sup><sup>ق</sup><sup>و</sup><sup>م</sup> <sup>ز</sup><sup>ي</sup><sup>د</sup> (Sh). There is a dispute as to what puts it into the *ind.*: according to some (IA), it is put into the *ind.* because of its occurring in the situation of a *n.* (M, IA), thus being like the *inch.* and *enunc.* in having an ideal *op.* (M), as in <sup>ض</sup><sup>ا</sup><sup>ر</sup> <sup>ي</sup><sup>ق</sup><sup>و</sup><sup>م</sup> <sup>ز</sup><sup>ي</sup><sup>د</sup> (M, IA), where <sup>ض</sup><sup>ا</sup><sup>ر</sup> <sup>ي</sup><sup>ق</sup><sup>و</sup><sup>م</sup> is put into the *ind.* because it occurs in the situation of <sup>ض</sup><sup>ا</sup><sup>ر</sup> (IA), since what is after the *inch.* is a situation in which a *n.* may be expected to occur correctly; and similarly in <sup>ض</sup><sup>ا</sup><sup>ر</sup> <sup>ي</sup><sup>ق</sup><sup>و</sup><sup>م</sup> <sup>ز</sup><sup>ي</sup><sup>د</sup>, because he that begins a sentence passing to speech from silence is not obliged to utter a *n.* or a *v.* as the first word, but on the contrary the beginning of his sentence is a position of choice in respect of whichever class he pleases (M): but, according to others, it is put into the *ind.* because of its being divested of the subjunctival and apocopative *op.*, which opinion is preferred by IM (IA). In the saying of Abū Tālib addressing the Prophet

مُحَمَّدٌ تَقْدِ نَفْسَكَ كُلَّ نَفْسٍ \* إِذَا مَا خَفَتْ مِنْ أَمْرِ تَبَالَا

[603] the *v.* [is in the *apoc.* because it (N)] is conjoined with a supplied apocopative, vid. the precatory ل,

[i. e. <sup>اَلْتَقَدُ</sup> (N)] ; while <sup>تَبَالًا</sup> is originally <sup>وَبَالًا</sup>, the <sup>و</sup> being changed into <sup>ت</sup> [689], like <sup>تَرَاثُ</sup> and <sup>تَجَاةُ</sup> for <sup>وَرَاثُ</sup> and <sup>وَجَاةُ</sup>, [*Muḥammad, let every soul ransom thy soul, whenever thou fearest from a matter destruction!* (N)] : and in the saying of Imra alKais, [who had sworn not to drink wine until he should slay the Banū Asad in revenge for their killing his father, and had then slain a multitude of them (N),]

فَالْيَوْمَ أَشْرَبُ غَيْرَ مُسْتَحَقِّبٍ \* اِثْمًا مِنَ اللَّهِ وَلَا دَاغِلٍ

[*Wherefore to-day I shall drink, not incurring a charge of sin from God, nor being an uninvited guest* (N)],

<sup>أَشْرَبُ</sup> is not in the *apoc.*, but in the *ind.*, the *Ḍamma* being elided by poetic license, or by treating <sup>رَبَّغٌ</sup> in <sup>أَشْرَبُ</sup> <sup>غَيْرَ</sup> with *Ḍamm* like <sup>عَضْدٌ</sup> ; for they sometimes make the separate follow the course of the united, so that, like as <sup>عَضْدٌ</sup> with quiescence [thus read in XVIII. 49. (K, B)] is said for <sup>عَضْدٌ</sup> with *Ḍamm*, so <sup>رَبَّغٌ</sup> with quiescence is said for <sup>رَبَّغٌ</sup> with *Ḍamm* (Sh).

§ 409. In <sup>كَادَ</sup> <sup>زَيْدٌ</sup> <sup>يَقُومُ</sup> and <sup>جَعَلَ</sup> <sup>يَضْرِبُ</sup> and <sup>صَلَفَقَ</sup> the original form is <sup>قَائِمًا</sup>, <sup>ضَارِبًا</sup>, and <sup>اِكْلًا</sup> ; but it is made to deviate from the *n.* to the *v.* for an object, [because of the affinity of the *aor. v.* to <sup>كَادَ</sup> in being

applied to denote *approximation to the present* (AAz): and the original form is used according to him that recites the verse [of Ta'abbata Sharra (J)]

فَآبَتُ إِلَىٰ فَهْمٍ وَمَا كِدْتُ أَتْبَا \* وَكَمْ مِثْلَهَا فَارَقْتُهَا وَهِيَ تَصْفُرُ

[459, 460] (M) *Then I returned to the tribe of Fahm, when I was not near returning, [because of my being on the point of perishing (T)]. And how many a tribe like it have I quitted, when it was desolate, from صَفُرُ* i. q. خَلَا (J), which is said by Abu -nNadà to be the correct recital, وَلَمْ أَكْ أَتْبَا being erroneous (T).

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## THE SUBJUNCTIVE.

§ 410. The *aor.* [*v.* (Sh)] is put into the *subj.* when it follows a subjunctival [*p.* (IA)]. The subjunctivals are four in number (Sh)], vid. (1) <sup>أَ</sup>لَنْ [549] : (2) <sup>أَ</sup>كَى , [provided that it be infinitival (571), not causative (596) (Sh)]: (3) <sup>أَ</sup>أَنْ [594]: (4) <sup>أَ</sup>أَنْ (IA, Sh), provided that it be infinitival [571], not *red.* [563], nor explicative [569]; and that it be not contracted from the heavy [525]: (a) these two conditions are united in <sup>أَ</sup>وَالَّذِي <sup>أَ</sup>أَطْمَعُ <sup>أَ</sup>أَنْ <sup>أَ</sup>يَغْفِرَ لِي XXVI. 82. *And Whom I eagerly desire to forgive me* and <sup>أَ</sup>وَاللّٰهُ <sup>أَ</sup>يُرِيدُ <sup>أَ</sup>أَنْ <sup>أَ</sup>يَتُوبَ عَلَيْكُمْ IV. 32. *And God desireth to turn again unto you*: (b) the 1st condition is lacking in <sup>أَ</sup>فَعَلُ <sup>أَ</sup>أَنْ <sup>أَ</sup>كَتَبْتُ إِلَيْهِ <sup>أَ</sup>أَنْ <sup>أَ</sup>يَفْعَلَ *I wrote to him saying, He will do,* when you intend by <sup>أَ</sup>أَنْ the sense of <sup>أَ</sup>أَنْ ; so that after this <sup>أَ</sup>أَنْ the *v.* is in the *ind.*, because, <sup>أَ</sup>أَنْ being explicative of <sup>أَ</sup>كَتَبْتُ , neither it nor what it is prefixed to has any [inflectional] place, and it may not govern the *subj.*, like as <sup>أَ</sup>أَنْ , if expressed, might not govern the *subj.*; whereas, if you supply the *prep.* with it, i. e. the <sup>أَ</sup>ب , it is infinitival, and you must make it govern the *subj.*: (c) the 2nd condition is lacking in <sup>أَ</sup>عَلِمَ <sup>أَ</sup>أَنْ <sup>أَ</sup>سَيَكُونُ LXXIII. 20. *He knoweth that (the case*

will be this), *there will be among you some sick*,  
 أَفَلَا يَرُدُّونَ إِنْ لَا يَرْجِعُ إِلَيْهِمْ قَوْلًا XX. 91. See they not,  
 then, that (the case is this,) he returneth not to them  
 any speech, and وَحَسِبُوا إِنْ لَا تَكُونُ فِتْنَةً V. 75. And  
 they supposed that (the case would be this,) there would  
 not be any tribulation according to him that reads تَكُونُ  
 in the *ind.*; for in the first two texts it occurs after the  
*v.* of *knowledge*, i. e. not the word ع ل م, but what  
 indicates *certainty* [526], so that in both it is contracted  
 from the heavy, its *sub.* being suppressed, and the subse-  
 quent *prop.* being in the position of a *nom.* as the *pred.*,  
 the full phrase being إِنْ لَا يَرْجِعُ and إِنْ لَا يَكُونُ ; and in  
 the 3rd text it occurs after *opinion*, and some read with  
 the *ind.*, treating *opinion* in the same way as *knowledge*,  
 in which case the إِنْ is the contracted from the heavy,  
 the *sub.* being suppressed, and the subsequent *prop.* the  
*pred.*, in full إِنْهَا لَا تَكُونُ , and some with the *subj.*, that  
 there would not be, treating *opinion* according to its  
 original meaning, not like *knowledge*, which is the better  
 mode, so that for this reason the *subj.* is universally  
 read in such as إِنْ تَدْخُلُوا الْجَنَّةَ III. 136.  
 Or have ye supposed that ye would enter Paradise? and  
 تَطْلُنَ إِنْ يَفْعَلُ بِهَا فَاقْرَءَ LXXV. 25. (The owners of (which  
 will think that a back-breaking mischief will be done  
 unto them, while the first reading is confirmed by

LXXV. 3. [82] and <sup>٩٤</sup>احد <sup>١١١</sup>ليرة <sup>٨٠</sup>لم <sup>٨٤</sup>ان <sup>١٠٤</sup>ايحسب <sup>٨٤</sup>XC. 7.

*Doth he think that (the case was this,) not any one saw him?* ٥١ being here contracted from the heavy, since a subjunctival is not prefixed to a subjunctival nor to an apocopative (Sb).

§ 411. <sup>٨٤</sup>اِ is distinguished [from the rest of the *ps.* governing the *aor.* in the *subj.* (IA)] by its governing when expressed and when understood, [contrary to its three sisters, which govern only when expressed (Sh)]. It is understood, [for the most part (418. A.) (Sh),] after [a *prep.* or conjunction. The *preps.* that it is understood after are three in number (Sh),] (1)

حَتَّىٰ يَرْجِعَ إِلَيْنَا (IA, Sh), as XLIX. 9. [501] and حَتَّىٰ مَرَّسِي XX. 93. [414] *Until Moses return unto us, the*

*subj.* not being by reason of حَتَّى itself, contrary to the opinion of the KK: (2) the ل, which is of four kinds,

(a) the causative ل, as **وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ**

XVI. 46. *And We have sent down unto thee the Exhortation, i. e. the Kur'ān, that thou mightst explain to men*

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ

XLVIII. 1. 2. *Verily We have conquered for thee a manifest conquest in order that God may forgive thee what hath preceded of thy sin and what hath followed, the conquest of Makka not being indeed a cause of the forgiveness, nor declared to be so, but declared to be a cause of the combination of the*

four matters for the Prophet, vid. forgiveness, completion of blessing, direction to the straight path, and realization of the mighty aid [vv. 2-3.], which *combination* was doubtless achieved when God subdued Makka unto him; (b) the *ج* of result, also named the *ج* of eventuality and the *ج* of ultimate condition, vid. that which is followed by an antithesis to the purport of what precedes it, as <sup>فَا لَتَقَطُّهُ اِلَ فِرْعَوْنُ لِيَكُوْنَ لَهُمْ عَدُوًّا</sup>

<sup>حَزَنًا</sup>, XXVIII. 7. *And the family of Pharaoh picked him up that he might be unto them a foe and a grief*, since their picking him up was only because of their taking pity upon him, and they intended to make him a delight of the eye for themselves, but the matter eventually reduced them to his becoming a foe and a grief to them; (c) the *red. ج*, vid. that which follows a *trans. v.*, as <sup>يُرِيْدُ اِلٰهَ لِيُبَيِّنَ لَكُمْ</sup> IV. 31. *God desireth to explain unto you*, [ <sup>يُرِيْدُ</sup> being the *obj.* of <sup>يُرِيْدُ</sup>, and the *ج red.* to corroborate the future sense inseparable from desire, as in the saying of Kais Ibn Sa'd {Ibn 'Uḥāda (Mb)}

<sup>اَرَدْتُ لِكَيْمَ يَعْلَمَ النَّاسُ اَنَّهُمْ سَرَارِيْلُ قَيْسٍ وَالرَّفُودُ شُهُودُ</sup>  
*I desired that the people should know that they were the drawers of Kais when the ambassadors were present (B),]*

and <sup>وَاْمَرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِيْنَ</sup> VI. 70. *And we have been commanded that we should submit ourselves to the Lord of the Universe*; (d) the *ج* of denial, vid. that which comes after a negatived past from <sup>مَا كَانَ</sup> [504], as <sup>كَانَ</sup>

III. 173. *God hath not been minded to leave the believers in that state wherein ye are and* III. 174. *Nor hath God been minded to make you acquainted with the unseen: (3) the causative كُنِيَ, as كُنِيَ جُنَّتَكَ كُنِيَ I came to thee that thou mightst honor me, when you take it to be causative, equivalent to the ل, the full phrase being كُنِيَ أَنْ تَكْرِمَنِي. The conjunctions are four in number (Sh), (1) أو (IA, Sh), (a) when إِلَى would be right in its position (Sh, [or] when renderable by حَتَّى [501], being thus renderable when the preceding v. is such as is [indicative of an action] consummated little by little (IA), as in*

لَأَسْتَسْهِلَنَّ الصَّعْبَ أَوْ أُدْرِكَ الْمُنَى \* فَمَا انْقَادَتِ الْأَمَالُ إِلَّا لِصَابِرٍ (IA, Sh), *By God, assuredly I will account the difficult easy through patience until I attain, or in order that I may attain, the objects of desire; for hopes have not become realized save for a patient one (J), i. e. حَتَّى أُدْرِكَ (IA), إِلَى being a conjunction i. q. حَتَّى, i. e. إِلَى or the causative ل, and the understood أَنْ with that to which it is prefixed being renderable by an inf. n. coupled by أَوْ to an inf. n. obtainable from the preceding v. [538], i. e. assuredly there shall be on my part an accounting*



*the difficult easy or an attainment of the objects of desire* (J); (b) when <sup>١١</sup>اَلَا would be right in its position (Sh), [i. e.] when renderable by <sup>١١</sup>اَلَا, being so renderable when the preceding v. is not as aforesaid (IA), but is [indicative of an action] consummated at one time (J), as in

كَذَلَتْ اِذَا غَمَزْتُ قَدَاةَ قَوْمٍ \* كَسَرْتُ كَعُوبَهَا اَوْ تَسْتَقِيماً

(IA, Sh), by Ziyād alA'jūn, *And I would, when I handled the spear-shaft of a people, break its knots unless it became straight*, اَوْ being a conjunction i. q. <sup>١١</sup>اَلَا (J), i. e. <sup>١١</sup>اَلَا اِنْ تَسْتَقِيماً (IA, Sh), in which case I would not break its joints, not اِلَى اِنْ, because there is no becoming straight together with breakage (Sh), and اِلَى with that to which it is prefixed being renderable by an *inf. n.* coupled by <sup>١١</sup>اَوْ to an *inf. n.* obtainable from the preceding v., i. e. *there came to pass on my part a breaking of its joints or on its part a becoming straight* (J), [and similarly] in

فَلَنْ اَبْقِيَتْ لَارْجَعَنِي بِغَزْوَةٍ \* نَحْنُ الْغَنَائِمِ اَوْ يَمُوتَ كَرِيْمٌ

[by Katāda Ibn Maslama alHanafi, *Then, by God, if I survive, I will assuredly return with an expedition towards the spoils unless a noble man die* (T), where also] <sup>١١</sup>اَلَا is a substitute for <sup>١١</sup>اَلَا, as though he said <sup>١١</sup>اَلَا اِنْ فَرَّغْتُ, meaning by <sup>١١</sup>كَرِيْمٌ himself (N): (2) the ف

(IA, Sh), when illative and preceded by (Sh), [i. e.] when the *correl.* of (IA), negation (IA, Sh) pure, i. e. clear of *aff.* sense (IA), or requisition (IA, Sh) pure, i. e. not indicated by a verbal *n.* nor by the enunciatory form (IA), comprising command, prohibition, prayer, request, excitation, wish, and interrogation (IA, Sh), which seven together with negation make eight, so that this question is what is termed *the question of the eight correlatives* (Sh): the *subj.* occurs after (a) negation (IA, Sh), as مَا تَاتِينَا فَتَحَدِّثْنَا Thou comest not to us so that thou mayst talk to us [538] (IA), whence لَا يَقْضَى XXXV. 33. They shall not be sentenced to a second death so that they may die (IA, Sh), which accords with مَا تَاتِينَا فَكَيْفَ تَحَدِّثْنَا [412], not with مَا تَاتِينَا مُحَدِّثًا بَلْ غَيْرَ مُحَدِّثٍ (Sh); whereas the *ind.* is necessary (IA, Sh) in what follows the ف, if the negation be not clear of *aff.* sense, as in مَا أَنْتَ إِلَّا تَاتِينَا (IA), [and similarly] in مَا تَاتِينَا إِلَّا فَتَحَدِّثْنَا (IA), and مَا تَزَالُ تَاتِينَا فَتَحَدِّثْنَا, because in the 1st *ex.* the negation is infringed by إِلَّا, while in the 2nd it is prefixed to زَالٌ, which denotes *negation*, and negation of negation is affirmation (Sh); (b) command, as

يَا نَاقَ سِيرِي عَنَّا فَسِيحَا \* إِلَى سُلَيْمَانَ فَنَسْتَرِيحَا

(IA, Sh), by Abu -nNajm al'Ijlī, *O she-camel, journey thou with quick amble to Sulaimān, so that we may rest*, the *subj.* being governed by <sup>ان</sup> understood after the illative conjunction <sup>ف</sup>, and being with <sup>ان</sup> renderable by an *inf. n.* coupled by the <sup>ف</sup> to an *inf. n.* obtainable from the preceding *v.*, i. e. *let there be on thy part a journeying, then on our part a resting* (J); it must be in the requisitive form, <sup>حَسْبُكَ حَدِيثُ فِينَامِ النَّاسِ</sup> with the *subj.* not being allowable, contrary to the opinion of Ks; and must not be expressed by a verbal *n.*, <sup>صَهْ فَتَكْرِمُكَ</sup> with the *subj.* not being allowable according to the majority, while Ks allows the *subj.* unrestrictedly [187], and IJ and IU allow it when the verbal *n.* is of the letter of the *v.*, as in <sup>نَزَالٍ فَتُحَدِّثُكَ</sup> *Alight, so that we may talk to thee*, and how likely is this saying to be right! (Sh); if it be indicated by a verbal *n.* or the enunciatory form, what follows the <sup>ف</sup> must be put into the *ind.* [421], as <sup>صَهْ فَاحْسِنُ إِلَيْكَ</sup> *Be silent; then I will be good to thee* and <sup>حَسْبُكَ الْحَدِيثُ فِينَامِ النَّاسِ</sup> *Sufficient for thee is the story*, i. e. *Let the story suffice thee; then the people will sleep* (IA); (c) prohibition, as <sup>وَلَا تَطَاغُرَا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي</sup> XX. 83. *And be ye not exorbitant therein, so that Mine anger light upon you*

(IA, Sh) and لَا تَقْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ XX. 63. 64. *Forge ye not a lie against God, so that He destroy you by a chastisement*; whereas, if the prohibition were infringed by لَا before the ف, as in لَا تَضْرِبُ إِلَّا Beat thou not any one save 'Amr; then he will be angry, the ind. would be necessary (Sh); (d) prayer (IA, Sh), as رَبِّ انصُرْنِي فَلَا أَخْذَلُ My Lord, help Thou me, so that I be not forsaken (IA), [and] as اللَّهُمَّ تَبَّ عَلَيَّ فَاتُوبُ O God, dispose Thou me to repentance, so that I may repent (Sh), whence

رَبِّ وَفَّقْنِي فَلَا أَعْدِلُ عَنْ سُنِّي السَّالِكِينَ فِي خَيْرِ سُنَنِ (IA, Sh), *My Lord, enable Thou me to be obedient unto Thee, so that I diverge not from the path of them that walk in a most excellent path*, اِنِّ with that to which it is prefixed being renderable by an inf. n. coupled by the illative conjunction ف to an inf. n. &c., [as before,] i. e. let there be on Thy part an enabling of me to be &c., then on my part a lack of divergence (J); it must be by means of the v., the subj. not being allowable in سَقِيَا لَكَ فَيُرِيكَ اللَّهُ God send down rain unto thee [41]; so shall God quench thy thirst, or then God will &c. (Sh); (e) request (IA, Sh), as أَلَا تَنْزِلُ عَلَيْنَا فَتَصِيبَ خَيْرًا Wilt thou not, or Wherefore wilt thou not, alight beside us so that thou mayst get good? (IA), whence

يَا ابْنَ الْكَرَامِ أَلا تَدْنُو فَنَبْصِرَ مَا \* قَدْ حَدَّثُوكَ فَمَا إِنْ كُنْ سَمِعَا

(IA, Sh) *O son of the noble people, wilt thou not (i. e. I desire of thee that thou wouldst) draw near unto us, so that thou mayst behold what they have told thee (the rel.*

being suppressed, in full حَدَّثُوكَ بِهِ) ? For (the ف being causative) *a seer is not like him that has heard, an inverted comparison, meaning that on the contrary eyesight is stronger than hearsay, where أَلا is a p. of request, and*

the understood أَنْ with that &c. is renderable &c., [as before,] i. e. *let there be on thy part a drawing near, then a beholding (J) ; (f) excitation (IA, Sh), as LXIII. 10.*

[426] (IA), [or rather] as هَلَّا اسْلَمْتَ فَتَدْخُلَ الْجَنَّةَ [26] *Wherefore hast thou not become a Muslim, so that thou mightst enter Paradise?*, while LXIII. 10. belongs to the

category of the *su'lj.* in the *correl.* of prayer, the expression of excitation or request being metaphorically used for prayer ; excitation and request approximate one to the other, and are both comprised by *admonition to the action*, but in excitation there is more corroboration and incitement [574] (Sh) ; (g) wish, as

يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَافْزَزْ فَوْزًا عَظِيمًا IV. 75. *O would*

*that I had been with them, so that I might have won great good fortune (IA, Sh) and*

أَلَا رَسُولٌ لَنَا مِنْهَا فَيُخْبِرُنَا \* مَا بَعْدَ غَايَتِنَا مِنْ رَأْسِ مُجْرَانَا

(Sh), by Umayya Ibn Abi-s Salt, *May there not be a messenger for us from her, so that he may inform us what is the distance of our goal from the beginning of our*

course? (FA) ; and all the KK allow *hope* to be treated like *wish*, so that its *correl.* conjoined with the ف is put into the *subj.*, and IM follows them, whence لَعَلِّي أَبْلُغَ into the *subj.*, and IM follows them, whence XL. 38. 39. May-be, or Peradventure, I shall reach the avenues, the avenues of the heavens, so as to, or so that I may, ascend in the reading of Hafs on the authority of 'Āsim (IA) ; (h) interrogation (IA, Sh), as فَهَلْ لَنَا مِنْ شَفْعَاءَ فَيَشْفَعُوا لَنَا VII. 51. Then are there for us, or have we, any intercessors, so that they may intercede for us? (IA) ; it must not be by means of an instrument followed immediately by a nominal *prop.* whose *enunc.* is a primitive, so that the *subj.* is not allowed in هَلْ أَخُوكَ زَيْدٌ فَكِرْمَةٌ , contrary to هَلْ أَخُوكَ قَائِمٌ فَكِرْمَةٌ ; but there is no difference between (a) interrogation by means of the *p.*, as in VII. 51., and (b) interrogation by means of the *n.* as in II. 246. مَنْ ذَا الَّذِي يقرضُ اللَّهَ قَرْضًا حَسَنًا فَيضَاعِفَهُ read with the *subj.*, Who is he that [186] will lend unto God a goodly loan, so that He may double the recompense of it? , and with the *ind.*, and He will, or so, or then, will He double, and in a tradition quoting the words of God مَنْ يَدْعُونِي فَاسْتَجِبْ لَهُ Who will call upon Me, so that I may answer him? , and (c) interrogation by means of an *adv.*, as أَيْنَ بَيْتُكَ فَارْزُقْ Where is thy house, so that I may visit thee? , متى تَسِيرُ فَارْاقِبْ When wilt thou

journey, so that I may accompany thee? , and كَيْفَ تَكُونُ  
 فَاصْبِرْ How wilt thou be, so that I may accompany  
 thee? ; the v., however, in اَنْزَلَ مِنَ السَّمَاءِ الْمَاءَ  
 XXII. 62. Hast thou not seen  
 that God hath sent down from the sky water, so that, or  
 and (that) consequently, the earth becometh green? is not  
 in the subj. (Sh), [but] in the ind., coupled to اَنْزَلَ, and (B)  
 diverted (K, B) from the pret. (B) to the aor. (K) to  
 indicate the continuance of the effect of the rain during  
 time after time (K, B), first because the interrogation here  
 means affirmation, i. e. *Thou hast seen*, and secondly,  
 because the earth's becoming green is not a consequence  
 of that to which the *interrog. p.* is prefixed, i. e. the seeing  
 the rain, but is a consequence only of the rainfall itself  
 (Sh); and, if the v. were in the subj. as a *correl.* (K, B) of  
 the interrogation (K), it would denote negation of the  
 becoming green, so that the earth may become green  
 (K, B), like as اِنَّمَا تَرَانِي اَنْعَمْتُ عَلَيْكَ فَتَشْكُرْ, with the  
 subj., *Hast thou not seen that I have conferred benefit upon  
 thee, so as to, or so that as a consequence of thy seeing  
 this thou mayst, be grateful?*, denies his gratitude, but with  
 the ind., so that, or and consequently, thou art grateful?,  
 affirms it (K); whereas if the *interrog. p.* were prefixed to  
 اَنْزَلَ مِنَ السَّمَاءِ الْمَاءَ فَتَصْبِحُ الْاَرْضُ  
 God hath &c., so that, or  
 and consequently, the earth becometh &c., the subj. would

be correct, *Hath God &c., so that the earth may become &c?*; nor is the second reason refuted by <sup>اَعَجَزْتُ اَنْ</sup> *اعجزت ان* V. 34. *Am I unable to be like this raven, and hide the corpse of my brother?* on the ground that the hiding of the corpse is not a consequence of that to which the *interrog. p.* is prefixed, because inability for a thing is not a cause of its realization, for (Sh) <sup>اَوَارِي</sup> *اوارى* is not (Sh, B) in the *subj.* as (Sh) *correl.* of the interrogation, *so that I should, or may, hide* (Sh, B), but as coupled to the *subj. v.* <sup>اَكُونُ</sup> *اكون*, Z being wrong in saying [in the K] that it is in the *subj.* as *correl.* of the interrogation (Sh), because the sense is not *Were I unable [&c.], I should hide [&c.]* (B): (3) the <sup>وَ</sup> *و*, when denoting (IA, Sh) simultaneity (Sh), accompaniment (IA), and preceded by negation or requisition (Sh), in the same positions as the <sup>فَ</sup> *ف* (IA), [i. e.] in the eight positions mentioned, (a) negation (Sh), as <sup>وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جَاهَدُوْا</sup> *ولما يعلم الله الذين جاهدوا* III. 136. [*Or have &c.* (410),] *when not yet hath God known those of you that have warred in the cause of religion and likewise known the patient sufferers?* (IA, Sh), i. e. when, or while, God knows that ye war and do not suffer patiently, whereas ye ought to desire to enter Paradise only when God knows that suffering patiently is combined with your warring; (b) command, as (Sh)



فَقُلْتُ ادْعِي وَاذْعُوْا اِنْ اَنْدَى \* لِصَوْتٍ اَنْ يَنْدَى دَاعِيَانِ

(IA, Sh) by Rabi'a (M, J) Ibn Jusham (M), or AlA'shà, or AlHutai'a, *Then I said to this woman, Call thou whilst I call; verily a more distant range for a shout, or, the J*

*being red., a most far-reaching shout, is that two callers should call out, the understood اِنْ and the v. being renderable by an inf. n. coupled by the , to an inf. n. obtainable from the preceding v., i. e. let there be a calling from thee and a calling from me (J); (c) prohibition, as (Sh)*

لَا تَنْهَ عَنْ خَلْقٍ وَتَاتِيْ مِثْلَهُ \* عَارٌ عَلَيْكَ اِذَا فَعَلْتَ عَظِيْمٌ

(IA, Sh), by Abu -lAswad adDu'ali, *Prohibit thou not another from a habit while thou practisest the like thereof; for that will be a great opprobrium unto thee when thou doest it, i. e. [as before] let there not be on thy part a pro-*

*hibition and a practising (J); (d) wish, as لَا يَلِيْتُنَا نَرْدٌ وَلَا*

VI. 27. (Sh), thus read by Hamza, &c., with the two vs. in the subj. by treat-

*ing the , like the ف, O would that we were sent back while we treated not the signs of our Lord as false, and became of the believers ! (B); (e) interrogation, as (Sh)*

اَلَمْ اَكْ جَارَكُمْ وَيَكُوْنُ بَيْنِيْ \* وَبَيْنَكُمْ الْمَوَدَّةُ وَالْاِخَاءُ

(IA, Sh), by AlHutai'a (Sh), *Was I not your neighbour while between me and you were love and brotherhood?, i. e. [as before] confess ye my having been a neighbour to you and love and brotherhood's hav. g been between me and you, the*

Hamza denoting interrogation compelling confession (J); these are the positions in which the *subj.* has been heard after the , of simultaneity, and the GG have inferred it from analogy in the rest: (4) ثُمَّ [418. A.] (Sh).

§ 412. As expounded by S, مَا تَأْتِينَا فَتُحَدِّثُنَا [411] means (1) مَا تَأْتِينَا فَكَيْفَ تُحَدِّثُنَا *Thou comest not to us; then how shalt thou talk to us?*, i. e. wert thou to come to us, thou wouldst talk to us, and (2) مَا تَأْتِينَا أَبَدًا إِلَّا لَمْ تُحَدِّثْنَا *Thou never comest to us but thou talkest not to us*, i. e. there is on thy part much coming but no talking (M). [See 417.]

§ 413. The هِىَ may not be expressed after حَتَّى (IA, Sh) in poetry or prose (Sh); nor after (IA, Sh) the J of denial (Sh), [i. e.] the *prep.* لَ preceded by the denied كَأَنَّ, as in كَأَنَّ اللَّهَ لَيُعَذِّبُهُمْ وَأَنْتَ فِيهِمْ VIII. 33. *But God hath not been minded to chastise them while thou art among them* (IA); it may be expressed after the three other kinds of لَ, as وَأَمْرٌ لَّيْ أَكُونُ XXXIX. 14. *And I have been commanded to, or that I should, become* (Sh), [and] must be expressed (M, IA) between the *prep.* لَ and the *neg.* لَا (IA) if the *v.* to which it is prefixed has لَا prefixed to it (M), as جِئْتُكَ لِنَلَا تَضْرِبَ زَيْدًا *I came to thee in order that thou shouldst not beat, or lest thou*

*shouldst beat, Zaid* (IA); it may not be expressed after كَى except in poetry, contrary to the opinion of the KK; and it must be understood after اَوْ in the two cases, and after the ف and the , in the eight positions (Sh).

§ 414. It is not inevitable that the *v.* should be in the *subj.* in these positions; but on the contrary there is a way of making it deviate to some other idea and mood of inflection. After حَتَّى it has two conditions, (1) it is in the *subj.* (M), [because] اَنَّ is understood after حَتَّى (Sh), when it is (M, Sh) future or in the predicament of the future (M), [i. e.] future with respect to what precedes حَتَّى, whether it be future with respect to the time of speaking, as XX. 93.

[411] *We will not cease to be devoted to it until &c., the return of Moses being future with respect to what precedes حَتَّى, i. e. their keeping to devotion to the worship of the calf, and similarly* (Sh) اَسَلَمْتُ حَتَّى ادْخُلَ الْجَنَّةَ *I became a Muslim, in order, or so, or to the end, that I might enter Paradise* (M, Sh), سَرْتُ حَتَّى ادْخُلَهَا when your entry is awaited, not yet realised, as though you said كَى ادْخُلَهَا, *I journeyed in order that I might enter it, and* كَلَّمْتُهُ حَتَّى يَأْمُرَ لِي بِشَيْءٍ *I spoke to him in order that he might counsel me something* (M), or not [future with res-

pect to the time of speaking], as *وَزَلُّوا حَتَّى يَقُولَ الرَّسُولُ*

II. 210. *And they were violently agitated until the Apostle [and they which believed with him] said, in the reading with the subj., the saying of the Apostle and the believers being future with respect to the violent agitation, not with respect to the time of the announcement, since God recounted that to us after it had happened (Sh), and سَرْتُ أَلْحَ when your entry is concluded, but is in the predicament of the future as having been awaited at the time of the existence of the journey made on account of it, until I entered it (M): (2) it is in*

*the ind. (M, Sh), أَلْحَ not being understood (Sh), when it is (M, Sh) not future in either of the two respects (Sh), [but] present or in the predicament of the present (M), as*

*سَرْتُ حَتَّى ادْخَلَهَا (M, Sh) when the entry is being realised at present (M), [i. e.] when you say that while you are in the state of entering (Sh), I journeyed, or have journeyed, so that I enter, or am entering, it, as though you said*

*سَرْتُ حَتَّى اَنَا ادْخَلَهَا الْآنَ so that I now enter, or am entering, it,*

*(M), and شَرِبَتْ الْاَبْلُ حَتَّى يَجِيءَ الْبَعِيرُ يَجِرُ بَطْنَهُ The camels drank, or have drunk, so that the he-camel comes,*

*or is coming, dragging his belly (M, Sh), and مَرَضَ زَيْدٌ حَتَّى لَا يَرْجُونَ زَيْدٌ Zaid has fallen, or fell, ill, so that they &c.*

[1], the sense being so that the state of the he-camel, and of this invalid, is that he comes &c., and that they &c.,

سَأَلْتُ عَنْ هَذِهِ الْمَسْئَلَةِ حَتَّى لَا أحتاجُ إِلَى السُّؤَالِ and

*I asked, or have asked, about this question, so that I have no need of asking, i. e. so that my state now is that I have no need &c. (Sh), or when the entry is concluded, but you are imitating the past state, so that I enter [meaning entered] it, II. 210. being also read with the ind. (M) in the sense of the present, like شَرِبْتُ الْخَمَّ, except that it is a past present imitated, so that the Apostle &c. say [meaning said] (K). If the v. after حَتَّى be future with respect to the time of speaking, the subj. is necessary, as XX. 93. ; but if it be future only with respect to what precedes حَتَّى, either mood is allowable, as II. 210. : and similarly if its quality of present be with respect to the time of speaking, the ind. is necessary, as سَرْتُ حَتَّى ادْخَلْتُهَا when you say that while you are in the state of entering; but if its quality of present be not real but imitated, it is put into the ind., or may be put into the subj. when there is not supposed to be imitation, as II. 210. The v., however, is not put into the ind. after حَتَّى save on three conditions; (1) that it be a present, or renderable by the present, as exemplified; (2) that it be an effect of what precedes حَتَّى, so that مَا سَرْتُ حَتَّى ادْخَلْتُهَا and سَرْتُ حَتَّى تَطْلُعَ الشَّمْسُ, and سَرْتُ حَتَّى ادْخَلْتُهَا are not allowable, because the rising of the sun is not caused by the journeying, nor the*

entrance by the not journeying, and in the 3rd *ex.* because the existence of the cause is not certain (ML); [but] you say <sup>أَسْرَتْ حَتَّى تَدْخُلَهَا</sup> with the *subj.* *Didst thou journey, or Hast thou journeyed, in order that thou mightst, or mayst enter, or until thou enteredst, it?* (M), and <sup>أَيُّهُمْ سَارَ حَتَّى يَدْخُلَهَا</sup> *Which of them journeyed, or has journeyed, so that he enters, or is entering, it?* (M, ML) with the *ind.*, or <sup>يَدْخُلَهَا</sup> *in order that he might, or may, enter, or until he entered, it?* with the *subj.* (M), and <sup>مَتَى سَرْتُ حَتَّى تَدْخُلَهَا</sup> *When didst thou journey, so that thou enterest, or art entering, it?*, because the journeying [in the last two *exs.*] is certain, and may therefore be a cause, the doubt being only as to the particular *ag.* or particular time; and Akh allows the *ind.* after the negation on the understanding that the original form of the sentence was *aff.*, and that the instrument of negation was afterwards prefixed to the entire sentence, not only to what precedes <sup>حَتَّى</sup>, and had this *ex.* been presented to S with this sense he would not have forbidden the *ind.* in it, but would have forbidden it only when the negation is made to overcome the cause exclusively, and every one forbids that; (3) that it be a complement, so that <sup>أَدْخُلَهَا</sup> <sup>سِيرِي حَتَّى</sup> is not correct, lest the *inch.* remain without an *enunc.*, nor <sup>كَانَ سِيرِي حَتَّى</sup> if the <sup>كَانَ</sup> be non-attributive (ML), [but] you say

كَانَ سِيرِي حَتَّى ادْخَلَهَا with the *subj.*, not otherwise, *My journey was in order that I might enter, or until I entered, it (M)*; whereas, if you say سِيرِي أَمْسِي حَتَّى ادْخَلَهَا *My journey was yesterday, so that I enter, or am entering, it, the ind. is allowable, unless you make أَمْسِي depend upon the سِير itself, My journeying yesterday, not upon a suppressed اسْتَقْرَار (ML)*; and, if you mean the كَانَ to be attributive (M, ML), or add أَمْسِي and make it depend upon كَانَ, or say سِيرًا مَتَعِبًا, either mood (M), the *ind.* [or *subj.*] (ML) is allowable. *My journey came, or has come, to pass, or was yesterday, or was, or has been, a fatiguing journey, so that I enter, or am entering, it, or in order that I might, or may, enter, or until I entered, it (M, ML).*

§ 415. The text تَقَاتِلُونَهُمْ أَوْ يَسْلَمُونَ XLVIII. 16. [538] is read with the *subj.* [أَوْ يَسْلَمُوا meaning أَلَيْ أُنْ] [in inflection] between يَسْلَمُونَ and تَقَاتِلُونَهُمْ. or they shall submit, [i. e. One of the two matters shall come to pass, either the fighting or the submitting (K, B), as is indicated by the reading يَسْلَمُوا (B), there being no third (K)]; or by inception, as though it were said

هُوَ قَاتِلِي أَوْ اقْتَدِي مِنِّي : and you say *He will slay me unless I ransom myself from him; or make it inceptive [with the ind.] according to* اَنَا *or I shall &c. : and S says concerning the saying of Imra alKais*

فَقُلْتُ لَهُ لَا تَبْكْ عَيْنَكَ إِنَّمَا \* نَحَارِلُ مَلَكًا أَوْ نَمُوتُ فَتَعْذِرَا  
*Then I said to him, Let not thine eye weep; we shall only seek sovereignty, unless we die and be excused that, if you put the ind., it would be legitimate Arabic on the ground either that you associated the first and last, we shall only seek sovereignty or die, as though you said* إِنَّمَا نَحَارِلُ *or we shall only die; or that it was inceptive, disconnected from the first, we shall only seek sovereignty, or we shall die, in the sense of* أَوْ نَحْنُ مِمَّنْ *or we shall be of those who die (M).*

§ 416. If the و does not signify i. q. مَعَ, but on the contrary you intend to associate *v.* and *v.*, or to make what follows the و the *enunc.* of a suppressed *inch.*, the *subj.* is not allowable : and therefore in what follows the و (IA) in the saying لَا تَأْكُلِ السَّمَكَ وَتَشْرَبِ اللَّبَنَ three moods are allowable, (1) the *apoc.* (IA, Sh), by association between the two *vs.* (IA), when you mean by the و the coupling of *v.* to *v.*, in which case the 2nd is the associate of the first in the prohibition (Sh), as لَا تَأْكُلِ السَّمَكَ وَتَشْرَبِ اللَّبَنَ *Do not thou eat fish and drink milk (IA), as though you*



said *Do thou not this, nor this*, the ب being then pronounced with Kasr, according to general rule, because of the concurrence of two quiescents, the ب and the ل (Sh); (2) the *ind.* (IA, Sh), [when you mean a *d. s.*,] by subaudition of an *inch.* [80], as <sup>أَنتَ</sup>وَتَشْرَبُ, i. e. <sup>أَنتَ</sup>وَأَنْتَ <sup>تَشْرَبُ</sup>when thou drinkest [538] (IA), [or] when you mean inception [539], *But thou shalt*, i. e. *mayst, drink* (Sh); (3) the *subj.* by means of <sup>أَنْ</sup>أَنْ understood (IA, Sh), when you mean to couple the *inf. n.* of the *v.* to an *inf. n.* supplied from what precedes it (Sh), in which case the prohibition is from the union of the two [acts] (IA, Sh), as <sup>أَنْ</sup>وَتَشْرَبُ while thou drinkest, i. e. *Let there not be on thy part eating fish and drinking milk* (IA): [and similarly] <sup>وَلَا تَلْبَسُوا الْحَقَّ بِالْبَاطِلِ</sup>وَلَا تَلْبَسُوا الْحَقَّ بِالْبَاطِلِ in the text <sup>وَلَا تَكْتُمُوا</sup>وَلَا تَكْتُمُوا II. 39. may be in the *subj.*, [by subaudition of <sup>أَنْ</sup>أَنْ, the و denoting *union* (539) (K, B), in the sense of <sup>مَعَ</sup>مَعَ (B), *And confuse ye not the truth with falsehood, while ye conceal the truth*, i. e. *unite, or combine, not confusion of the truth with falsehood and concealment of the truth* (K, B), like <sup>وَتَشْرَبُ</sup>وَتَشْرَبُ (K)]; or in the *apoc.*, [included under the predicament of the prohibition (K, B), meaning <sup>وَلَا تَكْتُمُوا</sup>وَلَا تَكْتُمُوا *And do not ye confuse &c., and do not conceal* (K),] like

وَلَا تَشْتِمِ الْمَوَالِي وَتَبْلُغِ إِذَا تَعْنَى \* فَأَنْتَ إِنْ تَفْعَلْ تَسْفَهُ وَتَجْهَلِ

[And do not thou defame the friend and compass his harm; for verily thou, if thou do that, wilt be pronounced witless and accounted silly (AAz); while the codex of

‘Abd Allāh Ibn Mas‘ūd {alHudhalī (Nw)} has وَتَكْتُمُونَ (K, B), i. e. وَأَنْتُمْ تَكْتُمُونَ (B), in the sense of كَاتِمِينَ

concealing (K, B)] : and you say زُرْنِي وَازْدُرْكَ Visit thou me while I visit thee, with the subj., meaning in order that the two visits may be combined, like فَقُلْتُ ادْعِنِي

الخ [411]; and وَازْدُرْكَ with the ind., and I shall visit thee, meaning To visit thee is incumbent upon me in every case; then let there be on thy part a visiting; while, if

you mean the imp., you prefix the ل, and say وَلِازْدُرْكَ and let me visit thee, not وَازْدُرْكَ, because the first is uninflected upon pause [431] (M) : and S mentions in the saying [of Ka‘b alGhanawī (M)]

وَمَا أَنَا لِلشَّيْءِ الْغَنِيِّ لَيْسَ نَافِعِي \* وَيَغْضَبُ مِنْهُ صَاحِبِي بِقَوْلِ

the subj. [of يَغْضَبُ (R, AAz), And I am not one to say the thing that does not profit me, while my comrade gets wrath at it, i. e. that my lack of profit and my comrade’s wrath are united in (AAz), by diversion (539), this diversion being in the suite not of لَيْسَ نَافِعِي, because then

the meaning would be *I do not say a saying that does not unite my profit and my comrade's wrath at it*, but of مَا أَنَا بِقَوْلٍ, because then the meaning is *The saying that does not profit me is not co-existent with my comrade's wrath at it*, and that because of the non-existence of either both or one of them (R)] ; and the ind., and that my comrade gets wroth at (M, R), by coupling to the conj. لَنْبِيْنُ لَكُمْ وَتَقَرَّرَنِي (R) : and the text says وَنَحْنُ نَقْرُؤُ الْاِرْحَامَ مَا نَشَاءُ XXII. 5. [539] *That We might make plain unto you (Our power and Our wisdom). And We cause to remain in the wombs what We will, i. e. وَنَحْنُ نَقْرُؤُ (M); and is also read with the subj., That We might &c., and cause &c. (K, B).*

§ 417. The subj. is not allowable in زَيْدٌ يَأْتِينَا, the ف not being preceded by negation or requisition ; while the saying [of AlMughīra Ibn Hunain atTamīmī alHanzalī (Jsh)]

سَأَتْرُكُ مَنْزِلِي لِبَنِي تَمِيمٍ \* وَالْحَقُّ بِالْحِجَازِ فَاسْتَرِيحَا

[*I will leave my place of abode to the Banū Tamīm, and betake myself to (a tribe which is in) AlHijāz, so that I may be at rest (Jsh)*] is a poetic license, the saying that it is originally فَاسْتَرِيحُنِي with the light corrob. فِي changed into I in pause, like لَنْسَفَعَا XCVI. 15. [649] in pause,

being a flight from one license to another, since the corroboration of the *v.* except in requisition, condition, and swearing, is a license [612] (Sh). The *ind.* is allowable in مَا تَاتِينَا فَنُحَدِّثُنَا by (M, ML) coupling (ML) [and consequent] association, as though you said فَمَا تُحَدِّثُنَا (M), so that تُحَدِّثُ becomes associated in the negation, *Thou dost not come to us and dost not talk to us* (ML), like LXXVII. 36. [below] (M) ; or by inception (M, ML), so that it becomes *aff.* (ML), as though you said فَاَنْتَ تَجْهَلُ امْرَاً and consequently thou art ignorant of our case (M), i. e. *Thou comest not to us, and consequently thou talkest to us (now instead of that)* (ML), [see below,] as in the saying of Al'Ambari

غَيْرَ اَنَا لَمْ يَاتِنَا بَيَقِينٍ \* فَنَرْجِي وَنَكْثِرُ التَّامِيلاً

[*Save that he has not brought to us certain tidings, and therefore we hope and multiply expectation* (Jsh)], i. e. فَنَرْجِي (M) : and the *subj.* by subaudition of اِنْ , which has two meanings, negation of the cause so that the effect becomes negated, and negation of the second only (ML). In negation, as مَا تَاتِينِي فَكِرْمِكَ , you have four cases :—(1) you construe the ف merely to couple the form of the *v.* to the form of what precedes it, so that the second shares with the first in its inflection ; and

therefore the *ind.* is necessary here, because the preceding *v.* is in the *ind.*; so that it is as though you said <sup>هَـ</sup>فَمَا أَكْرَمَكَ, the second sharing with the first in the negation prefixed to it, *Thou comest not to me, and I do not honor thee*; whence <sup>هَـ</sup>هَذَا يَوْمَ لَا يَنْصَاقُونَ وَلَا يُوْذِنُ لَهُمْ <sup>هَـ</sup>فَيَعْتَذِرُونَ LXXVII. 35. 36., the <sup>فَ</sup> being copulative, and the subsequent *v.* being included in the tenor of the preceding negation, as though <sup>فَ</sup>فَلَا were said, *This etc.* [159], *nor be permitted and make excuse*: (2) you construe the <sup>فَ</sup> to be merely illative, and the subsequent *v.* to be inceptive, but, notwithstanding its inceptiveness, to be constructed upon a suppressed *inch.*; and therefore in this case also the *ind.* is necessary, because the *v.* is free from subjunctival and apocopative *ops.*; so that you say <sup>هَـ</sup>فَاكْرَمَكَ, i. q. <sup>هَـ</sup>فَاثَا أَكْرَمَكَ, i. e. *Thou comest not to me; therefore I honor thee (because of thy not coming to me)*, that being [said] when you dislike his coming; whence <sup>هَـ</sup>مَا زَيْدٌ قَاسِيًا فَيَعْصِفُ عَلَى عَبْدِهِ, i. e. *Zaid is not hard; therefore, or so that, he is kind to his slave (because of his not being hard)*: and the difference between this case and the one that precedes is manifest, because in the 1st case the negation includes what precedes and what follows the <sup>فَ</sup>; whereas in this case the negation flows exclusively towards what precedes the <sup>فَ</sup>, not towards what follows it, because

you do not make the **ف** couple the *v.* after it to the negatived *v.* before it, so that the former should share with the latter in the negation, but you make it purely illative : and the GG mention these two cases in مَا تَأْتِينَا فَتُحَدِّثُنَا, which is a mistake, since it is absurd that the coming should be non-existent and the talking existent [see above]: (3) you construe the **ف** to couple the *inf. n.* of the *v.* after it to the *inf. n.* paraphrased from the *v.* before it, and the negation to be discharged upon the coupled, not upon the *ant.*; and in that case the *subj.* governed by **أَنْ** necessarily suppressed is necessary, *Thou comest not to me so that I honor thee*, constructively *There is not on thy part a coming, and then, i. e. succeeded by, an honoring on my part; but there is on thy part a coming, and is not on my part an honoring :* (4) you construe the **ف** to couple the *inf. n.* to the *inf. n.*, as before, but the negation to be discharged upon the *ant.*; so that the coupled is negatived because it is a consequence thereof, *Thou comest not to me, so that I may honor thee*, and the sentence means *There is not on thy part a coming: then how shall there be on my part an honoring?*: and these two cases are allowable in مَا تَأْتِينَا فَتُحَدِّثُنَا [412], since it is correct to say *Thou*

comest not to us talking, but thou comest to us not talking, and Thou comest not to us: then, or so, or therefore, how shalt thou talk to us? In fine, we have two cases of the *ind.* and two of the *subj.*: and <sup>فَيَعْتَذِرُونَ</sup> *so that they may make excuse* might be read according to one of the two mentioned for the *subj.*, vid. the second, *Thou comest not to us: then how shalt thou talk to us?*, i. e. *nor be permitted (to make excuse): then how shall they make excuse?*; but not according to the first, *Thou comest not to us talking, but thou comest to us not talking*, since then the sense would be *nor be permitted in the state of their making excuse, but shall be permitted otherwise*, which sense is not intended (Sh), but *absolute negation of permission and consequently of making excuse* (B). If you put <sup>أَنْ</sup> in place of <sup>لَا</sup>, there are two cases of the *subj.* [in <sup>تُحَدِّثُ</sup>], subaudition of <sup>أَنْ</sup>, *Thou shalt not come to us, so that thou mayst talk to us*, and coupling, and talk to us; and one case of the *ind.*, vid. *anacoluthon*, [i. e. *inception* (DM),] *and consequently thou talkest to us* [above]: if you put <sup>لَمْ</sup>, there is one case of the *subj.*, vid. subaudition of <sup>أَنْ</sup>, *Thou didst not come to us, so that thou mightst talk to us*; and one of the *ind.*, vid. *inception*, *and consequently thou talkest to us*; while the *apoc.* is allowable by coupling, and talk

to us: and, if you say <sup>أَنْتَ أَتَ تَتَحَدَّثُنَا</sup>, there is no *apoc.* or *ind.* by coupling, because no [*apoc.* or *ind.* (DM)] *v.* precedes; but it is [in the *ind.*] only by anacoluthon, *Thou art not coming, so that thou talkest to us*; [while the *subj.* by subaudition of <sup>أَنْ</sup> is allowable (DM)]. In <sup>هَلْ تَأْتِينِي فَأَكْرِمَكَ</sup> the *ind.* is allowable in two cases, [coupling and inception (DM),] *Wilt thou come to me, and then (shall) I honor thee?*, or *Wilt thou come to me? Then I will honor thee*; and the *subj.* by subaudition [of <sup>أَنْ</sup>], so that *I may honor thee?*: in <sup>هَلْ زَيْدٌ أَخُوكَ فَتَكْرِمُهُ</sup> the *ind.* is not put by coupling, but by inception, *Is Zaid thy brother, so that thou honorest him?*: and in <sup>هَلْ لَكَ</sup> the *ind.* is allowable by inception, *Hast thou a regard for him, so that thou honorest him?*; and the *subj.*, either as a *correl.*, so that *thou mayst honor him?*, or as coupled to <sup>التَّفَاتِ</sup> [418. A.], the subaudition of <sup>أَنْ</sup> being necessary in the former case, and allowable in the latter. Such as <sup>أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ</sup> XII. 109. admits of the *apoc.* by coupling, *Have they not, then, journeyed in the earth and seen?*; and the *subj.* by subaudition, so that *they might see?* (ML): and in

<sup>أَلَمْ تَسْأَلِ الرَّبَّ أَنْ يُبَدِّلْ سَمَاتِكَ وَهَلْ يُخْبِرُكَ الْيَوْمَ بِبَدَائِ سَمَاتِكَ</sup>



[by Jamil, <sup>فَيَنْطِقُ</sup> is in the *ind.* by inception (540), and may not be in the *subj.*, because (AAz)], says S, he does not make the first, [i. e. the *asking* (AAz),] the cause of the last, [so that the **ف** should be illative, which is the condition of the *subj.* (AAz).] but makes the abode speak in every state as though he said <sup>قَهْرًا مِمَّا</sup> <sup>يَنْطِقُ</sup>, [*Hast thou not asked the desolate abode concerning her people, for it speaks? But shall a barren desert* inform thee to-day? (Jsh),] like as you say <sup>أَيَّتَنِي فَأُحَدِّثُكَ</sup> <sup>أَيَّتَنِي</sup> *Come thou unto me, for I talk to thee, meaning for I am of those who talk to thee in every state* (M). The text XXVI. 102. [592] is exactly like the [former] *ex.* [ <sup>هَلْ لَكَ التَّفَاتُ الْخ</sup> (DM)], if it be admitted that <sup>لَوْ</sup> denotes *wish* (ML); whereas, if it denoted *condition*, the *subj.* as a *correl.* would not be possible, but only the *ind.* by inception, and the *subj.* by coupling to the pure *inf.* <sup>وَدَّ لَوْ تَأْتِيَهُ فَتُحَدِّثُهُ</sup> <sup>وَدَّ</sup> <sup>لَوْ</sup> <sup>تَأْتِيَهُ</sup> <sup>فَتُحَدِّثُهُ</sup> *He wished that thou wouldst come to him, so that thou mightst talk to him*; while the *ind.*, and *talk*, is excellent, as is <sup>وَدَّوْا لَوْ تَدَهُنُ فَيُدْهِنُونَ</sup> <sup>وَدَّوْا</sup> <sup>لَوْ</sup> <sup>تَدَهُنُ</sup> <sup>فَيُدْهِنُونَ</sup> LXVIII. 9. *They wish that thou wouldst deal gently with them and they then deal gently with thee*, [the **ف** being copulative, i. e. *They wish for reciprocal dealing gently, but have deferred the*

*gentle dealing until thou deal gently, or illative (B), while فَيُدْهِنُونَ is made the enunc. of a suppressed inch., i. e. فَهَمْ يُدْهِنُونَ (K), i. e. and in that case they will deal gently, or and therefore they now deal gently from eagerness that thou wouldst deal gently (K, B),] and in some codices فَيُدْهِنُوا (M), as correl. of the wish, so that they may deal gently (B): and in لَيْتَنِي أَجِدُ مَالًا so that I may find wealth and expend thereof!, or Then I shall expend thereof, the ind. is allowable in two cases, and the subj. by subaudition of أَن, so that I may expend; but in لَيْتَ لِي مَالًا فَانْفِقْ مِنْهُ O that I may have wealth! Then I shall expend thereof, or so that I may expend, the ind. by coupling is impossible [for want of an ant. ind. (DM)]. In لِيَقُمْ زَيْدٌ فَتَكْرِمَهُ the ind. is allowable by anacoluthon, Let Zaid stand: then thou wilt honor him, the apoc. by coupling, and do thou honor, and the subj. by subaudition, so that thou mayst honor (ML). And ['Amr (AAz)] Ibn Aḥmar [Ibn Al'Amar-rad (ID)] says*

يُعَالِجُ عَاقِرًا أَعْيَتْ عَلَيْهِ \* لِيَلْقَحَهَا فَيَنْتَجِبَهَا حَوَارًا

[He treats a barren she-camel that has baffled him, in order that he may make her conceive, and delivers her of a young camel (AAz)], as though he said يُعَالِجُ فَيَنْتَجِبَهَا,

or by inception, [And he delivers; while يَنْتَمِ may be in the subj., as coupled to لِيَلْقِهَا, and deliver (AAz)].

§ 418. You say اُرِيدُ اَنْ تَاتِيَنِي ثُمَّ تَحَدِّثْنِي I desire that thou wouldst come to me and afterwards talk to me; and the ind. is allowable, and afterwards thou wilt talk to me: and Khl allows an option in the saying of 'Urwa al'Udhri

وَمَا هُوَ اِلَّا اَنْ اَرَاهَا فَجَاءَتْ \* فَابْهَتَ حَتَّى مَا اَكَادُ اجِيبُ

between the subj. in فَبْهَتَ, [Nor is it aught but that I see her unexpectedly, and then am stricken dumb, so that I am not on the point of answering (AAz),] and the ind., [And then I am stricken &c. (AAz)]: and an instance of anacoluthon [with the و] is the saying of Abu-Ishām at Taghlabi

عَلَى الْحَكَمِ الْمَاتِي يَوْمًا اِذَا قُضِيَ \* قَضِيَّتُهُ اَنْ لَا يَجُورَ وَيَقْصِدَ

[It is (incumbent) upon the judge resorted to one day, when he passes his decree, that he act not unjustly; and he shall deal impartially (Jsh)], i. e. عَلَيْهِ غَيْرُ الْجَوْرِ وَهُوَ يَقْصِدُ. Not to act unjustly is incumbent upon him; and he &c., like as you say اَنْ لَا يَجُورَ وَيَنْبَغِي لَهُ كَذَا and such a thing behoves him. S says that in accordance with this ex. the ind. is allowable in the case of all these ps. that associate (M).

§ 418.A. The *aor. v.* is put into the *subj.* by means of <sup>أَن</sup> (IA, Sh) allowably, not necessarily, suppressed (Sh), [i. e.] suppressed or expressed (IA), after (IA, Sh) a conjunction (IA), [vid. one of] the four *ps.*, the <sup>و</sup>, the <sup>ف</sup>, <sup>ثُمَّ</sup>, and <sup>أَر</sup> (Sh), when preceded by (IA), [i. e.] when coupling to (Sh), a pure *n.*, [i. e. such as the sense of the *v.* is not intended by (IA),] as [after the <sup>و</sup> (Sh)] in the saying [of Maisūn Bint Baḥdal (Sh) wife of Mu‘āwiya (J)]

وَلَبَسَ عِبَاءَةً وَتَقَرَّ عَيْنِي \* أَحَبَّ إِلَيَّ مِنْ لَبَسِ الشَّفَرِ

(IA, Sh) *And the wearing of a woollen cloak and that mine eye be cool from tears are dearer to me than the wearing of fine garments (J),* related with <sup>تَقَرَّ</sup> in the *subj.* by means of <sup>أَن</sup> understood, as being coupled to <sup>لَبَسَ</sup>, as though <sup>وَقَرَّةَ عَيْنِي</sup> were said (Sh), <sup>أَن</sup> with that to which it is prefixed being renderable by an *inf. n.* coupled by the <sup>و</sup> to the preceding *inf. n.* (J); and [after the <sup>ف</sup> (Sh)] in the saying

لَوْلَا تَوَقُّعٌ مُعْتَرٍ فَارِضِيَّةٌ \* مَا كُنْتُ أَوْثَرُ اقْتِرَابًا عَلَى تَرْبٍ

(IA, Sh) *Had there not been an expectation of a suppliant and that I gratified him, I should not have preferred in donation contemporaries of others to mine own contemporary, i. e. I should have given unto mine own equal in age*

also, and not postponed him (J), اَرْضَى being governed in the subj. by اَنِ allowably suppressed (IA), and being with it renderable by an *inf. n.* coupled by the ف to the preceding *inf. n.*, i. e. لَوْلَا تَوَقَّعَ مَعْتَرٍ فَارْضَانِي اَيَاة (J); and [after ثُمَّ (Sh)] in the saying [of Anas Ibn Mudrika alKhath'ami (J)]

اِنِّي وَقَتْلِي سُلَيْكًا ثُمَّ اَعْقَاةٌ \* كَالْتَوْرِ يَضْرِبُ لَمَّا عَافَتِ الْبَقَرُ

(IA, Sh) Verily I and my slaying Sulaik, then that I should pay the price of his blood, are like the bull being beaten when the cows have loathed the water (J), the practice of the Arabs being to beat the bull, that the cows may go to the water and not refuse it, to escape being beaten themselves, the cows not being beaten because they are too weak to bear it (Sh), where

اَعْقَلُ is governed in the subj. by اَنِ allowably suppressed (IA), and with it is renderable by an *inf. n.* coupled by ثُمَّ to the preceding *inf. n.*, i. e. اِنِّي وَقَتْلِي سُلَيْكًا ثُمَّ عَقْلُهُ (J); and [after اَوْ (Sh)] in

وَمَا كَانَ لِبَشَرٍ اَنْ يَكْلِمَهُ اللّٰهُ اِلَّا وَاَوْحٰى اَوْ مِنْ وَّرَآءِ حِجَابٍ اَوْ يَرْسِلَ رَسُوْلًا

XLII. 50. 51. Nor hath it been suitable, or belonged, to a human being that God should speak to him save by inspiration, or from behind a veil, or so that He should send a messenger,

[read among the Seven (Sh)] with <sup>٨٤</sup>يُرْسَلُ governed in the subj. (IA, Sh) by <sup>٨٤</sup>أَنْ allowably suppressed, because it is preceded by <sup>٨٤</sup>وَحْيًا, which is a pure *n.* (IA), <sup>٨٤</sup>وَحْيًا and <sup>٨٤</sup>أَنْ in the sense of <sup>٨٤</sup>أُرْسَلًا being *inf. ns.* occurring, like the *adv.* <sup>٨٤</sup>مِنْ وَرَاءِ حِجَابٍ, in the place of the *d. s.*, i. e. <sup>٨٤</sup>مَوْحِيًا أَوْ مَسْمُوعًا مِنْ وَرَاءِ حِجَابٍ أَوْ مَرْسَلًا (K), and with the *ind.*, [as meaning <sup>٨٤</sup>أَوْ هُوَ يُرْسَلُ or *He sendeth* or <sup>٨٤</sup>مَرْسَلًا coupled to <sup>٨٤</sup>وَحْيًا i. q. <sup>٨٤</sup>مَوْحِيًا or *sending* (K),] and <sup>٨٤</sup>لَوْ أَنْ XI. 82. *Had I but strength against you, or that I should betake myself,* read with the subj. [by subaudition of <sup>٨٤</sup>أَنْ (K)], because preceded by the pure *n.* <sup>٨٤</sup>قُوَّةٌ, as though <sup>٨٤</sup>قُوَّةٌ أَوْ أَوِيَا were said: whereas in <sup>٨٤</sup>مَا تَأْتِينَا فَتُحَدِّثُنَا, though the coupling is to a preceding *n.*, i. e. <sup>٨٤</sup>مَا يَكُونُ مِنْكَ أَتِيَانٍ فَحَدِيثٌ, still that *n.* is not pure, so that there the subaudition of <sup>٨٤</sup>أَنْ is necessary, not allowable, contrary to the present question, where it is allowable, nay, IM prescribes that expression is better than subaudition (Sb); while in <sup>٨٤</sup>الضَّائِرُ فَيَغْضَبُ زَيْدٌ the <sup>٨٤</sup>الضَّائِرُ *What is flying, so that Zaid gets angry, is the fly* [179] <sup>٨٤</sup>يَغْضَبُ must be in the *ind.*, because it is

coupled to <sup>طَائِرٌ</sup>, which is an impure *n.*, i. e. such as the sense of the *v.* is intended by, since it occurs in the place of the *v.*, as being a *conj.* of <sup>أَلْ</sup>, the *conj.* being properly a *prop.*, so that <sup>طَائِرٌ</sup> is put in the position of <sup>يُطَيِّرُ</sup>, the o. f. being <sup>الَّذِي يُطَيِّرُ</sup>, and the *v.* being forsaken for the *act. part.* when <sup>أَلْ</sup> is put, because <sup>أَلْ</sup> is prefixed only to *ns.* (IA). Suppression of [the subjunctival (ML)] <sup>أَنْ</sup>, [while it still governs the *subj.* (IA), is regular in (the aforesaid) known positions, and (ML)] is anomalous, [not to be taken as a precedent (IA), in others (ML), (i. e.) in other than the before-mentioned cases of necessary or allowable suppression (IA),] as in <sup>خُذِ الْأَصْنَافَ قَبْلَ</sup> <sup>مَرَّةٍ يَحْفَرُهَا</sup> *Bid thou him that he dig it and* <sup>يَاخُذُكَ</sup> *Seize thou the robber before that he seize thee* (IA, ML), i. e. <sup>يَحْفَرُهَا</sup> <sup>أَنْ</sup> and <sup>يَاخُذُكَ</sup> <sup>أَنْ</sup> (IA), and the saying [of 'Āmir Ibn Juwain at-Tā'i (Jsh)]

<sup>فَلَمْ أَرَ مِثْلَهَا خَبَاسَةً وَاحِدَةً \* وَنَهَنْتُ نَفْسِي بَعْدَ مَا كُنْتُ أَفْعَلُ</sup>

[*And I have not seen the like of her a spoil of one; and I restrained myself from making prey of her after that I was on the point of doing it*, i. e. <sup>أَفْعَلُ</sup> <sup>أَنْ</sup> (Jsh)], though Mb says that the original form was <sup>أَفْعَلُهَا</sup>, the *I* having

been elided, and the vowel of the  $\delta$  transferred to the preceding letter, which is better than the saying of S, because the latter understands <sup>أَء</sup>أَنْ in a position where it ought not to occur expressed, vid. the *pred.* of كَأَنَّ [460] (ML), and the saying [of Tarafa (J)]

أَلَا أَيُّهَا ذَا الزَّاجِرِ أَحْضِرِ الْوَعَى  
وَأَنْ أَشْهَدِ اللَّذَاتِ هَلْ أَنْتَ مُخْلِي

in the version with أَحْضِرِ in the *subj.*, i. e. <sup>أَء</sup>أَنْ أَحْضِرِ (IA), renderable by an *inf. n.* governed in the *gen.* by a suppressed *prep.*, i. e. <sup>أَء</sup>عَنْ حُضُورِ الْوَعَى, *Now, O thou that forbiddest me from being present at the fray and from attending festivities, wilt thou be my preserver (when I comply with thee in that)?*, the suppression of <sup>أَء</sup>أَنْ here being made approvable by its presence in what follows, as in <sup>أَء</sup>تَسْمَعُ بِالْمَعِيدِ الْخُ That *thou shouldst hear &c.* with <sup>أَء</sup>تَسْمَعُ in the *subj.* (J). When, however, the *v.* is put into the *ind.* after the suppression of <sup>أَء</sup>أَنْ, the case becomes easy; but, notwithstanding that, is not regular: and hence XXX. 23. [175], <sup>أَء</sup>تَسْمَعُ بِالْمَعِيدِ الْخُ [2], and the better known version in the verse of Tarafa [1] (ML).



## THE APOCOPATE.

§ 419. The *apoc.* is the *aor. v.* to which one of 15 instruments is prefixed (Sh): which instruments are of two kinds, *first* such as apocopate one *v.* (IA, Sh); these are four [in number] (Sh); i. e. (1) <sup>لَم</sup> (IA, Sh), as CXII. 3. 4. [404] (Sh); (2) <sup>لَمَّا</sup> (IA, Sh), as LXXX. 23. [404] and III. 136. [411] (Sh); both of which denote negation, are confined to the *aor.*, and change its sense to the past, that which is denied by <sup>لَمَّا</sup> being only [a past] contiguous to the present (IA); (3) the *imp.* <sup>ل</sup> (IA, Sh), as <sup>لِيَنْفِقْ</sup> <sup>ذُرْ</sup> <sup>سَعَةً</sup> <sup>مِنْ</sup> <sup>سَعَتِهِ</sup> LXV. 7. *Let a possessor of abundance expend of his abundance* (Sh); (4) <sup>لَا</sup> in prohibition, as <sup>لَا</sup> <sup>تَحْزَنْ</sup> <sup>إِنْ</sup> <sup>لَهُ</sup> <sup>مَعَنَا</sup> IX. 40. *Grieve thou not; verily God is with us* (IA, Sh); both of which are sometimes metaphorically applied to denote prayer, as <sup>لِيَقْضَى</sup> <sup>رَبِّكَ</sup> <sup>عَلَيْنَا</sup> XLIII. 77. *Let thy Lord make an end of us* and <sup>رَبَّنَا</sup> <sup>لَا</sup> <sup>تَوَاخِذْنَا</sup> II. 286. *Our Lord, chastise us not* (Sh): *secondly* such as apocopate two *vs.* (IA, Sh); these are eleven [in number] divided into six classes; (a) denotative of mere dependence of the *correl.* upon the condition (Sh); i. e. (5) <sup>إِنْ</sup> (IA, Sh), as <sup>وَإِنْ</sup> <sup>تَعُودُوا</sup> <sup>نُعَذِّبُكُمْ</sup> VIII. 19. *And if ye return to warring with the Apostle, We will*

return to his assistance (Sh); and (6) اِذَا (IA, Sh), as

وَإِنَّكَ إِذَا تَأْتَيْتَ مَا أَنْتَ أَمْرٌ \* بِهِ تَلْفُ مِنْ إِيَّاهُ تَأْمُرُ أَتِيَا

(IA) *And verily thou, whenever thou shalt do what thou art enjoining, thou wilt find him that thou enjoimest to do it to be doing it* (J); (b) denotative of rational objects, and subsequently made to imply the sense of condition;

i. e. (Sh) (7) مَنْ, as مَنْ يَعْمَلُ سُوءًا يُجْزَى بِهِ IV. 122.

*Whoso worketh evil shall be requited for it* (IA, Sh); (c) denotative of what is not rational, and subsequently made

to imply the sense of condition; i. e. (Sh) (8) مَا, as وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ II. 193. *And whatever ye do of*

*good, God will know it*; and (9) مَهْمَا, as مَهْمَا تَأْتَانَا بِهِ مِنْ VII. 129. *Whatso-*

*ever sign thou bring unto us, that thou mayst enchant us therewith, we shall not be believers in thee* (IA, Sh); (d)

denotative of time, and subsequently made to imply the sense of condition; i. e. (Sh) (10) مَتَى, as (IA, Sh) مَتَى

مَتَى [424] (IA) [and]

وَلَسْتُ بِكَالِ الْتَّلَاحِ مَخَافَةً \* وَلَكِنْ مَتَى يَسْتَرْفِدُ الْقَوْمُ أَرْفِدُ

(Sh), by Tarafa, *And I am not wont to settle in the water-courses from fear; but whenever the people seek assist-*

*ance, I assist* (EM); and (11) أَيَّانَ, as

آيَانُ نُوْمِنُكَ تَامِنُ غَيْرِنَا وَاِذَا \* لَمْ تَدْرِكِ الْاَمْنَ مَنَا لَمْ تَزَلْ حَذِرَا

(IA, Sh) *Whenever*, i. e. If at any time whatsoever, *we grant thee safety, thou wilt be safe from others than us; and when thou obtainest not safety from us, thou wilt not cease to be afraid* (J); (e) denotative of place, subsequently made to imply the sense of condition; i. e.

(12) <sup>١٨٤</sup>اينما <sup>١٨٨ ١٨٩ ١٩٠ ١٩١</sup>تكونوا يدرككم الموت <sup>١٨٤</sup>، اين <sup>١٨٤</sup> IV. 80. *Where-soever ye be, death will overtake you* (Sh), [or, as IA says,] <sup>١٨٤</sup>اينما <sup>١٨٤</sup>، اين

صَعْدَةُ نَابِتَةٌ فِي حَائِطٍ \* أَيْنَمَا الرِّيحُ تَمِيلُهَا تَمَلُ

(IA), by Ḥassān Ibn Dirār alKalbī, The beloved is like  
*a spear-shaft growing in a place where water collects ;  
 wherever the breeze sways it, wherever it sways it, it sways,*

<sup>١٨٤</sup>اينما being [composed of <sup>١٨٤</sup>اين, ] a *cond. n.* governing  
 the suppressed <sup>١٨٥</sup>تميلها and <sup>١٨٥</sup>تعلم in the *apoc.*, and <sup>١٨٥</sup>ما *red.*,  
 and the *aor. v.* in the expressed <sup>١٨٥</sup>تميلها being in the *apoc.*

as *expos.* of the suppressed *apoc.* (J); (13) <sup>١٣</sup> , <sup>١٣</sup> as

خَلِيلِي اَنِى تَاتِيَانِي تَاتِيَا \* اَخَا غَيْر مَا يَرْضِيكُمَا لَا يُعَاوِلُ

(IA, Sh) *My two friends, whencesoever ye shall come to me, ye shall come to a brother that will not seek aught else than what will gratify you, غَيْرُ* being direct obj. of يُكَارِلُ

(J); and (14) <sup>٥٨</sup>حَيْثَمَا, as

حَيْثُمَا تُسْتَقَمُّ يَقْدِرُ لَكَ اللَّهُ نَجَاحًا فِي غَايَةِ الْأَزْمَانِ



of actions, because it occurs after the occurrence of the first, like the reply after the question and the requital after the deed requited (Sh); and the second *prop.* is generally verbal, but may be nominal, as <sup>اَن جَاءَ زَيْدٌ اَكْرَمْتَهُ</sup> *an* جاء زيد اكرمته

or <sup>اِنْ جَاءَ زَيْدٌ اَكْرَمْتُهُ</sup> *if* جاء زيد اكرمته *If Zaid come, I will honor him or he shall have favor.* When the condition and *apod.* are verbal *props.*, (1) the two *vs.* are preterites in the [inflectional]

place of the *apoc.*, as <sup>اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ لْاَنْفُسِكُمْ</sup> *an* XVII.

7. *If ye do good, ye will do good for your own souls;*

(2) they are both aorists, as <sup>وَاِنْ تَبَدُّوْا مَا فِىْ اَنْفُسِكُمْ اَوْ</sup> *an* <sup>اِنْ تَبَدُّوْا مَا فِىْ اَنْفُسِكُمْ اَوْ</sup> *an*

<sup>اِنْ تَبَدُّوْا مَا فِىْ اَنْفُسِكُمْ اَوْ</sup> *an* II. 284. *And if ye display what is in your souls, or conceal it, God will reckon with you because of it;*

(3) the first is a *pret.* and the second an *aor.*,

as <sup>مَنْ كَانَ يَرْيِدُ الْحَيٰوةَ الدُّنْيَا وَزَيَّنَّهَا نَوْفَ اٰلِهَيْمَ اَعْمَالِهِمْ فِيْهَا</sup> *an* XI. 18.

*Whoso is desiring the present life and its pomp,*

*We will fully repay to them their works therein;* (4) the

first is an *aor.* and the second a *pret.*, which is rare, as

<sup>مَنْ يَكْدُنِىْ بِسَيِّئِىْ كُنْتُ مِنْهُ \* كَالشَّجْرِ بَيْنَ حَلْقَةٍ وَالرَّيْدِ</sup> *an*

(IA), by Abù Zubaid, praising a person addressed by *كنت*,

*Whosoever beguiles me into evil, the ب being i.q. في,*

*thou wilt be in respect of him like the choking obstruction*

*between his windpipe and the jugular vein, the v. in كنت*

*being in the [inflectional] place of an apoc. (J), and*

*words of the* <sup>مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ</sup> *an*





and <sup>أَفْأَرَضِي</sup> <sup>فَ</sup> <sup>تَنْتَنُ</sup> <sup>فِي</sup> <sup>الْأَرْضِ</sup> VIII. 74. *If ye do it not, there will be sedition in the earth* (Sh). When the *correl.* (Sh, ML), as sometimes occurs (Sh), is one of the things that do not become a condition (Sh, ML), it must be joined with the <sup>فَ</sup> (Sh), [so that] the <sup>فَ</sup> becomes a *cop.* for it (ML); namely, (1) when its *v.* is a *pret.* in (Sh, ML) form and (ML) sense (Sh, ML), whether properly (ML), as <sup>أَنْ</sup> <sup>كَانَ</sup> <sup>قَمِيصُهُ</sup> <sup>قَدْ</sup> <sup>مِنْ</sup> <sup>قَبْلِ</sup> <sup>فَصَدَقَتْ</sup> XII. 26. *If his shirt have been rent in front, she hath spoken truth* (Sh, ML), where <sup>قَدْ</sup> is to be supplied, and XII. 77. [below], or tropically, as <sup>وَمِنْ</sup> <sup>جَاءَ</sup> <sup>بِالسَّيِّئَةِ</sup> XXVII. 92. *And whoso committeth iniquity, their faces have been cast downwards into the fire*, this *v.* being treated like what has come to pass because of the certainty of its coming to pass (ML); (2) when its *v.* is (Sh, ML) requisitive (Sh) [or otherwise] originative (ML), as <sup>أَنْ</sup> <sup>كُنْتُمْ</sup> <sup>تَحِبُّونَ</sup> <sup>اللَّهَ</sup> III. 29. *If ye love God, follow me* (Sh, ML) and LXXII. 13. *And whoso believeth on his Lord, let him not fear in the reading with the apoc.,* <sup>لَا</sup> being prohibitive, whereas in the reading <sup>يَخَافُ</sup> with the *ind.* <sup>لَا</sup> is the *neg.* <sup>لَا</sup>, which may be conjoined with the *v.* of the condition, and apparently, therefore, the <sup>فَ</sup> should not be prefixed, but this *v.* is constructed upon a



suppressed *inch.*, i. e. <sup>فَهُوَ لَا يَخَافُ</sup> (he) shall not fear, so that the *prop.* is nominal, and therefore needs the **ف** or <sup>أَنَا</sup>, and there is a like ellipse to be supplied in <sup>وَمَنْ عَادَ</sup> *من عاد*, and there is a like ellipse to be supplied in <sup>فَيَنْتَقِمُ اللَّهُ مِنْهُ</sup> *فينتقم الله منه* V. 96. And whoso reverteth to the like of this, *God will take vengeance upon him*, i. e. <sup>فَهُوَ يَنْتَقِمُ الْخ</sup>, otherwise the *apoc.* and omission of the **ف** would be required (Sh), and as <sup>أَنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ</sup> *ان أصبح ماؤكم غورا فمن ياتيكم بماء* LXVII. 30. If your water become sunken in the ground, who shall bring you running water?, which contains both nominality and originativeness, <sup>أَنْ يَأْتِيَكُمُ الْمَاءُ مِنْ بَيْنِ يَدَيْكُمْ أَنْ تَنْزِلُوا مِنَ الْمُنَازِلِ</sup> *ان ياتيكم الماء من بين ايديكم ان تنزلوا من المنازل* If Zaid stand, by God I will assuredly stand, and <sup>أَنْ لَمْ يَتُبْ زَيْدٌ فَيَا خَسْرَةً رَجُلًا</sup> *ان لم يتب زيد فيا خسارة رجلا* If Zaid repent not, Oh! his perdition as a man! ; (3) when the *correl.* is a verbal *prop.* like the nominal, i. e. (ML) when its *v.* is aplastic, as <sup>أَنْ تَرَىٰ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا</sup> *ان ترى انا اقل منك مالا وولدا* <sup>أَنْ تَتَذَكَّرَ أَنَا وَنَارُ الْجَهَنَّمَ</sup> *ان تتذكر انا ونار الجحيم* XVIII. 37. 38. If thou consider me [166] to be less than thou in substance and offspring, haply my Lord may vouchsafe me better than thy garden, <sup>أَنْ تَتَذَكَّرَ أَنَا وَنَارُ الْجَهَنَّمَ</sup> *ان تتذكر انا ونار الجحيم* II. 273. If ye display the alms, most excellent will it be as a thing [471], they, i. e. the display of them, <sup>وَمَنْ يَكُنِ الشَّيْطَانُ</sup> *ومن يكن الشيطان* IV. 42. And to whomsoever Satan is a yokefellow, evil is he as a yokefellow (Sh, ML), and

III. 27. *And* <sup>وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ</sup> *whoso doeth that is not of God in anything* (ML); (4) when its *v.* is joined with (Sh, ML) an amplificative (Sh) [or] some [other] *p.* of futurity (ML), as <sup>وَأَنْ خِفْتُمْ عَيْلَةً</sup> *And, if ye fear impoverishment, God will enrich you* and <sup>وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ</sup> *And whoso repudiateth His service and disdaineth it, He will gather them unto Himself, all of them, (and requite them)* (Sh), [and] as <sup>وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَلَنْ نَكْفُرَهُ</sup> III. 111. *And whatsoever ye do of good, ye shall in no wise be denied the recompense thereof* (ML); (5) when its *v.* is joined with <sup>قَدْ</sup> as <sup>أَنْ يَسْرِقَ قَدْ سَرَقَ أَخٌ لَكَ مِنْ قَبْلُ</sup> XII. 77. *If he steal, a brother of his hath stolen before*; (6) when its *v.* is joined with a *neg.* other than <sup>لَا</sup> or <sup>لَمْ</sup>, as V. 71. [above] and <sup>وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا</sup> III. 138. *And whoso turneth upon his heels back from the faith shall not harm God at all by his apostacy, but himself* (Sh); (7) when it is joined with a *p.* that the head [of the sentence] belongs to, [because the *prop.* headed by such a *p.* is not fit to occur as a condition (DM),] as

<sup>فَإِنْ أَهْلَكَ قَذَىٰ حَنْقٍ لَطَالَمَا \* عَلَىٰ تَكَادٍ تَلْتَهِبُ إِلَهَابًا</sup>

(ML), by Rabi'a Ibn Maḥrūm (T, Jsh) adḌabbī (Jsh),  
*So that, if I perish, (many a) one possessed by rage,*

whose blaze of hostility is on the point of flaming out fiercely against me (T, Jsh), رَبِّ, to which the head [of the sentence] belongs [505], being supplied after the ف [515] (ML), [though] I say that the ف is put here because the full phrase is <sup>فَا لَامَرُ الشَّانِ رَبِّ ذِي حَنْقٍ</sup> *the matter and the case are that many &c.* (T); (8) when it is a nominal *prop.* (Sh, ML), which [also] cannot be a condition (IA), in which case it must be conjoined with the ف, as <sup>وَأَنْ يَمْسُكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ</sup> ف, as VI. 17. *And, if He touch thee with good, He is powerful over everything*, [i. e. is able to perpetuate it (B),] or with the اِذَا that denotes *unexpectedness of occurrence* (Sh, ML), which sometime acts as a substitute for the ف (ML), as XXX. 35. [1] (Sh, ML). The ف is sometimes suppressed by poetic license, as

<sup>مَنْ يَفْعَلِ الْحَسَنَاتِ اَللّٰهُ يَشْكُرْهَا \* وَالشَّرَّ بِالْشَّرِّ عِنْدَ اللّٰهِ مِثْلَانِ</sup>

(ML), by 'Abd ArRaḥmān Ibn Ḥassān Ibn Thābit, *Whoso doeth good deeds, God recompenseth them; and the evil proceeding from the servant with the evil that is its requital are alike in the presence of God* (Jsh); but Mb is said to have disallowed that even in poetry, and asserted that the [true] version is <sup>مَنْ يَفْعَلِ الْخَيْرِ فَالْرَّحْمَنُ يَشْكُرُهُ</sup> مَنْ يَفْعَلِ الْخَيْرِ فَالْرَّحْمَنُ يَشْكُرُهُ; while Akh is said to have held that it occurs in chaste prose, and IM allows it in prose as an extraordinary case. The *prop.* occurring after the ف and اِذَا as *correl.* of an

apocopative condition [426] has an inflectional place,  
[that of the *apoc* (DM)], because it is not headed by a  
single [*v.* (DM)] that receives the apocopation literally,  
as <sup>A P F A P / A</sup> اِنِ تَقُمُ اَتَم , or constructively, as <sup>A A A A</sup> اِنِ جِئْتَنِي اَكْرَمْتُكَ ;  
e. g. VII. 185 [1] and XXX. 35. [1]: and the understood  
is like the present ف , as in <sup>A A</sup> مَنْ يَفْعَلُ الْخَ and, according  
to Mb and one of S's two methods [below], <sup>A A A A</sup> وَاِنْ اَنَا الْخَ (ML). There are three questions of suppression in the  
category of the condition and *apod.* (Sh): (1) the *apod.* is  
suppressed (IA, Sh) by itself (Sh), and the *prot.* serves as  
a substitute for it (IA), which is contingent upon two  
matters, (a) that it be known (Sh), which is the case when  
its suppression is indicated (IA), and (b) that the *v.* of the  
*prot.* be a *pret.* (Sh), as <sup>A A A A</sup> اَنْتَ ظَالِمٌ اِنْ فَعَلْتَ Thou wilt be a  
wrong-doer, if thou do, thou wilt be a wrong-doer (IA, Sh),  
where both matters exist (Sh), the *correl.* being suppress-  
ed because <sup>A A A A</sup> اَنْتَ ظَالِمٌ indicates it, and the full phrase  
being <sup>A A A A</sup> اَنْتَ ظَالِمٌ اِنْ فَعَلْتَ فَانْتَ ظَالِمٌ; and this is of fre-  
quent occurrence (IA); whereas <sup>A A A A</sup> اِنْ تَقُمْ and the like,  
where there is no indication, are disallowed because the  
two matters are non-existent; and <sup>A A A A</sup> اِنْ قَوِّمْتَ and the like,  
where there is no indication, because the 1st matter is  
non-existent; and <sup>A A A A</sup> اَنْتَ ظَالِمٌ اِنْ تَفْعَلْ and the like, because

the 2nd matter is non-existent; the text says <sup>وَأِنْ كَانَ</sup>  
<sup>كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ</sup> <sup>أَسْتَطَعْتَ أَنْ</sup> <sup>تَبْتَغِيَ نَفَقًا فِي</sup> <sup>الْأَرْضِ</sup>  
<sup>أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيهِمْ</sup> <sup>بَايَةٌ</sup> VI. 35. *And if their aversion*  
*have become grievous unto thee, then if thou be able to*  
*seek out a passage into the earth or a ladder into heaven*  
*and bring unto them a sign, do thou [so] (Sh), the correl.*  
*of the second condition being suppressed (B), in full فَاَفْعَلْ*  
*(Sh, B), and the whole forming the correl. of the first*  
*(B), and the suppression in this text is extremely beau-*  
*tiful, because there is added to the existence of the two*  
*conditions the length of the sentence, which belongs to*  
*that [set of conditions] with which suppression is good*  
*(Sh): (2) conversely (IA) the v. of (Sh) the condition is*  
*suppressed (IA, Sh) by itself (Sh), and the apod. serves*  
*as a substitute for it (IA), which is (IA, Sh) rare [420]*  
*(IA) [and] also contingent upon two matters, (a) that it be*  
*indicated, and (b) that the condition occur after وَالْأَوْ*  
*(Sh), as (IA, Sh) تَابُ وَالْأَوْ عَاقِبَتَكَ Repent thou; and if*  
*thou repent not, I will punish thee, i. e. وَالْأَوْ تَتَّبِعْ , and*  
*(Sh)*

<sup>فَطَلَّقْهَا فَلَسْتُ لَهَا بِكَفَرٍ \* وَالْأَوْ يَعْلُ مَفْرُوكَ الْحَسَامِ</sup>

(Sh, IA), by Muhammad alAhwas bidding Maṭar [48].  
*divorce his wife, And divorce thou her, for, the ف being*  
*causative, thou art not a mate for her; and if thou*



ceding is like <sup>أَنْتَ</sup> <sup>ظَالِمٌ</sup> <sup>أَنْ</sup> <sup>فَعَلْتَ</sup> : and the constructively preceding has two phases, (1) <sup>أَنْ</sup> <sup>قَامَ</sup> <sup>زَيْدٌ</sup> <sup>أَقُومَ</sup> (1) *I will stand if Zaid stand* and <sup>أَنْ</sup> <sup>أَتَا</sup> <sup>أَخٌ</sup>, for (Sh), according to [the *other* method of (ML)] <sup>س</sup> [above] (Sh, ML, J), it is a case of *hyst.-prot.* (ML), [i. e. the *prop.* composed of] the [posterior *aor.* (Sh)] *ind.* [and its *ag.*] is meant to be understood as preceding the instrument (Sh, J) of condition (Sh), and is indicative of the [suppressed (J)] *correl.*, but is not itself the *correl.* (ML, J), the *o. f.* being <sup>أَنْ</sup> <sup>قَامَ</sup> <sup>أَقُومَ</sup> and <sup>أَنْ</sup> <sup>أَقُولُ</sup> <sup>أَتَا</sup> (Sh), so that [the *correl.* is necessarily suppressed, and] it is as though he said <sup>أَنْ</sup> <sup>أَقُولُ</sup> <sup>أَنْ</sup> <sup>أَتَا</sup> <sup>أَخِي</sup> <sup>يَوْمَ</sup> <sup>مَسْئَلَةٍ</sup> <sup>يَقُلُ</sup> <sup>أَخٌ</sup> *And he will say, if &c., (he will say) etc.* (J); whereas, according to Mb [and the KK (J) and S in his former method], the *ind.* itself is the *correl.*, the <sup>ف</sup> being supplied (Sh, J), i. e. <sup>فَيَقُولُ</sup> <sup>أَخٌ</sup>, [like V. 96.,] and the *aor.* with the <sup>ف</sup> is necessarily in the *ind.*, because it is really an *enunc.* of a suppressed *inch.*, so that the nominal *prop.* with the <sup>ف</sup>, in the place of an *apoc.*, is the *correl.* of the condition; while, according to IA [above], the *correl.* of the condition occurs as an *aor. v.* in the *ind.*, not in the *apoc.*, because the *v.* of the condition is a *pret.*—though their saying that the *ind.* itself is a *correl.* means that it is a *correl.* in sense, not in form, because it is an *ind.*, nay, on the contrary, what is in the place of an *apoc.* and *correl.* is the *prop.* <sup>يَقُولُ</sup>, an *aor. v.* in the *ind.* and its *ag.* a *pron.* allowably latent in it—

and with this *ind.* the ف is not supplied, because (J), if the *correl.* be suitable for being a condition, like the *aor.* not denied by مَا or لَنْ, nor conjoined with the *p.* of amplification or with قَدْ, it need not be conjoined with the ف, as اِنْ جَاءَ زَيْدٌ يَجِيءُ عَمْرُو (IA), the *apoc.* not appearing in it only because the instrument, when its influence does not appear in the *pret.* condition, is too weak to govern the *correl.* (J); and [similarly] نُوْفِي with lightening [of the ف] and (K, B) retention of the ي (K), [i. e.] the *ind.* (B), is read [by AlHasan (K)] in XI. 18. [above], because the condition is a *pret.*, like وَاِنْ اَتَاكَ الْغَمُّ (K, B): (2) [427].

§ 420. The 3rd question is the suppression of the instrument and *v.* of the condition (Sh); [for] in the *correl.* of (M, IA) the things before mentioned [411], except negation [422] (IA), [i. e.] command, prohibition, [prayer,] request, [excitation,] wish, and interrogation (M), you may apocopate (M, IA) by means of اِنْ understood (M), when the [illative] ف is dropped and *apod.* is intended, as زُرْنِي اَزْرُكَ Visit thou me; I will visit thee, and similarly the rest (IA), e. g. لَا تَفْعَلْ يَكُنْ خَيْرًا لَكَ Do thou not; it will be good for thee, اَيْنَ بَيْتِكَ اَزْرُكَ Where is thy house? I will visit thee, لَيْتَهُ عِنْدَنَا يَحْكُمُنَا Would that he may be with us! he will talk to us, لَا تَنْزِلْ تُصَبِّ خَيْرًا Wilt thou not, or Wherefore wilt thou



not, alight? *Thou wilt get good* (M). Its condition is that the instrument and v. be preceded by a requisition

(1) of the form and sense of the condition, as اَيْتَنِي اَكْرَمَكَ

in full قَالِ تَاتِنِي اَكْرَمَكَ *Come thou to me; for if thou*

come to me, *I will honor thee*, اَكْرَمَكَ being in the *apoc.*,

according to the correct doctrine, in the *correl.* of a suppressed condition indicated by the mentioned requisitive

v., (2) of the sense thereof only, as قُلْ تَعَالَوْا اَنْتَ وَمَا حَرَّمَ

رَبُّكَ عَلَيْنَا VI. 152. *Say thou, Come ye near; I will rehearse*

*what your Lord hath prohibited unto you*, where تَعَالَوْا

may not be supplied, because تَعَال is an aplastic v. having

neither *aor.* nor *pret.*, so that some have fancied it to be a

verbal n.; but there is no difference between requisition

by means of the v., as exemplified, and [requisition] by

means of the verbal n. [421], as

وَقُولِي كَلِمَاتٍ وَجَاشَتْ \* مَكَانِكَ تَحْمَدِي اَوْ تَسْتَرْيَحِي

by 'Amr son of AlIṭnāba (Sh), who was his mother,

his father being Zaid Ibn Manāt a heathen, *And my*

*saying whenever it* [his نَفْسِي] *heaves and surges, Be*

*steadfast; thou wilt be praised or find thy rest* (SM),

تَحْمَدِي being in the *apoc.* (Sh, SM) as *correl.* of requisition

(SM) after مَكَانِكَ a verbal n. (Sh, SM) in the sense

of اَثْبَتِي (Sh). Some say that the *correl.* is put into

the *apoc.* by means of an assumed condition, i. e. زِدْنِي قَالِ

تَرْزَنِي أَزْرَكْ ; others, by means of the *prop.* before it (IA): [and] اِنْ is allowed to be understood because these things indicate it ; Khl says that the *correl.* is in the *apoc.* because all these commencements contain the sense of اِنْ (M). Suppression of the *cond. prop.* is regular after requisition, as اِنْ فَاتَّبِعُونِي يَحِبُّكُمْ اللّٰهُ III. 29., i. e. اِنْ فَاتَّبِعُونِي, *Follow me ; for if ye follow me, God will love you ;* and occurs without it, as اِنْ اَرْضِيْ رَاسَعَةً اِنْ XXIX. 56., i. e. *Verily Mine earth is spacious ; wherefore if to worship Me with purity be not practicable in this land (ML), worship ye (K) Me, worship ye Me (K, ML) in another (ML), the ف (K, B) in فاعبدوني (K) being [the cop. of] the correl. of a suppressed condition (K, B): and suppression of the cond. prop. exclusively of the instrument is frequent, as نَطَلَقَهَا الْخ [419, where IA calls it rare], i. e. اِنْ لَا تَطَلَقَهَا (ML).*

§ 421. As before mentioned [411], when command is indicated by a verbal *n.* or the enunciatory form, its *correl.* is not put into the *subj.*, [but into the *ind.*,] after the ف: and if the ف be dropped, it is put into the *apoc.*, as اِنْ اَحْسِنِ اِلَيْكَ *Be silent ; I will be good to thee* and اِنْ حَسِبَكَ الْحَدِيثُ يَنُمُ النَّاسُ *Sufficient for thee is the story; the people will sleep (IA) ; [for] what contains the sense*

of command or prohibition is on an equality with these two in that [respect], as **أَتَى اللَّهَ أَمْرُ وَفَعَلَ خَيْرًا يَثْبُتُ**

أَلَيْتَ *A man has feared God and done good, meaning* اَلَيْتَ عَلَيْهِ

and <sup>أفعل</sup> *Let a man fear and do, he will be recompensed*

for it, and حَسْبُكَ يَوْمَ النَّاسِ No more! the people &c.

§ 422. The understood [condition] ought to be homogeneous [in negation and affirmation (AAz)] with the expressed [requisition] (M); [so that] the *apoc.* on the fall of the ف after prohibition is allowable only on condition that the sense would be correct in assuming اَنْ to be prefixed to the لَا (IA), and [thus] the condition of the suppression after prohibition is that the *correl.* should be a matter liked, such as *entering Paradise* and *safety* (Sh), as in [ لَا تَكْفُرْ تَدْخُلُ الْجَنَّةَ Disbelieve thou not; (if thou disbelieve not,) thou wilt enter Paradise and (Sh)] لَا تَدْنُ مِنَ الْأَسَدِ تَسْلَمُ Approach thou not the lion; (if thou approach not the lion,) thou wilt be safe (IA, Sh), with اِنْ لَا تَدْنُ مِنَ الْأَسَدِ تَسْلَمُ in the *apoc.*, because اِنْ لَا تَدْنُ مِنَ الْأَسَدِ تَسْلَمُ would be correct [in sense] (IA): and therefore, [if it be a matter disliked, such as *entering Hell* and *being devoured by the wild beast* (Sh)] in [ لَا تَكْفُرْ تَدْخُلُ النَّارَ Disbelieve thou not; thou wilt enter Hell-fire and (Sh)] لَا تَدْنُ مِنَ الْأَسَدِ يَأْكُلُكَ Approach thou not the lion; he will devour thee (M, IA, Sh), the *apoc.* is not allowable, because



be heir to me, (2) a *d. s.*, as <sup>فَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ</sup> [not traceable in the *Kur'ān*] Then leave thou them in their rebelliousness confounded, or (3) anacoluthic and inceptive, as <sup>قُمْ يَدْعُوكَ</sup> *Arise: he calls thee*; and the text <sup>فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرْكًا وَلَا تُخْشَى</sup> XX. 79. 80. *And make thou for them a dry way in the sea, not fearing overtaking nor dreading drowning, or Thou shalt not fear overtaking nor dread*, admits of its being either a *d. s.* or anacoluthic.

§ 424. You say <sup>اِنْ تَاتَنِیْ تَسْأَلَنِیْ اَعْطُکَ</sup> *If thou come to me asking me, I will give to thee* with the intermediate [*aor. v.*] in the *ind.*, as says AlHutai'a

<sup>مَتَى تَاتَتْ تَعْشُوْ اِلَى ضَوْءِ نَارَةٍ \* تَجِدُ خَيْرَ نَارٍ عِنْدَهَا خَيْرٌ مَّقْدُ</sup>

(M) *Whenever thou comest to him, i. e. 'Umar Ibn Al-Khattāb, directing thyself by night to the light of his fire, thou wilt find a most excellent fire, beside which will be a most excellent kindler, the prop. تَعْشُوْ, consisting of an aor. v. in the ind. and its latent pronominal ag., being in the place of an acc. as a d. s. to the ag. of تَاتَتْ (J); and 'Ubaid Allāh, Ibn AlHurr says*

<sup>مَتَى تَاتَنَا تَلَمُّ بِنَا فِي دِيَارِنَا \* تَجِدُ حَطْبًا جَزَلًا وَنَارًا تَاجِبًا</sup>

(M) [154] *Whenever thou comest to us, visitest us, in our dwellings, thou wilt find huge firewood and a fire i'*

has blazed up brightly (Jsh), putting it in the *apoc.* (M) as a [total (Jsh)] *subst.* (M, Jsh) for تَاتَتْ (Jsh).

§ 425. A v. (IA, Sh) in the *aor.* (IA) after the ف or و, (1) when it occurs after the condition and *apod.*, admits of three moods (IA, Sh), the *apoc.*, the *ind.*, and the *subj.* (IA), as <sup>أَ</sup>فَيَغْفِرُ <sup>لِمَنْ</sup> يَشَاءُ II. 284, after <sup>وَإِنْ</sup> تَبَدَّلُوا <sup>الْأَلْحَ</sup> [419], read with the *apoc.* in <sup>أَ</sup>يَغْفِرُ (IA, Sh), as coupled (Sh, B) to the *apod.*, and *forgive whom He pleaseth* (B), and *ind.* (IA, Sh, K) inceptively (Sh, B), as being <sup>فَهُوَ</sup> يَغْفِرُ, *And He will forgive* (K), and *subj.* (IA, Sh) by subaudition of <sup>أَنْ</sup>, which is of weak authority, transmitted by Ibn 'Abbās, so that *He may forgive* (Sh); and similarly <sup>فَإِنْ</sup> يَهْلِكُ <sup>أَبُو</sup> قَابُوسُ <sup>يَهْلِكُ</sup> \* رُبَّيْعُ النَّاسِ وَالشَّهْرُ الْحَرَامُ <sup>وَنَأْخُذُ</sup> بَعْدَهُ <sup>بِذَنَابٍ</sup> عَيْشِي \* أَجَبَ الظَّهْرَ لَيْسَ لَهُ سَنَامٌ (IA) [350] *And if Abū Kābūs, surname of AnNu'mān Ibn AlMundhir king of the Arabs, perish, the springtide of mankind and the sacred month will perish, i. e. men's prosperity and security will vanish; and we shall hold after him the remnant of a life, flat in the back, having no hump, i. e. unprofitable* (J), is related with <sup>أَ</sup>نَأْخُذُ in the *apoc.* (IA), [as] coupled to the *apod.* (J), and <sup>أَ</sup>نَأْخُذُ in the *ind.* (IA), the و being inceptive, and the *prop.* <sup>أَ</sup>نَأْخُذُ the *enunc.* of a suppressed *inch.*, i. e. <sup>أَ</sup>وَنَحْنُ <sup>أَ</sup>نَأْخُذُ, or the و coupling the

nominal *prop.* to the verbal *prop.* of the *correl.*, *And we shall*, or *and we &c.*, (J), and نَأْخُذُ with the *subj.* (IA), by making the و denote simultaneity and أَنْ necessarily understood after it, *while we hold*, the *subj.* after the *correl.*, though the و (like which would be the ف) is not preceded by one of the nine comprised in

مَرَّادِعٍ وَأَنْتَ رَسُلٌ وَأَعْرِضْ لِحِضِّهِمْ  
تَمَنَّ وَارْجُ كَذَاكَ الْفَيْ قَدْ كَمَلًا

*Command, and pray, and prohibit, and question, and request because of their exciting; wish, and hope; in like manner negation has become complete, being allowable because the purport of the correl. is not certain to happen, since it is dependent upon the condition, so that what occurs after it resembles what occurs after interrogation, which is put into the subj. after the و of simultaneity and the illative ف (J): and similarly after ثُمَّ [549] the apoc. and ind. are allowable, as دَانِ تَقُولُوا يَمْتَدِدُ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ XLVII. 40. And, if ye turn back, He will take in your stead a people other than you, and afterwards they will not become like you and دَانِ يَقَاتِلُوكُمْ يُبَايِعُوكُمُ الْإِدْبَارَ ثُمَّ لَا يَنْصُرُونَ III. 107. (M), in which last text, ثُمَّ الْخ being made to deviate from the predicament of apod. to that of inceptive enunciation, the ind. makes the negation of help an absolute promise and this enunciation is coupled to the prop. of condition*

and apod., as though it were said *And (I announce unto you that), if they fight with you, they shall turn to you the, i. e. their, backs; and further, or moreover, شَمُ* denoting *posteriority in degree*, because the announcement that desertion shall be inflicted upon them is greater than the announcement that they shall turn their backs, (*I announce unto you that*) *they shall not be holpen*; whereas the apoc. (K), which is also read as coupled to يُولُوا (B), would make the negation of help restricted to their fighting with them, like the turning of the backs, *And, if they fight with you, they shall turn to you their backs, and further, or moreover, shall not be holpen* (K): (2) when it occurs between the condition and apod., admits of (IA, Sh) two moods (Sh), the apoc. and subj. (IA), as *اِنْ تَاْتَنِى وَتَمْشِ اِلَى اَكْرَمِكَ* If thou come unto me and walk to me, I will honor thee (Sh), [and] as *اِنْ يَقُمْ* *اِنْ يَخْرُجَ* with *زَيْدٌ* and *يَخْرُجُ* in the apoc. or subj. (IA), an *ex.* of the subj. being

*وَمَنْ يَقْتَرِبْ مِنَّا وَيَخْضَعْ نَجْوَةٌ \* فَلَا يَخْشَى ظُلْمًا مَا اَقَامَ وَلَا هَضْمًا* (IA, Sh), where *يَخْضَعُ* is governed in the subj. by *اِنْ* necessarily understood after the *و* of simultaneity, and together with *اِنْ* is renderable by an *inf. n.* coupled by the *و* to an *inf. n.* obtainable from the preceding *v.*, i. e. *مَنْ يَكُنْ مِنْهُ اقْتِرَابٌ وَخَضُوعٌ*, the *v.* being in the subj.,



though the *و* is not preceded by one of the before mentioned nine, because of the resemblance of condition to interrogation in lack of certainty, *And whoever draws near to us while he is lowly, we will shelter* (aor. apoc. of اَرَى ) him; then let him not dread oppression, so long as (the adverbial infinitival لَمَّا) he tarries, nor wrong. In the 1st case the apoc. is of stronger authority than the ind., and the ind. than the subj.; and in the 2nd the apoc. is strong, and the subj. weak, in authority; while the ind. is forbidden, because inception is not allowable before the correl., though some argue that there is nothing to hinder the ind. as being an enunc. of a suppressed inch. and forming [together with its inch.] a parenthetic prop. between the v. of condition and the correl. (J).

§ 426. S asked Khl about اَوَّلًا اَخَّرْتَنِي اِلَى اَجَلٍ § 426. S asked Khl about اَوَّلًا اَخَّرْتَنِي اِلَى اَجَلٍ LXIII. 10. *Wherefore wilt Thou not defer me [574], i. e. my death, unto a near term, i. e. for a little while, so that I may give alms? And I will become one of the righteous*; and he said, This is like the saying of 'Amr Ibn Ma'dikarib

دَعْنِي فَانْهَبْ جَانِبًا \* يَوْمًا وَ اَكْفُكْ جَانِبًا

[Let me alone, so that I may go to one side one day, and fight the foes, and suffice thee, so that thou mayst not need to repel them on another side (AAz)], and like the saying [of Zuhair (AAz, Jsh)]

بَدَا لِي أَنِّي لَسْتُ مُدْرِكُ مَا مَضَى  
وَلَا سَابِقِ شَيْءٍ إِذَا كَانَ جَائِيَا

[It appears to me that I am not an overtaker of what has passed away, nor outstripping, {i. e. able to escape (Jsh)}, a thing when it is coming (AAz, Jsh), like which is

مَشَائِمُ لَيْسُوا مُصْلِحِينَ عَشِيرَةً \* وَلَا نَاعِبٍ إِلَّا بَيْنِي وَغَرَابِهَا

(D), by AlAḥwaṣ alYarbū'i, (They, i. e. The Banū Dārim, are) ill-omened fellows, who make not near kinsfolk to thrive, and whose raven croaks not save by reason of separation (Jsh)], meaning that, as they put the second [u.] into the gen. because the ب, being sometimes prefixed to the first, is as though it were expressed in it, so they put the second [v.] into the apoc. [538] because the first, being put into the apoc. when there is no ف in it [420], is as though it were in the apoc. (M). In this reading اَنِى is coupled to what is before it by assuming the ف to be dropped and اَصْدَق to be in the apoc., which is named *coupling to the sense*, [because the antecedent is a *correl.* only as regards the sense, not as regards the letter, in consequence of the prefixion of the ف that prevents apocopation (420) (MA),] and is termed in reference to other than the Kur'ān *coupling to the imagination* [538]. Some, however, say that it is coupled to the [inflectional] place of فَاصِدَق, the place of which is the apoc., because it is the *correl.* of excitation, which is





أَنْ يَقُومَ or لَا يَقُومَ or إِنَّ, as وَاللَّهِ مَا يَقُومُ زَيْدٌ or

*By God, Zaid does not, or will not, stand.* When a condition and oath come together, the *correl.* of the latter of them is suppressed because indicated by the *correl.*

of the former ; as وَاللَّهِ أَنْ قَامَ زَيْدٌ لِيَقُومَ عَمْرُو, where the *correl.* of the condition is suppressed because indicated by that of the oath (IA), [for] that the mentioned is the *correl.* of the oath is shown by its being corroborated, as

وَلَنْ نَنْصُرَهُمْ <sup>وَلَنْ نَنْصُرَهُمْ</sup> ex. and in لِيُولِي الْأَدْبَارَ ثُمَّ لَا يَنْصُرُونَ

LIX. 12. [*And (by God,) if they, i. e. the hypocrites, do help them, i. e. the Jews, they, i. e. the Jews or the hypocrites, shall assuredly turn their backs, and afterwards will not be holpen, but God will (K, B) forsake (B), destroy (K), them, and the help of the hypocrites or their own hypocrisy, respectively, will not profit them (K, B),*] and by the *ind.* in يَنْصُرُونَ (Sh); and

as أِنْ قَامَ زَيْدٌ وَاللَّهِ يَقُمُ عَمْرُو <sup>أِنْ قَامَ زَيْدٌ وَاللَّهِ يَقُمُ عَمْرُو</sup> If Zaid stand, by God, 'Amr will stand, where the *correl.* of the oath is suppressed, because indicated by the *correl.* of the condition (IA): when, however, the condition and oath are both preceded by (IA, Sh) an owner of an *enunc.* (IA) [i. e.] something requiring an *enunc.* (Sh), the condition (IA, Sh) is preferred to the oath (IA) [and] must be regarded (Sh), whether it precede or follow (IA, Sh), so that it receives the *correl.*, that of the oath being suppressed, as زَيْدٌ أِنْ



*prop.* of which the condition is a part, and the oath is uttered for mere corroboration (J). When a condition supervenes upon another, as <sup>اَن</sup> <sup>اَكَلْتِ</sup> <sup>اِنْ</sup> <sup>شَرِبْتِ</sup> <sup>فَاَنْتِ</sup> <sup>طَالِقٌ</sup> *If thou eat, if thou drink, thou art divorced, the correl. mentioned belongs to the first, [not to the second, because in that case the second and its correl. would be a correl. to the first, so that the cop. ف would be necessary, whereas there is no ف (MA, DM),] the correl. of the second being suppressed, indicated by the first condition and its correl., [which are therefore posterior in sense (DM),] as they say of the correl. posterior to the oath and condition, [since they hold it to belong to the 1st, and the correl. of the 2nd to be suppressed, indicated by the correl. of the 1st (DM)]; and for this reason the critical theological jurisconsults [of the Shāfi'ī sect (MA, DM)] say in reference to the *ex.* mentioned that she is not divorced until the last [condition] be fulfilled first, and the first fulfilled last, because the full phrase is <sup>اِنْ</sup> <sup>شَرِبْتِ</sup> <sup>فَاِنْ</sup> <sup>اَكَلْتِ</sup> <sup>فَاَنْتِ</sup> <sup>طَالِقٌ</sup> *If thou drink, then, if thou eat, thou art divorced*: but they hold the text <sup>وَلَا</sup> <sup>يَنْفَعُكُمْ</sup> <sup>نَصْحِي</sup> <sup>اِنْ</sup> <sup>اَرَدْتُ</sup> <sup>اَنْ</sup> <sup>اَنْصَحَ</sup> <sup>لَكُمْ</sup> <sup>اِنْ</sup> <sup>كَانَ</sup> <sup>اَللّٰهُ</sup> <sup>يُرِيْدُ</sup> <sup>اَنْ</sup> <sup>يَغْوِيَكُمْ</sup> XI. 36. *Nor will my counsel profit you, if I desire that I should counsel you, if God do desire that He should mislead you to be a case in point, [ <sup>وَلَا</sup> <sup>يَنْفَعُكُمْ</sup> <sup>نَصْحِي</sup> <sup>اِنْ</sup> <sup>اَرَدْتُ</sup> <sup>اَنْ</sup> <sup>اَنْصَحَ</sup> <sup>لَكُمْ</sup> <sup>اِنْ</sup> <sup>كَانَ</sup> <sup>اَللّٰهُ</sup> <sup>يُرِيْدُ</sup> <sup>اَنْ</sup> <sup>يَغْوِيَكُمْ</sup>**





[If ye seek succour from us, if ye be terrified, ye shall obtain from us asylums of glory that nobility has adorned (Jsh)] and

فَإِنْ عَثَرْتَ بَعْدَهَا إِنَّ وَالْتَ \* نَفْسِي مِنْ هَآءَ قَوْلَا لَا لَعَا

by Ibn Duraid, [*Then, if I stumble after it*, i. e. this رَوَّاقَةٌ, *if my soul seek escape from this رَوَّاقَةٌ*, say ye two, *Mayst thou not rise up (from this place of slipping)!* (Jsh),] because in the text no *correl.* is mentioned, but only the two conditions are preceded by what is a *correl.* in sense to the first condition, [as B also says,] so that it ought to be supplied beside it, [that condition and its *correl.* being made an indication of the *correl.* of the second, and (DM)] the *o. f.* being اِنْ اَرَدْتُ اَنْ اَنْصَحَ لَكُمْ فَلَا يَنْفَعُكُمْ *If I desire &c., my counsel &c., if God do desire &c.,* while there is no reason for supplying the *correl.* after them both, and afterwards supplying it preceding beside the first condition (ML).

## CHAPTER IV.

### THE IMPERATIVE.

§ 428. The paradigm of the *imp.* [from every *v.* except <sup>أَمَرَ</sup>, <sup>أَخَذَ</sup>, and <sup>أَكَلَ</sup> (L)] is upon the measure of the *aor.* (M, L) *apoc.* (L) *act.* voice second *pers.*, the *aug.*, however (M), [i. e.] the aoristic letter [404] (L), being elided (M, L) from it (L), as <sup>ضَارِبٌ</sup>, <sup>ضَعُ</sup>, and <sup>دَحْرَجٌ</sup> from <sup>تَضَرَّبُ</sup>, <sup>تَضَعُ</sup>, and <sup>تَدْحَرِجُ</sup>, and the like, where the initial [of the *imp.*] is mobile (M). When the *imp.* is formed from <sup>أَفْعَلُ</sup>, the *disj.* Hamza of the latter is put in the place of the aoristic letter, as <sup>أَكْرَمُ</sup> from <sup>أَكْرَمَ</sup> (L), the *o. f.* of <sup>تَكْرِمُ</sup> being <sup>تَوَكَّرِمُ</sup>, like <sup>تَدْحَرِجُ</sup>, in accordance with which <sup>أَكْرَمُ</sup> is educed (M): and, when it is formed from anything else (L), if its initial (M), [i. e.] if the second letter of the *aor.* (L), be quiescent, you put a *conj.* Hamza, [in order that you may not begin with the quiescent (M),] as <sup>أَنْطَلِقُ</sup>, <sup>أَضْرِبُ</sup>, and <sup>أَسْتَخْرِجُ</sup> (M, L), from <sup>تَنْطَلِقُ</sup>, <sup>تَضْرِبُ</sup>, and <sup>تَسْتَخْرِجُ</sup> (M), and <sup>أَرْعُو</sup> from <sup>أَرْعَى</sup> *aor.* <sup>يَرْعَى</sup>; but, if it be not quiescent, you restrict yourself to the elision [of the aoristic letter], as <sup>عَدُ</sup>, <sup>قَمُ</sup>, <sup>دَحْرَجُ</sup>, <sup>وَالُ</sup>, from <sup>يَعْدُ</sup>, <sup>يَقُومُ</sup>, <sup>يَدْحَرِجُ</sup>, <sup>يُوَالِي</sup> (L). The *imp.* is formed

from the *aor.*, not from the *pret.*, because the two former are alike in indicating future time (D). The *imp.* of every *v.* to which a *du.* ا, *pl.* و, or ي of the second *pers. sing. fem.* is attached, is divested of the ي [405], as اَفْعَلُوا, اَفْعَلِي, and اَفْعَلِي; and [the *imp.*] of that [*v.*] to which it is not attached is made quiescent in the final, if it be sound, as اَفْعَل, and is curtailed of the final, if it be unsound, as اَخَشِ, اَرِم, اَغْزِ [431]. The *conj.* Hamza is pronounced with Kasr so long as it is not before an original Damma or an accidental Kasra, as اَنْهَب, where it precedes a Fatha, اضْرِب, where it precedes an original Kasra, and اُرْمُوا, where it precedes an accidental Damma; and with Damm before an original Damma, as اَخْرَج; and before an accidental Kasra may be pronounced either with pure Damm, as اَغْزِي يَا هَنْد, or with Damm smacking of Kasr, as اَغْزِي with a Damma inclined towards Kasra. The *vs.* اَمَرَ, اَخَذَ, and اَكَلَ deviate from the analogy of the other *vs.* that have the second [letter] of the *aor.* quiescent, so that the *conj.* Hamza is not imported before their initials [in the *imp.*], but instead of that their initials are elided for lightness, because of frequency of usage: sometimes, however, they occur regularly, as اَمَرُ, اَوْخَذَ, and اَوْكَلَ, which is frequent in مَر with the



indicate requisition and receive the *ى* (Sh): you say [ *sing. masc.* هَاتِ , *pl. masc.* هَاتُوا , as هَاتُوا بِرَهَانِكُمْ II. 105. Give ye your proof, not هَاتُمْ , as the vulgar say, *sing. fem.* (D)] هَاتِي (Sh, D) with Kasr of the *ت* , as

اِذَا قُلْتُ هَاتِي نَوِّينِي تَمَآيَلَتْ  
عَلَى هَضِيمِ الْكُشْمِ رِيَا الْمَخْلُخِلِ

(Sh), by Imra alKais, *When I say, Give thou, grant thou me my request, she advances towards me with swaying gait, slender in the flank, plump in the place of the anklet* (EM), *pl. fem.* هَاتِي , *du. masc. or fem.* هَاتِيَا , there being no distinction of gender in the *du.* of the *imp.*, as there is none in the *du.* of the *pron.* in ضَرَبَهُمَا and غَلَامَهُمَا or in the sign of dualization in الْهِنْدَانِي and الزَّيْدَانِي ; and an Arab, to whom a man said هَاتِ , said مَا أَهَاتِيكَ , meaning اَعْطِيكَ By God, I do not give to thee (D); [so that] the saying that it is a verbal *n.* is refuted by its plasticity and by the attachment of the prominent *nom.* *prons.* to it (BS): and you say [in calling يَا رَجُلُ , but reject the *ء* in continuous speech, as تَعَالُ يَا رَجُلُ , (pl. masc.) تَعَالُوا , as تَعَالُوا نَجِدْ دَارِسَ الْعَهْدِ بَيْنَنَا \* كَلَّانَا عَلَى ذَاكَ الْجَفَاءِ مَلُومٌ

*Come ye, we will renew the obliterated covenant between us ; each side of us is blameworthy on account of that churlishness (N), sing. fem.]* تَعَالَى with Fath of the ل (Sh, N), like اِخْشَى and اِسْعَى (Sh), because it is the ع of the v., like the ع in تَصَاعَدَى, and the ل of the v., which ought to have Kasr, has dropped off, the o. f. being تَعَالَى (N), though the vulgar, [the people of Makka (K),] say [تَعَالَى (K)] with Kasr of the ل, and a post-classical [(poet,) AlḤamdānī (K),] said, [when in captivity to the Greeks (Jsh),]

أَقُولُ وَقَدْ نَاحَتْ بِقُرْبِي حَمَامَةٌ

أَيَا جَارَتِي هَلْ بَاتَ خَالِكٌ خَالِي

مَعَانِ الْهَوَى مَا ذُقْتُ طَارِقَةَ النَّوَى

وَمَا خَطَرْتُ مِنْكَ الْهَمُومُ بِيَالِ

أَيَا جَارَتِي مَا أَنْصَفَ الدَّهْرُ بَيْنَنَا

تَعَالَى أَقَاسِمُكِ الْهَمُومُ تَعَالَى

تَعَالَى تَرَى رُوحًا لَدَيَّ ضَعِيفَةً

تَرْدُدٌ فِي جِسْمٍ يَعْذِبُ بِأَلِي

أَيَضْحَكُ مَاسُورٌ وَتَبْكِي طَلِيقَةٌ  
 وَيَسْكُتُ مَحْزُونٌ وَيَنْدُبُ سَالِي  
 لَقَدْ كُنْتُ أَوَّلِي مِنْكَ بِالْدمْعِ وَالْبَكَاءِ  
 وَلَكِنْ دُمْعِي فِي الشَّدَائِدِ غَالِي

(Sh) *I say, when a pigeon has cooed near me, O my female neighbour, has thy state become like my state? Love forefend! Thou hast not tasted the calamity of absence, nor have cares bestirred themselves in mind of thine. O my female neighbour, fortune has not dealt fairly between us; come, I will divide with thee the cares, come. Come; thou wilt see a feeble soul in me, agitated in a chastened worn body. Shall a captive laugh, and a freed one weep, and a grieved be silent, and a heart-whole mourn aloud? By God, I have been more meet than thou for tears and wailing, but my tears in the afflictions are precious!*, [the ل of تَعَالَيْتُ being elided for lightness, like بَالَيْتُ بِهٖ بِالَّةُ, orig. بَالِيَّةُ like عَانِيَّةُ, whence the reading of AlHasan تَعَالَوْا with Damm of the ل in IV. 64., the و of the pl. being next to the ل of تَعَالَى when the final is elided, so that the ل has Damm like تَقَدَّمُوا (K),] fem. pl. تَعَالَيْنِ, as فَتَعَالَيْنِ امْتَعْنِي XXXIII. 28. *Come ye, I will give you the allowance of divorce, du. masc. or fem. تَعَالِيَّ (N).* If a word receive the ي of

the second *pers. sing. fem.*, but do not indicate requisition, as <sup>تَقْوِمِينَ</sup>, or indicate requisition, but do not receive that <sup>ي</sup>, as <sup>نَزَالِ يَا هُنْدُ</sup> in the sense of <sup>أَنْزَلِي</sup>, it is not an *imp. v.* (Sh); if it indicate command, but do not receive the *corrob.* <sup>ن</sup>, it is a verbal *n.*, as <sup>صَه</sup> and <sup>حَيْهَلْ</sup>, which are *ns.*, because you do not say <sup>صَهْنِ</sup> or <sup>حَيْهَلْنِ</sup>, though <sup>صَه</sup> is in the sense of <sup>أَسْكَنْتَ</sup> and <sup>حَيْهَلْ</sup> is in the sense of <sup>أَقْبَلْ</sup>, whereas you say <sup>أَسْكَنْتَ</sup> and <sup>أَقْبَلْتَنِي</sup> (IA).

§ 429. In the *pass. voice* the *imp.* is formed by means of the *p.* prefixed to the *aor.* in the same way as <sup>لَا</sup> or <sup>لَمْ</sup> [419], as <sup>لَتَضْرِبَ أَنْتَ</sup> *Be thou beaten, thou,* <sup>لِيَضْرِبَ زَيْدٌ</sup> *Let Zaid be beaten,* and <sup>لَاضْرِبْ أَنَا</sup> *Let me be beaten, me;* and similarly in the *act. voice* but not in the second *pers.*, as <sup>لِيَضْرِبَ زَيْدٌ</sup> *Let Zaid beat* and <sup>لَاضْرِبْ أَنَا</sup> *Let me beat, me,* [165].

§ 430. It has occurred, though rarely, that the *imp.* has been formed in the second *pers. act. voice* by means of the *p.*, as in the Prophet's reading <sup>فَبِذَلِكَ فَلْتَفَرِّحُوا</sup> X. 59. [with the <sup>ت</sup>, which is the *o. f.* (K, B), though discarded (B), and is agreeable with analogy (K), *Then at that then do ye rejoice*, the repetition of the <sup>ف</sup> being for corroboration, like <sup>لَا تَجْزَعِي الْخ</sup> (62) (B), and



لَتَأْخُذُوا مَضَاجِعَكُمْ *Take ye your places of repose* said by him in one of the campaigns (K)].

§ 431. According to the BB (M), the *imp.* is *uninfl.* upon (M, Sh) pause (M), [i. e.] quiescence [159], or its substitute, because it is *uninfl.* upon what its *aor.* is apocopated with, so that it is *uninfl.* upon quiescence in such as اَضْرَبْ, upon elision of the ي in such as اَضْرَبَا, اَضْرَبُوا, and اَضْرِبِي, and upon elision of the unsound letter in such as اَغْزِ, اِخْشِ, and اِرِمِ, as اِنْهَبَا اِلَى فِرْعَوْنَ اِنَّهُ طَغٰى فَقُولَا لَهُ قَوْلًا لَّيِّنًا XX. 45. 46. *Go ye two unto Pharoah; verily he hath become rebellious; and speak ye unto him with soft speaking*, where اِنْهَبَا and قُولَا are *uninfl.* upon elision of the ي (Sh); but the KK. say that it is apocopated by means of the ل understood, which is wrong (M).

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## CHAPTER V.

### THE TRANSITIVE AND THE INTRANSITIVE.

§ 432. The *v.* is divisible into *trans.* and *intrans.* (IA). The *trans.* (IA, M) is that which arrives at its *obj.* without a *prep.*, as ضَرَبْتُ زَيْدًا (IA), [and] is of three kinds, *trans.* to one *obj.*, as ضَرَبْتُ زَيْدًا, [*trans.*] to two, as كَسَوْتُ زَيْدًا جُبَّةً I clad Zaid with a coat and عَلِمْتُ عَلِمْتُ زَيْدًا I knew Zaid to be excellent, and [*trans.*] to three, as عَلِمْتُ زَيْدًا عَمْرًا فَاضِلًا I made Zaid to know 'Amr to be excellent (M): the *intrans.* (IA, M) is that which does not arrive at its *obj.* save by means of a *prep.*, as مَرَرْتُ بِزَيْدٍ, or which has no *obj.*, as قَامَ زَيْدٌ (IA); [or it] is of one kind [only], that which is confined to the *ag.*, as ذَهَبَ زَيْدٌ (M). All *vs.*, *trans.* or *intrans.*, *att.* or *non-att.*, share in two matters: (1) they govern the *nom.*; for, if *non-att.*, they put the *sub.* into the *nom.*, as كَانَ زَيْدٌ فَاضِلًا, if *att.* and in their original mould, they put the *ag.* into the *nom.*, as قَامَ زَيْدٌ, and, if *att.* but not in their original mould, they put the *pro-ag.* into the *nom.*, as وَقَضِيَ الْأَمْرُ XI. 46. And the decree was fulfilled; (2) they put into the *acc.* [435] *ns.* other than [*ns.* of] five sorts,



<sup>ص ٥٨٨</sup> اَلْكِتَابِ *I studied the books*, unless the *obj.* be its *pro-ag.*, in which case it must be put into the *nom.*, as <sup>ص ٥٨٩</sup> تَدَبَّرْتُ

<sup>ص ٥٩٠</sup> اَلْكِتَابِ *The books were studied*: sometimes, however, the direct *obj.* is put into the *nom.*, and the *ag.* into the *acc.*, when there is no fear of ambiguity, as in the saying خَرَقَ

<sup>ص ٥٩١</sup> اَلثَّوْبَ الْمَسْمُورَ *The nail tore the garment*; but that is not

regular and is confined to hearsay (IA). The *v.* as regards the direct *obj.* is divisible into seven sorts: (1) it requires no direct *obj.* at all (Sh), [i. c.] it is *intrans.* (IA, ML), (a) when it indicates (Sh, IA, ML) (a) the coming

of a thing into existence, as <sup>ص ٥٩٢</sup> حَدَثَ امْرٌ *A matter came to pass*, <sup>ص ٥٩٣</sup> نَبَتَ الزَّرْعُ *The seed-produce sprouted*, and

اِذَا كَانَ الشِّتَاءُ فَادْفِنُونِي \* فَاِنَّ الشَّيْخَ يَهْرَمُ الشِّتَاءُ

[*When winter presents itself* (450), *wrap ye me up warm*; for verily the old man, winter enfeebles him (J),] the

*adv.* in <sup>ص ٥٩٤</sup> حَدَثَ لِي امْرٌ being in my opinion an *ep.* of the *post-pos. nom.*, which, having taken precedence of it, has become a *d. s.*, so that it depends first and last upon a suppressed [word], namely *unrestricted being*, or being dependent upon the *v.* mentioned as a *causative obj.*, whereas the discussion is concerning the direct *obj.*, (b)

the coming of a sensible quality into existence (Sh), [e. g.] cleanness or dirtiness (IA, ML), as طَالَ اللَّيْلُ *The night became long*, <sup>ص ٥٩٥</sup> قَصُرَ النَّهَارُ *The day became short*, خُلِقَ

<sup>٨٥</sup>التَّوْبُ The garment became worn out (Sh), نَظْفُ (Sh, IA),  
 طَهْرُ (Sh, IA, ML), نَجَسُ (Sh, ML), دَنَسُ, and وَسَخُ  
 (IA), "sensible" excluding such as عِلْمُ, which is *trans.*  
 to two *objs.*, فِهُمُ which is *self-trans.* to one, and فَرَحُ,  
 which is *trans.* to one by means of the *p.*, as فَرِحْتُ بِزَيْدٍ  
 I was glad at Zaid (Sh), (c) an accident, like مَرَضَ زَيْدٌ  
 Zaid fell ill (Sh, IA, ML), أَحْمَرُ It became red (IA), فَرَحُ,  
 أَشْرُ, بَطَرُ (Sh, ML), (d) a natural disposition, as (IA, ML)  
 شَرَفُ, كَرَمُ, ظَرْفُ (IA), لَوْمُ, جَبِي, شَجَعُ, (e) color, as  
 شَبَّ, دَعَجُ, or (f) appearance, as أَحْمَرُ, أَدَمُ, أَحْمَرُ,  
 هَزَلُ, سَمِينُ; (b) when it is made to imply the sense of an  
*intrans. v.*, as لَا تَعُدْ عَيْنَاكَ عَنْهُمْ XVIII. 27. And let  
 not thine eyes glance off from them, XLVI. 14. [63],  
 XXXVII. 8. [1], the saying سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ May  
 God answer the prayer of him that hath praised Him!,  
 and وَأَنْ تَعْتَذِرَ الْخُ [63], which are made to imply the  
 sense of يَعْثُ, اسْتَجَابَ, لَا يَصْغُرُونَ, بَارِكُ, وَلَا تَنْبُ  
 and يَقْسُدُ (ML); (c) when it is on the measure of (a)  
 لَوْمُ, كَرَمُ, شَرَفُ (Sh, ML), ظَرْفُ with Damm, as فَعَلَ  
 this being devoted to the *vs.* denoting natural disposi-

tions and to such like [*vs.*] as [denote attributes that] subsist in the *ag.* and do not pass beyond him, on which account the *trans.* turns *intrans.* when its measure is changed into *فَعْلٌ* for the sake of intensiveness and wonder, as *ضَرَبَ الرَّجُلُ* and *فَهِمَ* in the sense of *مَا أَضْرَبَهُ* and *أَفْهَمَهُ* *How hard he strikes!* and *How intelligent he is!* (ML), while [in] *رَحِبَتْكُمْ الطَّاعَةُ* *Obedience befitted, or was allowable for, you* and *طَلَعَ الْيَمَنُ* *He reached Al-Yaman*, [no third (instance) having been heard (ML), the two *vs.*] are made to imply the sense of *وَسَعَ* and *بَلَغَ* [433], (b) *انْفَعَلَ*, as *انْكَسَرَ* (Sh, ML), *انْصَرَفَ* (Sh), *انْطَلَقَ* (ML), (c) *فَعْلٌ* [with Fath of the ع (ML)], or (d) *فَعْلٌ* [with Kasr (ML)], whose *ep.* is [only (DM)] on [the measure of (DM)] *فَعِيلٌ*, [in (Sh)] such as *ذَلَّ* (Sh, ML), which *يَذُلُّ* with Kasr shows to be *فَعْلٌ* with Fath, *ذَلِيلٌ*, *سَمِينٌ* (Sh), and *قَوِيٌّ* (ML), the words “in such as *ذَلَّ*” being meant to exclude such as *بَخُلَ*, which is *trans.* by means of the *prep.*, as *بَخُلَ بَكْنًا* *He was niggardly of such a thing*, [see (2)] (Sh), (e) *افْعَلَّ*, as *اقْشَعَرَ* (IA, ML), *اِطْمَأَنَّ* (IA), *اِشْمَارٌ* (ML), (f) *افْعَنْلَلَّ* [with the two ل s *rad.* (ML)], as *اِحْرَنْجَمَ*, [or with one of them

aug., as (ML)] اَفْعَنْسَسَ (IA, ML), (g) اِنْعَلَى , as اِحْرَنْبَى الدِّيكِ , i. e. *The cock ruffled its feathers [for fighting (L)]*, the saying

قَدْ جَعَلَ النِّعَاسُ يَغْرُنْدِينِي \* اَطْرَدَا عَنِّي وَيَسْرُنْدِينِي

[*Slumber has begun to overcome me; I drive it away from me, and again it overpowers me (Jsh)*] being anomalous, while there is no third to them, (h) اِنْوَعَلَ ,

as اَكْرَهْدُ الْفَرْخَ *The young bird trembled*, (i) اَفْعَلَ i. q. اَحْصَدُ الزَّرْعَ and اَغْدُ الْبَعِيرَ , صَارَ ذَا كَذَا [488], or (j)

اَنْ الْبَغَاثُ اَلَّخَ indicating the being transmuted, as اِسْتَفْعَلَ [493]; (d) when it is an augmented quad., as تَدَحْرَجُ ,

مَدَدْتُ from اَمَدْتُ (IA, ML); (e) when it is quasi-pass. to what is trans. to one [obj. (IA)], as اِحْرَنْجِمُ , اَقْشَعِرُ , اَحْرَنْجِمُ

مَدَدْتُ from اَمَدْتُ (IA, ML); (e) when it is quasi-pass. to what is trans. to one [obj. (IA)], as اِحْرَنْجِمُ , اَقْشَعِرُ , اَحْرَنْجِمُ

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مَدَدْتُ from اَمَدْتُ (IA, ML); (e) when it is quasi-pass. to what is trans. to one [obj. (IA)], as اِحْرَنْجِمُ , اَقْشَعِرُ , اَحْرَنْجِمُ

*I made him to stand, and he stood; and the phrases*  
 اَسْتَعْطَيْتُهُ دِرْهَمًا فَأَعْطَانِي دِرْهَمًا *I asked him to give me a*  
*dirham, and he gave me a dirham and* اِسْتَنْصَحْتُهُ فَنَصَحَنِي

*I consulted him, and he counselled me* belong to the cat.  
 not of quasi-passivity but of requisition and compliance,  
 the essence of quasi-passivity being that one of the two  
*vs.* should indicate an impression and the other should  
 indicate its *ag.*'s reception of that impression (ML):

(2) it is perpetually *trans.* to one *obj.* by means of the  
*prep.*, as اُغْضِبْتُ مِنْ زَيْدٍ *I was angry with Zaid* and

ذَلَّ بِالضَّرْبِ or عَلِيَّةٌ, whereas in اَبَسَ بِالسَّيْرِ *He became*  
*abased by reason of the beating* and سَمِنَ بِكَذَا *He fattened*  
*on such a thing* the *gen.* is a causative *obj.*, not a direct

*obj.* : (3) it is perpetually *self-trans.* to one *obj.*, like the  
*vs.* of the senses, as يَوْمَ يَرَوْنَ الْمَلَائِكَةَ XXV. 24. *On*  
*the day that they shall see the angels,* يَوْمَ يَسْمَعُونَ الصَّيْحَةَ

L. 41. *On the day that they shall hear the cry,* سَمِعْتُ

لَا يَذُوقُونَ فِيهَا الْمَوْتَ الطَّيِّبِ *I smelt the fragrance,* اَلْمَوْتِ

XLIV. 56. *They shall not taste death therein,* لَمْ تَسْمَعْ

اَوَّلَ لَمْ تَسْمَعْ النِّسَاءِ *I touched the woman,* اَوَّلَ

*Or if ye lie with women, [where Hamza and Ks read*

لَمْ تَسْمَعْ (B)]: (4) it is *trans.* to one direct *obj.* now by means



of itself, now by means of the *prep.*, like <sup>شَكَرَ</sup> , <sup>نَصَحَ</sup> ,  
<sup>قَصَدَ</sup> , as <sup>وَاشْكُرُوا نِعْمَةَ اللَّهِ</sup> XVI. 115. *And be ye thank-*  
*ful for the bounty of God,* <sup>أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ</sup> XXXI.  
 13. *Saying, Be thou thankful unto Me and unto thy*  
*parents,* <sup>نَصَحْتُكُمْ</sup> I counselled him, <sup>وَنَصَحْتُكُمْ</sup> VII. 77.  
*And have counselled you,* <sup>قَصَدْتُ</sup> and <sup>قَصَدْتُ</sup> and <sup>أَلَيْتُ</sup>  
*I directed my course to him:* (5) it is now *self-trans.* to one  
 direct *obj.*, and now not *trans.* by means of itself or a  
*prep.*, like <sup>فُغِرَ</sup> and <sup>شَكَا</sup> , as <sup>فُغِرَ فَا</sup> and <sup>شَكَا</sup> *He opened*  
*his mouth* and <sup>فُغِرَ فَوْه</sup> and <sup>شَكَا</sup> *His mouth opened:* (6) it  
 is *trans.* to two [*objs.*]; (a) now *trans.* to them both,  
 and now *intrans.*, like <sup>نَقَصَ</sup> , as <sup>نَقَصَ الْمَالُ</sup> *The property*  
*dwindled* and <sup>ثُمَّ لَمْ يَنْقُصْكُمْ شَيْئًا</sup> IX. 4. *And who after-*  
*wards have not abated from you aught* of the conditions of  
 the covenant, where, however, some allow <sup>شَيْئًا</sup> to be an  
 unrestricted *obj.*, i. e. <sup>نَقَصًا مَا</sup> ; (b) perpetually *trans.* to  
 them, the second of its *objs.* being like the *obj.* of <sup>شَكَرَ</sup> ,  
 e. g. <sup>أَمْرٌ</sup> and <sup>اسْتَغْفَرَ</sup> explained below, or the first of its  
 two *objs.* being logically an *ag.*, as <sup>كُسُوْتُهُ جَبَّةٌ</sup> and  
<sup>أَعْطَيْتُهُ دِينَارًا</sup> , since the first of the two *objs.* is *wearing*  
*and receiving*, so that there is in it a logical quality of  
*ag.*, or its two *objs.* being *orig. inch.* and *enunc.*, which  
 is the mental or factitive *v.* [440]; the first of these three

sorts, i. e. that which has its 1st *obj.* always free from the *prep.*, and its 2nd *obj.*, sometimes free from it, [in which case, however, the *v.* belongs to the *cat.* of extension (DM),] and sometimes fettered by it, comprises such

as سَمَى , كُنَى , زَوَّجَ , صَدَّقَ , اخْتَارَ , [433], اسْتَغْفَرَ , أَمَرَ ,  
اتَّامَرُوا النَّاسَ بِالْبِرِّ , وَزَى , كَال , سَمَى i. q. دَعَا

II. 41. *Will ye enjoin upon men piety?* and

أَمَرَكَ الْخَيْرَ فَاَفْعَلْ مَا أَمَرْتُ بِهِ  
فَقَدْ تَرَكْتَكِ ذَا مَالٍ وَذَا نَشَبٍ

[by Khufāf Ibn Nadba or ‘Abbās Ibn Mirdās (N) (or) ‘Amr Ibn Ma’dikarib azZubaidī (Jsh), *I have commanded thee beneficence; wherefore do thou what thou hast been commanded: for I have left thee possessor of property and possessor of estate* (N)], which combines the two *dials.* [514],

اسْتَغْفِرِ اللَّهَ مِنْ عَمْدِي وَمِنْ خَطِيئِي  
ذَنْبِي وَكُلِّ أَمْرِي لَا شَكَّ مُتَزَرٍّ

*I beseech God to pardon mine intention and mine error, my trespass; and every man is doubtless committing sin and*

اسْتَغْفِرِ اللَّهَ ذَنْبًا لَسْتُ مُحْصِيَةً  
رَبِّ الْعِبَادِ إِلِيهِ الرُّجُوعُ وَالْعَمَلُ

[I beseech God to pardon a sin that I retain not in my memory: the Lord of the servants, unto Him are directed the face and the work of each one of the servants (Jsb)], VII. 154. [514] and

وَقَالُوا نَات فَاخْتَرِ مِنَ الصَّبْرِ وَالْبَكَاءِ  
فَقُلْتُ الْبَكَاءُ أَشْفَىٰ اذْنِي لِيُغْلِيَلِي

[by Kuthayyir (SM),] i. e. اِخْتَرِ مِنَ الصَّبْرِ وَالْبَكَاءِ احدهما ,  
[And they said, She has gone far away; wherefore choose thou from patience and weeping (one of them). Then I said, Weeping will be more healing in that case to my burning passion (Jsh),] اَبَا عَبْدِ اللَّهِ and اَبَا عَبْدِ اللَّهِ ,  
I surnamed him Abū 'Abd Allāh, or كُنُوتُهُ , e. g.

هِيَ الْخَمْرُ لَا شَكَّ تَكُنِي الطَّلَا \* كَمَا الذِّئْبُ يَكْنَىٰ اَبَا جَعْدَةَ

It is wine doubtless, being surnamed طَلَا , like as the wolf is surnamed اَبُو جَعْدَةَ and

وَكَيْمَا بِهَا اَكْنَىٰ بِأَمِّ فَلَانٍ

And in order that I might by means of her be surnamed mother of such a one, سَمِيَّتُهُ زَيْدٌ I named him Zaid and

وَسَمِيَّتُهُ يَحْيَىٰ لِيَحْيَا فَلَمْ يَكُنْ \* لِأَمْرِ قَضَاءِ اللَّهِ فِي النَّاسِ مِنْ بَدِ

And I named him John that he might live; but there was

not for a matter that God had decreed any way of escape among men, <sup>أُ</sup>دَعَوْتُ <sup>زَيْدَ</sup> I called him Zaid and

<sup>أُ</sup>دَعَوْتُ <sup>أَخَاهَا</sup> أم عمرو ولم أكن \* <sup>أَخَاهَا</sup> ولم أرضع لها بلبان

Umm 'Amr called me her brother; but I was not her brother, nor was suckled by means of sharing the breast with her, <sup>وَلَقَدْ</sup> صدقكم الله وعدة III. 145. And assuredly

God hath fulfilled unto you His promise and <sup>فِي</sup> صدقته XXXIII. <sup>وَزَوَّجْنَاكَهَا</sup> زوجناكها <sup>الْوَعْدِ</sup> I was true to him in the promise,

37. We married thee to her and <sup>وَزَوَّجْنَاهُمْ</sup> بزور عيني XLIV. 54. And We will marry them to fair large-eyed

spouses, <sup>كَلَّتْ</sup> لزيد طعامه or <sup>زَيْدًا</sup> I measured unto Zaid his food, and <sup>وَزَنَّتْ</sup> لزيد ماله or <sup>زَيْدًا</sup> I weighed unto Zaid

his goods, e. g. <sup>وَإِذَا</sup> كالوهم أو وزنوهم يخسرون LXXXIII.

3. And when they measure unto them or weigh unto them, they make the measure or weight deficient, where the 1st obj. of both [vs.] is suppressed: (7) it is *trans.* to three objs. [434] (Sh). The *v.* [perpetually] *trans.* to two objs. [by its own means] is of two kinds, that wherein the two objs. are *orig. inch.* and *enunc.*, like <sup>طَلِي</sup> and its sisters, and that wherein they are not *orig.* so, like <sup>كَسَا</sup> and <sup>أَعْطَى</sup>. In the latter case the *o. f.* is to put

first that which is logically an *ag.*, as <sup>أَعْطَيْتُ</sup> زيدا درهما

*I gave Zaid a dirham*, where زيدا should be put first, because he is logically an *ag.*, since he is the recipient of the dirham, and البسني من زاركم نسج اليمن *Do ye clothe him that has visited you with the tissue of AlYaman*, where the 1st *obj.* من should be put before the 2nd *obj.* نسج, because he is the wearer. But what is not logically an *ag.*, may be put first, though this is contrary to the *o. f.*, provided that there be no fear of ambiguity, in which case the *o. f.* is obligatory, as in اعطيت زيدا عمرا where the recipient must be put first, since the other, if put first, might be taken for the *ag.* Sometimes what is not *must* be put before what is logically an *ag.*, as اعطيت الدرهم صاحبه *I gave the dirham to its owner*, where صاحبه, though logically an *ag.*, may not be put first, lest the *pron.* relate to a [word] posterior literally and in natural order, which is disallowed (IA).

§ 433. Transitivity is occasioned by (1) the Hamza (M, ML) of افعَلَ, as LXXI. 16. [40] (ML); the Hamza causes what was an *ag.* to become an *obj.*, so that the *v.*, if *intrans.* before the Hamza is prefixed, becomes after its prefixion *trans.* to one *obj.*, as خرج زيد and اخرجت زيدا, if *trans.* to one *obj.* becomes *trans.* to two, as لبس زيد جبة *Zaid wore a coat* and البست زيدا جبة *I dressed Zaid in a coat*, and if *trans.* to two, becomes

*trans.* to three, as اَعْلَمُ and اَرَى [434] (IA): (2) doubling of the medial (M, ML), as قَدْ اَطْلَمُ مِنْ زَكَاةٍ XCI. 9.

*Verily he prospereth that purifieth it and هو الذي يسيركم*  
X. 23. *He is the One that maketh you to journey*, for the  
assertion of Abù 'Alī that the reduplication here is to  
intensify, not to make *trans.*, [the *v.* being *orig. trans.*  
before the doubling (DM),] like

وَلَا تَجْزَعَنَّ مِنْ سِيرَةٍ أَنْتَ سَرْتَهَا \* فَارْضَ سُنَّةً مِنْ يَسِيرِهَا

[by Abū Dhu'aib alHudhalī reproaching Khālīd Ibn Zuhair for having set a female friend of his against him, *And do not thou be impatient at a course of action that thou hast made current; for the first to be content with a practice is he that makes it current* (Jsh),] requires consideration, because <sup>سرا</sup> سرّ is rare and <sup>سیرت</sup> سیرت common,

may it is even said that سرتة is not allowable, and that in the verse the ب is dropped by extension (ML): (3) the *prep.*: these three causes attach themselves to the *intrans.*

and make it trans., as اذهبته<sup>٥٥٨</sup> I removed him, فرحته<sup>٥٥٩</sup> I  
gladdened him, and خرجت به<sup>٥٦٠</sup> I ejected him, and to the  
trans. to one obj. and make it possessor of two objs., as

علمته القرآن *I assisted him to dig a well, احفرته بئرا*  
*I taught him the Qur'an, and غصبت عليه الضيعة*  
*I forcibly dispossessed him of the estate; and the Hamza attaches*

itself to the *trans.* to two *objs.* and transports it to three, [but only in the case of رَأَى and عَلِمَ (ML),] as عَلِمْتُ (M): transport by means of the Hamza is regular in the case of the *intrans.*, matter of hearsay in other cases; and transport by means of reduplication is matter of hearsay in the *intrans.*, as exemplified, and in the *trans.* to one [*obj.*,] as عَلَّمْتُ الْحَسَابَ I taught him arithmetic and فَهَمَّتْ الْمَسْئَلَةَ [432], and has not been heard in the case of the [*v.*] *trans.* to two *objs.*: the Hamza and reduplication are combined in نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ III. 2. [He hath sent down unto thee the Scripture by instalments with truth, confirmatory of what hath been before it of the Scriptures, and sent down the Pentateuch and the Gospel (each) whole unto Moses and Jesus (respectively) (B)], and Z says [in the K] that there is a distinction in the two ways of making *trans.*, نَزَلَ being said of the Kur'ān because it was revealed by instalments, and نَزَّلَ of the two [other] Scriptures because they were revealed whole, and he himself says in the [prefatory] oration of the K الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ الْقُرْآنَ كَلَامًا مُؤَلَّفًا مَنَظْمًا وَنَزَّلَهُ بِحَسْبِ الْمَصَالِحِ مَنْجَمًا Praise be to God, Who has sent down the Kur'ān as a discourse composed, ordered, and has revealed it in accordance with the occasions of good

because he means by the first its being sent down from the Preserved Tablet to the lowest heaven, which is the sending down mentioned in XCVII. 1. [160], and by the second its being sent down from the lowest heaven to the Apostle of God by instalments in 23 years; but the text <sup>لَوْلَا نَزَلَ عَلَيْهِ الْقُرْآنُ جَمْلَةً وَاحِدَةً</sup> XXV. 34., [where <sup>نَزَلَ</sup> is i. q. <sup>أَنْزَلَ</sup>, like <sup>أَخْبَرَ</sup> i. q. <sup>أَخْبَرَ</sup>, *Wherefore was not the Kur'ān sent down unto him in one whole?* (K, B),] embarrasses him : (4) the <sup>أَفْعَلَ</sup> of <sup>جَلَسَ</sup> زَيْدٌ, as <sup>جَلَسَ</sup> زَيْدٌ, *Zaid sat*, <sup>جَالَسْتُ</sup> زَيْدًا *I sat with Zaid*: (5) formation upon <sup>فَعَلْتُ</sup> with Fath [aor.] <sup>أَفْعَلَ</sup> with Damm [484] to import predominance, as <sup>كَرَمْتُ</sup> زَيْدًا, i. e. *I surpassed him in nobility*: (6) formation upon <sup>أَسْتَفْعَلَ</sup> [493] to denote requisition, or ascription, of the thing, as <sup>أَسْتَخْرِجْتُ</sup> <sup>أَلْأَمَالَ</sup>, [i. e. <sup>طَلَبْتُ</sup> خُرُوجَ (MA, DM),] *I sought to make the property come forth* and <sup>أَسْتَحْسِنُ</sup> زَيْدًا, [i. e. <sup>نَسَبْتُ</sup> الْحَسْنَ إِلَى زَيْدٍ (MA),] *I accounted Zaid to be good*; sometimes what has one obj. is [thus] transported to two objs. as <sup>أَسْتَكْتُبُهُ</sup> الْكِتَابَ *I requested him to write the epistle* and <sup>أَسْتَغْفِرُ</sup> اللَّهَ الذَّنْبَ, while <sup>أَسْتَغْفِرُ</sup> مِنَ الذَّنْبِ is allowable only because it contains the sense of <sup>أَسْتَتِبُ</sup> *I besought God to dispose me to repent of the sin, and*



would not be allowable if it were employed in its original sense *I besought God to forgive the sin*, the saying that <sup>اَسْتَغْفِرُ</sup> is of the *cat.* of <sup>اِخْتَارَ</sup> [432] being rejected, [because <sup>عَفَرَ</sup>, being *trans.* to one, as <sup>غَفَرَ</sup> اللّٰهُ ذَنْبَكَ *God pardon thy sin!*, when formed upon <sup>اِسْتَفْعَلَ</sup> to denote requisition, becomes *trans.* to two by the operation of this rule, and the saying that it is *trans.* to the 2nd by means of a *prep.*, like <sup>اِخْتَارَ</sup>, is a departure from this established principle (MA): (7) making [the *v.*] to imply [the sense of another], as <sup>رَحِبَ</sup> and <sup>طَلَعَ</sup> [432], because they imply the sense of <sup>وَسِعَ</sup> and <sup>بَلَغَ</sup>, and <sup>فَرَّقَتْ</sup> <sup>زَيْدًا</sup> and <sup>سَفَهَ</sup> <sup>نَفْسَهُ</sup>, because they imply the sense of <sup>خَافَ</sup> and <sup>اَهْلَكَ</sup> [83] or <sup>اَمْتَهَنَ</sup> *He destroyed his mind*; this is distinguished from the other causes of transitivity by its sometimes transporting the *v.* more than one degree; thus <sup>اَصْرَحَ</sup> <sup>اَلْوَت</sup> *i. q. قصرت*, [orig. *trans.* by means of the *prep.* (B), <sup>اَلَا</sup> <sup>فِي</sup> <sup>اَلْاَمْرِ</sup> being said (K),] is made *trans.* to two *objs.* after being *intrans.*, as <sup>لَا</sup> <sup>اَلرَّوْكَ</sup> <sup>نَصَحًا</sup> or <sup>جَهْدًا</sup> *I will not withhold, or abate, from thee faithful counsel or zealous endeavour*, because made to imply the sense of <sup>مَنَعَ</sup> [or <sup>نَقَصَ</sup> (B)], whence the text <sup>لَا</sup> <sup>يَا لَوْنَكُمْ</sup> <sup>خَبَالًا</sup> III. 114. [ *They will not fail you in corruption* (B)],

and <sup>أَخْبَرَ</sup> أَخْبَرَ, <sup>خَبَرَ</sup> خَبَرَ, <sup>حَدَّثَ</sup> حَدَّثَ, <sup>أَنْبَأَ</sup> أَنْبَأَ, and <sup>نَبَأَ</sup> نَبَأَ are made *trans.* to three, because made to imply the sense of <sup>أَرَى</sup> أَرَى and <sup>أَعْلَمُ</sup> أَعْلَمُ, after being *trans.* to one by their own means and to another by means of the *prep.*, as II. 31. and VI. 144. [434]: (8) ellipse of the *prep.* by extension [514], as <sup>لَا تُرَاعِدُوهُنَّ</sup> لَا تُرَاعِدُوهُنَّ II. 235., i. e. <sup>نِكَاحٍ</sup> عَلَى سِرٍّ meaning <sup>نِكَاحٍ</sup> نِكَاحٍ, *Do not ye promise them marriage*, <sup>وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ</sup> وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ IX. 5., i. e. <sup>عَلَيْهِنَّ</sup> عَلَيْهِنَّ, *And lie ye in wait for them on every road*, not an *adv.*, because it is restricted to the place in which one lies in wait, so that it is not vague [64], and

<sup>لَدُنْ يَهْزُ الْكَفَّ يَعْصِلُ مَتْنَهُ \* فِيهِ كَمَا عَصَلَ الطَّرِيقُ الثَّعْلَبُ</sup>

i. e. <sup>فِي الطَّرِيقِ</sup> فِي الطَّرِيقِ, [by Sā'ida Ibn Juwayya alHudhali, It, i. e. the spear of AlKhatt, is *tremulous by reason of the shaking of the hand, the part of it from its handle to either end vibrating with*, <sup>فِي</sup> فِي being i. q. <sup>مَعَ</sup> مَعَ, it and its butt reaching its head, like as the fox runs in the road placing his hind legs by the side of his fore legs (Jsh),] also not an *adv.*, because it is not vague: (9) according to the KK, transmutation of the vowel of the ع [into Fath after Kasr (DM)]; one says <sup>كَسَى زَيْدٌ</sup> كَسَى زَيْدٌ, so that it is *intrans.*, as

<sup>وَأَنْ يَعْرِينَ إِنْ كَسَى الْجَوَارِي \* فَتَنْبُو الْعَيْنَ عَنْ كَرِيمٍ عَجَافٍ</sup>

[by Abū Khālid alKhārijī, *And I fear that they* (his daughters) *should be naked, if the damsels be apparelled: so shall the eye of their husbands glance slightly away from lean though high-born dames* (DM)], but, when you pronounce the *سى* with Fath, it becomes i. q. *سُتِرَ* and *غُطِّيَ*, and is *trans.* to one, like

وَأَرْكَبُ فِي الرُّوْعِ خَيْفَانَةً \* كَسَا وَجْهَهَا سَعْفٌ مُنْتَشِرٌ

[by Imra alKais, *And I ride in war a sprightly mare, whose face a spreading forelock has covered* (Jsh)], or, more commonly, i. q. *أَعْطَى كِسْوَةً*, so that it is *trans.* to two, as *كَسَوْتُ زَيْدًا جَبَّةً* [432]; but, according to us, this belongs to the *cat.* of quasi-passivity [432], [for] one says *كَسَوْتُ الثَّوْبَ فَكَسِيَهُ* *I clothed him with the garment, and he wore it*, whence also the verse, though the *obj.* is suppressed (MI), i. e. *كَسَى الْجَوَارِي أَثَوَابًا* *wear (garments)* and *كَسَا وَجْهَهَا جَمَالًا* *has clothed (with beauty)* (DM).

§ 434. The trebly *trans. vs.* (M, IA, Sh) are of three kinds (M), [the first two of which] comprise seven *vs.* (IA, Sh): (1) transported by the Hamza from the doubly *trans.*, which consists of two *vs.* (M), *أَعْلَمَ* and *أَرَى* (M, IA, Sh), transported by the Hamza from the doubly *trans.* *عَلِمَ* and *رَأَى* [440] (IA, Sh), as *عَلِمَ زَيْدٌ عَمْرًا* *Zaid knew 'Amr to be departing* and *رَأَى خَالِدٌ بَكْرًا*

أَخَاكَ *Khālīd thought Bakr to be thy brother*, and having a third *obj.* added to them by the Hamza of transport when prefixed to them, namely what was an *ag.* before the prefixion of the Hamza, as *أَعْلَمْتُ زَيْدًا عَمْرًا مُنْطَلِقًا* *I made Zaid to know 'Amr to be departing* and *أَرَيْتُ خَالِدًا* *I made Khālīd to think Bakr to be thy brother* (IA), e.g. *كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسْرَاتٍ عَلَيْهِمْ* II. 162. *Thus shall God make them to see their works to be regrets for them* (Sh): the [four] following predicaments of the two *objs.* of *عَلِمَ* and *رَأَى* hold good for the 2nd and 3rd *objs.* of *أَعْلَمَ* and *أَرَى*; (a) they are *orig. inch.* and *enunc.* [440], as *أَعْلَمْتُ زَيْدًا عَمْرًا قَائِمًا*, the 2nd and 3rd *objs.* being *orig.* *عَمْرًا قَائِمًا*; (b) the *op.* may be neutralized in relation to them [444], as in the saying *الْبَرَكَاتُ أَعْلَمَنَا اللَّهَ* *Blessing, or Prosperity, God has made us to know, is with the magnates*, *الْبَرَكَاتُ* an *inch.* and *مَعَ الْآكَاثِرِ* an *adv.* in the position of the *enunc.* having been *objs.*, *orig.* *مَعَ الْآكَاثِرِ*; (c) the *op.* may be suspended from them [445], as *أَعْلَمْتُ زَيْدًا لَعَمْرٍو قَائِمًا* *I made Zaid to know, assuredly 'Amr is standing*; and (d) both or either of them may be suppressed because of indication [443], as *أَعْلَمْتُ زَيْدًا* *I have made Zaid to*

*know* said in reply to "Hast thou made any one to know 'Amr to be standing?," and <sup>أَعْلَمْتُ</sup> <sup>زَيْدًا</sup> <sup>عَمْرًا</sup>, i. e. <sup>قَائِمًا</sup>, or <sup>أَعْلَمْتُ</sup> <sup>زَيْدًا</sup> <sup>قَائِمًا</sup>, i. e. <sup>عَمْرًا</sup> <sup>قَائِمًا</sup>, said in the same case: when, however, <sup>رَأَى</sup> and <sup>عَلِمَ</sup> are *trans.* to one *obj.* before the Hamza, as when <sup>رَأَى</sup> is i. q. <sup>أَبْصَرَ</sup> and <sup>عَلِمَ</sup> i. q. <sup>عَرَفَ</sup> [442], they become doubly *trans.* after the Hamza, as <sup>أَرَيْتُ</sup> <sup>زَيْدًا</sup> <sup>عَمْرًا</sup> *I showed Zaid, or made Zaid to see*, 'Amr and <sup>أَعْلَمْتُ</sup> <sup>زَيْدًا</sup> <sup>الْحَقَّ</sup> *I informed Zaid of the truth*; [(thus) <sup>بِمَا</sup> <sup>أَرَاكَ</sup> <sup>اللَّهُ</sup> IV. 106. *By means of what God hath taught thee* means <sup>عَرَفَكَ</sup> (K, B), and is not from <sup>الرُّؤْيَا</sup> i. q. <sup>الْعِلْمُ</sup>, else it would require three *objs.* (B);] the 2nd of these two *objs.* is like the 2nd *obj.* of <sup>كَسَا</sup> and <sup>أَعْطَى</sup>, as in <sup>أَعْطَيْتُ</sup> <sup>زَيْدًا</sup> <sup>دِرْهَمًا</sup>, in that it cannot be an *enunc.* to the 1st, so that you do not say <sup>زَيْدُ الْحَقِّ</sup>, like as you do not say <sup>زَيْدُ دِرْهَمٍ</sup>, and is allowed to be suppressed with or without the 1st, or to be retained while the 1st is suppressed, even though there be no indication of that [63, 443], as <sup>أَعْلَمْتُ</sup> *I gave information* and <sup>أَعْطَيْتُ</sup>, e. g. XCII. 5. [And as for him that hath rendered (obedience unto God), and shunned (sin) (B)], where both are suppressed, <sup>أَعْلَمْتُ</sup> <sup>زَيْدًا</sup> *I informed Zaid* and <sup>أَعْطَيْتُ</sup> <sup>زَيْدًا</sup>, e. g. <sup>وَلَسَوْفَ</sup> <sup>يُعْطِيكَ</sup> <sup>رَبُّكَ</sup> <sup>فَتَرْضَى</sup>.

XCIH. 5. [*And assuredly (thou,) thy Lord shall give unto thee, the J. being inceptive (604) (K, B), corrob. of the purport of the prop. (K), prefixed to the enunc. (B), the inch. being suppressed, in full وَلَآتُ سَوْفَ* (K, B), (*victory &c. in the present world and the recompense laid up for the future*), and *thou shalt be satisfied (K)*], where the 2nd is suppressed and the 1st retained, and اَعْلَمْتُ الْحَقَّ

*I made known the truth and اَعْطَيْتُ دِرْهَمًا*, e. g. حَتَّى IX. 29. [*Until they give the tribute (unto you) from a (compliant) hand (K, B), i. e. submissively (B)*], where the 2nd is retained and the 1st suppressed (IA): (2) [*orig.*] *trans.* [by its own means] to one *obj.*, [but] made to follow the same course as اَعْلَمْتُ because of its agreement therewith in sense, and consequently made *trans.* in the same way as it, which consists of five *vs.* (M); [for] the remaining [five *vs.* trebly *trans.* (IA)] are (IA, Sh) such as are made to imply [433] the sense of the اَعْلَمْتُ and اَرَى [first] mentioned [above]; namely (Sh) اَنْبَا (M, IA, Sh), as

وَاَنْبِئْتُ قَيْسًا وَاَمْ اَبْلَهُ \* كَمَا زَعَمُوا خَيْرَ اَهْلِ الْيَمَنِ

(IA), by ALA'shà praising Kais Ibn Ma'dikarib, *And I have been informed that Kais—nor have I proven him because of what they have asserted* (the ك denoting cause), since I know Kais to be the best &c. before their informing me thereof—is the best of the people of

*Al Yaman*, where the 1st obj. is the *pro-ag.*, the ت of the 1st pers. (J), نَبَأَ (M, IA, Sh), as

نَبَأْتُ زُرْعَةً وَالسَّفَاهَةَ كَاسْمِهَا \* يَهْدِي إِلَى غَرَائِبِ الْأَشْعَارِ  
(IA), by Ziyād, *I was informed that Zur'a (and folly is hideous like its name سَفَاهَةُ) was addressing to me unwonted sallies in the way of poems*, where the prop. يَهْدِي in the place of an acc. supplies the place of the 3rd obj. (J), أَخْبَرَ (M, IA, Sh,) as

وَمَا عَلَيْكَ إِذَا أَخْبَرْتَنِي دِنْفًا \* وَغَابَ بَعْلُكَ يَوْمًا أَنْ تَعُودِيَنِي  
(IA), by a man of the Banū Kilāb, *And what harm will happen unto thee, when thou art informed that I am continually ailing, and thy husband is absent one day, in that thou shouldst visit me, i. e. in thy visiting me?*, or *Nor does any harm happen unto thee* (J), خَبَرَ (M, IA, Sh), as

وَخَبَرْتُ سَوْدَاءَ الْغَمِيمِ مَرِيضَةً \* فَأَقْبَلْتُ مِنْ أَهْلِي بِمِصْرَ أَعُوذَهَا  
(IA), by Al'Awwām Ibn 'Ukba Ibn Ka'b Ibn Zuhair, *And I was informed that my beloved Laila the Saudā of AlGhamīm (the name of a place in AlHijāz, where she was wont to abide) was ill; wherefore I arrived from my family in Egypt visiting her* (J), and حَدَّثَ (M, IA, Sh),

\*  
 أَوْ مَنَعْتُمْ مَا تَسْأَلُونَ فَمَنْ حَدَّثْتُمُوهُ لَكَ عَلَيْنَا الْعَلَاءُ

(M, IA), by AlHārith Ibn Hilliza (M, EM) alYashkuri (EM, J), *Or if ye refuse what ye are asked for, then of whom have ye been told that he has pre-eminence over us?*, where the ت of the 2nd pers. pl. is the 1st obj., and the prop. لَكَ الْفُضْلُ supplies the place of the 3rd (J); these five (IA, Sh) vs. are like the trebly, not like the doubly, trans. أَرَى (IA); [they] are orig. trans. to two objs., to the 1st by their own means and to the 2nd by means of the ب or عَنْ, as أَنْبَتْهُمْ بِأَسْمَائِهِمْ II. 31. *Inform thou them of their names.* And when he informed them of their names, نَبِّئُونِي بِعِلْمٍ VI. 144. *Tell ye me of some knowledge, i. e. known matter,* and أَنْبِئْتَهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ XV. 51. *And tell thou them of the guests of Abraham*, though the p. is sometimes suppressed, as LXVI. 3. [23] (Sh): (3) trans. to two objs. and to the extended adv. [66], as أَعْطَيْتَ عَبْدَ اللَّهِ ثَوْبًا I gave 'Abd Allah a garment to-day and سَرَقَ زَيْدٌ عَبْدَ اللَّهِ الثَّوْبَ اللَّيْلَةَ Zaid robbed 'Abd Allah of the garment to-night, though some GG disallow extension of the adv. in the case of the vs. possessed of two objs.

§ 435. The trans. and intrans. are equal in governing in the acc. [432] the four objs. beside the direct obj.



and also such of their coordinates [19] as are governed in the *acc.* by means of the *v.*: [so that] like as you govern those in the *acc.* by means of such as ضَرَبَ, كَسَا, and اَعْلَمَ, so do you govern them in the *acc.* by means of such as ذَهَبَ and قَرَّبَ.

## CHAPTER VI.

### THE PASSIVE.

§ 436. The *pass. v.* is that which dispenses with its *ag.*, the *obj.* being put into the place thereof and made the subject, while the *v.* is made to deviate from the mould of  $\text{فَعْلٌ}$  to  $\text{فُعِلَ}$  (M). The *pro-ag.* is that of which the *ag.* is suppressed, while it is put into the place thereof, its *op.* being altered to the fashion of  $\text{فُعِلَ}$  or  $\text{يُفْعَلُ}$  or  $\text{مُفْعُولٌ}$  (Sh). Say that  $\text{ضُرِبَ زَيْدٌ}$  [in  $\text{ضُرِبَ زَيْدٌ}$  *Zaid was beaten* (I)] is a *pret. v. pass.*, [literally *whose ag. is not named*,] not that it is constructed, [i. e. attributed (DM),] to that whereof the *ag.* is not named, because this is prolix and obscure; and that (I, ML) its *nom.* (ML)  $\text{زَيْدٌ}$  (I) is a *pro-ag.*, not that it is the *obj.* of that whereof the *ag.* is not named, because this is obscure and prolix and applies correctly to (I, ML) the *acc.* (ML)  $\text{أَعْطِيَ زَيْدٌ دِرْهَمًا}$  (I) in  $\text{أَعْطِيَ زَيْدٌ دِرْهَمًا}$  *Zaid was given a dirham* (I, ML with the *var.*  $\text{دِينَارًا}$ ), [and besides] the *pro-ag.* is sometimes not an *obj.* [438] (Sh). The *ag.* is suppressed [and the *v.* attributed to the direct *obj.* or what occupies its place (L)]; the initial of the *v.* is pronounced with Damm unrestrictedly, [i. e. whether the *v.* be *pret.* or *aor.* (IA),] and the penultimate with Kasr in the *pret.* and

Fath in the *aor.* (L, IA, Sh), as وَصَلَ from وَصَلَّ and يَنْتَحِي from يَنْتَحِي (IA), this being what is meant by the alteration of the *v.* to فَعَلَ or يَفْعُلُ, and not these two measures, for these are possible only in the *tril. v.* (Sh); and [afterwards (Sh)] the direct *obj.* is put into the place of the *ag.* [in having the *v.* attributed to it (Sh)], and receives all its predicaments [20-23], so that it becomes a *nom.* [after having been an *acc.*, an essential after having been a complement (Sh)], and necessarily posterior to the *v.* (IA, Sh) after having been allowed to precede it (Sh), and may not be suppressed: thus نَيْلٌ خَيْرٌ نَائِلٌ *A most excellent gift was given* was orig. نَالَ زَيْدٌ خَيْرٌ نَائِلٌ *Zaid gave a most &c.*, the *ag.* زَيْدٌ having been suppressed, and the direct *obj.* خَيْرٌ نَائِلٌ put in its place; and when خَيْرٌ نَائِلٌ نَيْلٌ is said, خَيْرٌ نَائِلٌ is not a *prepos. obj.*, but an *incl.*, the *enunc.* of which is the subsequent *prop.* نَيْلٌ, i. e. نَيْلٌ هُوَ, the *obj.* that stands in the place of the *ag.* being a latent *pron.*; and you may not suppress خَيْرٌ نَائِلٌ, so as to say نَيْلٌ (IA). When [the *pret.* of (L)] the *pass. v.* is a *tril.* unsound in the ع (L, IA), as قَالَ and بَاعَ, it is dealt with as already mentioned, then lightened by elision of the vowel of its ف, to which the vowel of the ع is transported, so that قِيلَ and بِيعَ are said, orig. قُورِلَ

and بيع . the Kasra being deemed too heavy upon the unsound letter following a Damma, though some lighten by eliding the vowel of the ع , and say قَوْلُ and بُوعُ (L), [or more fully] three modes have been heard in its ف , (1) pure Kasr, as قِيلُ and بَيْعُ , (which is the chastest dial. (J),] e. g.

حَيْكَتُ عَلَى نِيرَيْنِ إِذْ تُحَاكُ \* تُخْتَبُ الشُّوْكَ وَلَا تُشَاكُ

[orig. حَيْكَتُ , the vowel of the ي being transferred to the ح after the latter has been deprived of its own vowel, *It*, a certain رِدَاءُ wrapper, fem. as well as masc., was woven with two woofs when it was being woven ; it dashes against the thorns and is not pierced (J)], (2) pure Damm, as قَوْلُ and بُوعُ , [which is the worst dial. (J),] that of the Banū Dubair and Banū Faḳ'as, who [however] are [said to be] among the chaste speakers of the Banū Asad, e. g.

لَيْتَ وَهْلٌ يَنْفَعُ شَيْئًا لَيْتَ \* لَيْتَ شَبَابٌ بُوعَ فَاشْتَرَيْتَ

((1) said to be by Ra'ba, orig. بَيْعُ , the Kasra upon the ي being deemed too heavy and therefore elided, and the ي then converted into و , because quiescent and preceded by a Damma, *Would that*--and will a "would that" profit aught?--would that youth were sold and that I bought, the 2nd لَيْتَ being in the nom. as ag. of يَنْفَعُ , because

the word <sup>كَيْتٌ</sup> is intended, and the 3rd being *corrob.* of the 1st and having no *sub.* or *pred.* of its own (J)], (3) Ishmām, which is the utterance of the ف with a vowel between Damm and Kasr, [i. e. with a small preceding portion of the Damma and a large subsequent portion of the Kasra, whence the ي becomes clear, which (pronunciation) the Readers name <sup>دوم</sup> (J),] and is apparent only in pronunciation, not in writing, [which *dial.* comes next to the *dial.* of Kasr in chasteness (J),] e. g. <sup>وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ اقْلَعِي وَغِيضٌ</sup> and <sup>قِيلَ</sup> XI. 46., read among the Seven with Ishmām in <sup>قِيلَ</sup> and <sup>غِيضٌ</sup>, *And it was said, O earth, swallow up thy water, and, O heaven, cease: and the water was abated.* When [the *pret.* of] the *pass. tril. v.* unsound in the ع is attributed to a [mobile] *pron.* of the 1st, 2nd, or 3rd *pers.*, you must, according to IM, pronounce the ف with Kasr or Ishmām, if the unsound letter be و, as <sup>سَمَتٌ</sup>, not with Damm <sup>سَمَتٌ</sup>, lest it be confounded with the *act.* voice, which always has Damm [403], as <sup>سَمَتُ الْعَبْدِ</sup> *I offered the slave for sale*, and with Damm or Ishmām, if the unsound letter be ي, as <sup>بَعْتُ يَا عَبْدٌ</sup> *Thou hast been sold, O slave*, not with Kasr <sup>بَعْتُ</sup>, lest it be confounded with the *act.* voice, which always has Kasr, as <sup>بَعْتُ الثَّوبَ</sup> *I sold the garment*; according to others, how-

ever, these modes are preferable, but not necessary, Damm with the و and Kasr with the ي being on the contrary allowable. The same license as to Damm, Kasr, or Ishmām, that holds good for the ف of بَاعَ, holds good for the ف of the reduplicated, such as حَبَّ, so that you say حَبَّ or حَبَّ or pronounce with Ishmām (IA). No other letter beside the initial of the *pret. pass.* has Damm, unless its initial be an *aug.* ت or a *conj.* Hamza (L): when the initial is (L, IA) an *aug.* ت (L), [i. e.] the ت of quasi-passivity (IA), the second as well as the first has Damm (L, IA), as تَدْحَرَجُ from تَدَحْرَجُ, تَكْسِرُ from تَكْسَرُ, and تَغْوَنَلُ from تَغَاوَلُ (IA): and when the initial is a *conj.* Hamza, the first and third have Damm (L, IA), as اِقْتَدِرَ, اِسْتَحْلَى from اِئْتَدَرَ, اِسْتَحْلَى, and اِنْطَلَقَ; and the same license as to Damm, Kasr, or Ishmām, that holds good for the ف of بَاعَ, holds good in the *pass.* for the letter next before the ع of every *v.* on the measure of اِنْفَعَلَ or اِفْعَلَ that is unsound in the ع, like اِنْقَادَ and اِخْتَارَ (IA), [for] when an unsound letter comes next after the third, the same lightening is necessary as for قِيلَ and بِيَعَ (L), so that three modes are allowable in the ت and ق, Kasr (IA), as اِخْتِيرَ and اِنْقِيدَ

(L, IA), *orig.* <sup>٥٨٥</sup>اُخْتِيرَ and <sup>٥٨٥</sup>اُنْقَوَدَ, the Kasra being deemed too heavy upon an unsound letter after a Damma, and the Damma being therefore elided, and the Kasra transferred to its place (L), and Damm, as (IA) <sup>٥٨٥</sup>اُخْتَوَر and <sup>٥٨٥</sup>اُنْقَوَد (L, IA), said by him that lightens the *tril.* by eliding the vowel of its <sup>٥٨٥</sup>ع, and says <sup>٥٨٥</sup>قَوْل and <sup>٥٨٥</sup>بُوع (L), and Ishmām; and the Hamza is vocalized with a vowel like that of the <sup>٥٨٥</sup>ت and <sup>٥٨٥</sup>ق (IA). The *pass.* may be constructed to any *obj.* [438] except the 2nd *obj.* [439] in the *cat.* of <sup>٥٨٥</sup>عَلِمْتُ, the 3rd in the *cat.* of <sup>٥٨٥</sup>اَعْلَمْتُ, and the causative and concomitate *objs.*; you say <sup>٥٨٥</sup>ضَرَبَ زَيْدَ *Zaid was beaten*, <sup>٥٨٥</sup>سَيرَ يَوْمَ الْجُمُعَةِ *Friday was journeyed on*, <sup>٥٨٥</sup>سَيرَ فَرَسَيْنِ *Two parasangs were journeyed*, and <sup>٥٨٥</sup>سَيرَ شَدِيدَ *Hard journeying was journeyed* (M).

§ 437. The predicament of the *obj.* that becomes *pro-ag.* is the same as that of the *ag.*; so that like as the *v.* puts only one *ag.* into the *nom.*, so it puts only one *obj.* into the *nom.* Consequently (IA) if the *v.* have two or more *objs.*, [and be constructed to one (M), you make (this) one the *pro-ag.*, and (IA)] the rest are governed in the *acc.* [as before (M)], as <sup>٥٨٥</sup>اَعْطَى زَيْدٌ دِرْهَمًا *Zaid was given a dirham* (M, IA), <sup>٥٨٥</sup>عَلِمَ أَخُوكَ مُنْطَلِقًا *Thy brother was known to be departing*, <sup>٥٨٥</sup>اَعْلَمَ زَيْدٌ عَمْرًا خَيْرَ النَّاسِ

*Zaid was made to know 'Amr to be the best of men (M),*  
 and ضَرَبَ زَيْدٌ ضَرْبًا شَدِيدًا يَوْمَ الْجُمُعَةِ أَمَامَ الْأَمِيرِ فِي دَارِهِ  
*Zaid was beaten with severe beating on Friday before the*  
*governor in his house (IA).*

§ 438. According to critical judges (Sh), when a direct obj. [governed without a *p.* (M)] is found (M, IA) in the sentence (M) after the *pass. v.*, as well as an *inf. n.*, *adv.*, and *prep.* and *gen.* (IA), the direct obj. must be made *pro-ag.* [in preference to anything else, because it is sometimes logically an *ag.*—for in اَعْطَيْتُ زَيْدًا *I gave Zaid a dinār* Zaid is a recipient, and in ضَارَبَ زَيْدٌ عَمْرًا *Zaid fought with 'Amr* the act proceeds from Zaid and 'Amr, and therefore they share in producing the act, so that some even allow this obj. to have its *ep.* in the *nom.* as *ep.* of a logical *nom.*, like ضَارَبَ زَيْدٌ عَمْرًا *Zaid fought with the ignorant 'Amr* (Sh)—as ضَرَبَ زَيْدٌ ضَرْبًا شَدِيدًا (437) (IA),] and (IA, Sh) nothing else may be (M, IA, Sh) made the subject (M) [and thus] substituted, [as *pro-ag.*,] for the direct obj., while it exists (IA, Sh). You say دَفَعَ الْمَالُ إِلَى زَيْدٍ *The property was delivered to Zaid* and بَلَغَ بِعَطَائِكَ خَمْسَ مِائَةٍ *Five hundred were reached by thy gift*; and do not put الْمَالُ and خَمْسَ into the *acc.*, making إِلَى زَيْدٍ and بِعَطَائِكَ the sub-



jects, and saying *بَلَغَ بِعَطَائِكَ دُنِعَ إِلَى زَيْدٍ الْمَالِ* and *بَلَغَ بِعَطَائِكَ مِنْهُ زَيْدُ الْمَالِ* *Zaid was given the property* and *بَلَغَ عَطَاؤُكَ خَمْسَ مِائَةٍ* *Thy gift was made to reach five hundred* : but if you intend to restrict yourself to the mention of the person to whom the delivery is made and of that which is made to reach, you say *دُنِعَ إِلَى زَيْدٍ* *Delivery was made to Zaid* or *زَيْدٌ* *Zaid was the person delivered to* and *بَلَغَ بِعَطَائِكَ* *Thy gift was made to reach*. In like manner you do not say *ضَرَبَ زَيْدًا* *ضَرَبَ شَدِيدٌ* nor *يَوْمَ الْجُمُعَةِ* nor *إِمَامَ الْأَمِيرِ*, but put him into the *nom.* and them into the *acc.* (M). Such is the doctrine of the BB except Akh (IA, Sh); and they hold that such instances to the contrary as have been transmitted are anomalous or otherwise explicable (IA). The KK hold that the direct *obj.*, while extant, may be replaced, whether it precede or follow, by something else, as *ضَرَبَ زَيْدًا* *ضَرَبَ شَدِيدٌ* or *ضَرَبَ شَدِيدٌ* *ضَرَبَ زَيْدًا*, and similarly with the rest; and they (IA), the opponents [of the former doctrine] (Sh), adduce as proofs the reading of Abū Ja'far *لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ* XLV. 13. (IA, Sh) *In order that what they have been earning, i. e. [the good, or the evil, or (B)] the requital, [not indeed the inf. n., because attribution to it, especially with the direct obj., is weak, but what is given in requital (B),] may be requited*

unto a people (K, B), and

أَتَيْعَ لِي مِنَ الْعَدَا نَذِيرًا \* بِهِ وَقِيتُ الشَّرِّ مُسْتَطِيرًا

*I had a warner appointed for me from the enemies, by means of whom I was preserved from the mischief when flying abroad, in both of which exs. the prep. and gen. are made pro-ag., and the direct obj. is left in the acc. (Sh), and the saying [of Ru'ba (J)]*

لَمْ يَعْنِ بِالْعِلْيَاءِ إِلَّا سَيِّدًا \* وَلَا شَفَى ذَا الْغَيِّ إِلَّا ذُو الْهَدَى

[where بِالْعِلْيَاءِ in the place of a nom. is pro-ag. of لَمْ يَعْنِ, and the o. f. is سَيِّدًا إِلَّا سَيِّدًا (The attainment of) eminence has not been made an object of anxiety to any but a noble-minded personage, nor has any but the possessor of right direction healed the possessor of error of his error; but it is replied that this is a case of anomaly or poetic license (J)]. And Akh holds that, when the direct obj. is preceded by another [obj.], either may be made pro-ag., as ذَا الْغَيِّ فِي الدَّارِ زَيْدًا or زَيْدٌ, but that otherwise the direct obj. must be made pro-ag. as ذَا الْغَيِّ فِي الدَّارِ زَيْدٌ not زَيْدًا (IA). When there is no direct obj., the adv. [of time or place (Sh)], the prep. and gen., or the inf. n. is made pro-ag. (IA, Sh): [for] the rest of the objs. are equal in precedence, when they occur together in the sentence, as regards correctness of construction to whichever of them you please; you say

<sup>٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠</sup>  
 Zaid استخف بزید استخفاً شديداً يوم الجمعة امام الأمير  
*was treated with intense contempt on Friday before the*  
*governor, if you make the prep. together with the gen. the*  
*subject; while you may make يوم الجمعة, or any other,*  
*the subject, and leave the rest in the acc. (M): but in the*  
*case of each it is stipulated that it be suitable for being*  
*pro-ag., as سير يوم الجمعة and ضرب شديد and*  
*ضرب ضرب شديد and ضرب شديد*  
*Zaid was passed by; whereas the aplastic adv.,*  
*i. e. such as keeps to the acc., like سحر when it means*  
*at the daybreak of a particular day, and عندك, is not*  
*suitable, and therefore you do not say جلس عندك or*  
*ركب سحر [18], lest you exclude them from their settled*  
*adherence to the acc. [64]; nor are the aplastic inf. ns.,*  
*like معاذ الله [41], which may not be made nom. for the*  
*reason given above in the case of the adv.; nor is such*  
*an adv., or inf. n., or prep. and gen., as does not afford*  
*a material [25] sense, so that you do not say سير وقت*  
*nor جلس في دار nor ضرب ضرب nor جلس في دار, because that does*  
*not afford a material sense (IA). Exs. of the inf. n. are*  
 LXIX. 13. *And when one*  
*single blast shall be blown in the trump, and فعن عفى لك*  
*شيء من العفر II. 173., [i. e. شيء من العفر, since عفا is*

not *self-trans.*, nor is <sup>أَعْفَا</sup> عَفَا الشَّيْءَ i. q. <sup>تَرَكْتُ</sup> تَرَكْتُ valid, but <sup>أَعْفَا</sup> أَعْفَا (K, B),] i. e. <sup>عَفُو</sup> عَفُو مَا <sup>شَيْءٌ</sup> شَيْءٌ being a *met.* for the *inf. n.*, And to whomsoever some remission shall be made from his brother: *exs.* of the *adv.* are <sup>صِيَمَ رَمَضَانَ</sup> صِيَمَ رَمَضَانَ *Ramadan was fasted in*, or kept as a fast, *orig.* <sup>صَامَ النَّاسُ رَمَضَانَ</sup> صَامَ النَّاسُ رَمَضَانَ, and <sup>جَلَسَ</sup> جَلَسَ <sup>أَمَامَ</sup> أَمَامَ *The/quarter before thee was sat in*; for that <sup>أَمَامَ</sup> أَمَامَ is one of the plastic *adv.* that may be made *nom.* is proved by the saying [of Labīd (EM)]

<sup>فَعَدْتُ</sup> فَعَدْتُ <sup>كُلَّ</sup> كُلَّ <sup>الْفَرْجَيْنِ</sup> الْفَرْجَيْنِ <sup>تَحَسَّبُ</sup> تَحَسَّبُ إِنَّهُ \* <sup>مَوْلَى</sup> مَوْلَى <sup>الْمَخَافَةِ</sup> الْمَخَافَةِ <sup>خَلْفَهَا</sup> خَلْفَهَا <sup>وَأَمَامَهَا</sup> وَأَمَامَهَا

where <sup>خَلْفَهَا</sup> خَلْفَهَا is a *subst.* for <sup>كُلَّ</sup> كُلَّ, which is in the *nom.* as an *inch.*, [(or) is *enunc.* of a suppressed *inch.* <sup>هَـ</sup> هَـ (EM, BS), the *prop.* being *expos.* of <sup>كُلَّ</sup> كُلَّ <sup>الْفَرْجَيْنِ</sup> الْفَرْجَيْنِ (EM),] and <sup>تَحَسَّبُ</sup> تَحَسَّبُ is the *enunc.* of the *inch.* [<sup>كُلَّ</sup> كُلَّ], the *cop.* being the *pron.* in <sup>إِنَّهُ</sup> إِنَّهُ, [which relates to <sup>كُلَّ</sup> كُلَّ (EM, N), And she became (448) so terrified that each of the two places of danger, she was thinking that it was meet for dread, the quarter behind her and the quarter before her, or (they were) the quarter &c. (N)]: and an *ex.* of the [*prep.* and] *gen.* is <sup>وَأَنْ تَعْدَلَ</sup> وَأَنْ تَعْدَلَ <sup>كُلَّ</sup> كُلَّ <sup>عَدْلٍ</sup> عَدْلٍ <sup>لَا يُؤْخَذُ</sup> لَا يُؤْخَذُ <sup>مِنْهَا</sup> مِنْهَا VI. 69. And if it ransom with all ransoming, it shall not be accepted from, <sup>مِنْهَا</sup> مِنْهَا being in the position of a *nom.*, [the *v.* being

attributed to it, not to the *pron.* of <sup>كُلُّ عَدْلٍ</sup>, which is in the *acc.* as an *inf. n.* (K, B)]; because if a latent *pron.* were supplied in <sup>يُؤْخَذُ</sup> as *pro-ag.*, <sup>مِنْهَا</sup> being then in the position of an *acc.*, that *pron.* would relate to <sup>كُلُّ عَدْلٍ</sup>, which is an accident, *it*, i. e. *all ransoming, shall not be accepted from it*, whereas accidents are not accepted, but only substances, [while in <sup>وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ</sup> II. 45. the <sup>عَدْلٌ</sup> is the ransom, *Nor ransom be accepted from it* (K, B);] but if <sup>يُؤْخَذُ</sup> be taken in the sense of <sup>يَقْبَلُ</sup>, *it shall not be agreed to from it*, that will be right (Sh).

§ 439. With two different *objs.* (M), [i. e.] in the *cat.* of <sup>اعطى</sup> [432] (IA), either the 1st or 2nd *obj.* may be made *pro-ag.* (M, IA), as <sup>كسى زيد جبّة</sup> *Zaid was clad with a coat* or <sup>زيدا جبّة</sup> *A coat was put on Zaid*, and <sup>اعطى عمرو</sup> *Amr was given a dirham* or <sup>عمرا درهم</sup> *A dirham was given to 'Amr* (IA), though it is better to make what is logically an *ag.* the subject, namely the recipient and the wearer (M); unless ambiguity would result from making the 2nd the *pro-ag.*, as in <sup>اعطيت زيدا عمرا</sup> *I gave 'Amr to Zaid*, in which case the 1st must be made *pro-ag.*, as <sup>اعطى زيد عمرا</sup> *Zaid was presented with 'Amr*, and not the 2nd, lest ambiguity result, because either of them might be recipient, contrary to the 1st case; but the KK

hold that, when the 1st *obj.* is *det.* and the 2nd *indet.*, the 1st must be made *pro-ag.*, and the 2nd may not be, as <sup>٩٨٨</sup>اَعْطَى <sup>٩٨٨</sup>زَيْدٌ <sup>٨٤٢</sup>دِرْهَمًا, and not <sup>٩٨٨</sup>دِرْهَمٌ <sup>٩٨٨</sup>زَيْدًا. When the 2nd of two *objs.* is *orig.* an *enunc.*, as in the *cat.* of <sup>٩٨٨</sup>ظَنَّ [440], or when the *v.* is *trans.* to three *objs.*, like <sup>٩٨٨</sup>أَرَى and its sisters [434], the general opinion is that the 1st *obj.*, and not the 2nd in the *cat.* of <sup>٩٨٨</sup>ظَنَّ, nor the 2nd or 3rd in that of <sup>٩٨٨</sup>اَعْلَمَ [436], must be made the *pro-ag.*, as <sup>٩٨٨</sup>ظَنَّ <sup>٩٨٨</sup>زَيْدًا <sup>٩٨٨</sup>قَائِمًا *Zaid was thought to be standing*, not <sup>٩٨٨</sup>زَيْدًا <sup>٩٨٨</sup>قَائِمًا, and <sup>٩٨٨</sup>اَعْلَمَ <sup>٩٨٨</sup>زَيْدًا <sup>٩٨٨</sup>فَرَسًا <sup>٩٨٨</sup>مُسْرَجًا *Zaid was made to know thy horse to be saddled*, not <sup>٩٨٨</sup>زَيْدًا <sup>٩٨٨</sup>فَرَسًا <sup>٩٨٨</sup>مُسْرَجًا nor <sup>٩٨٨</sup>زَيْدًا <sup>٩٨٨</sup>فَرَسًا, <sup>٩٨٨</sup>مُسْرَجًا : but IM and some others hold that the 1st *obj.* in the *cats.* of <sup>٩٨٨</sup>ظَنَّ and <sup>٩٨٨</sup>اَعْلَمَ need not always be made the *pro-ag.*, but that the condition is [only] that there be no ambiguity; so that you say <sup>٩٨٨</sup>اَعْلَمَ <sup>٩٨٨</sup>زَيْدًا <sup>٩٨٨</sup>ظَنَّ <sup>٩٨٨</sup>زَيْدًا <sup>٩٨٨</sup>قَائِمًا and <sup>٩٨٨</sup>ظَنَّ <sup>٩٨٨</sup>زَيْدًا <sup>٩٨٨</sup>فَرَسًا <sup>٩٨٨</sup>مُسْرَجًا *Thy horse was made known to Zaid to be saddled*, [which Z apparently allows,] some even allowing <sup>٩٨٨</sup>ظَنَّ <sup>٩٨٨</sup>زَيْدًا <sup>٩٨٨</sup>فَرَسًا <sup>٩٨٨</sup>مُسْرَجًا ; whereas if ambiguity result, the 1st must be made *pro-ag.*, so that you do not say <sup>٩٨٨</sup>ظَنَّ <sup>٩٨٨</sup>زَيْدًا <sup>٩٨٨</sup>عَمْرًا, if 'Amr be the 2nd *obj.*, *Zaid was thought to be 'Amr*, nor <sup>٩٨٨</sup>اَعْلَمَ <sup>٩٨٨</sup>زَيْدًا <sup>٩٨٨</sup>خَالِدًا <sup>٩٨٨</sup>مَنْطَلِقًا *Zaid was made to know Khālid to be departing*.

## CHAPTER VII.

### THE MENTAL AND THE TRANSMUTATIVE OR FACTITIVE VERBS.

§ 440. **ظَنَّ** and its sisters form a division of the *vs.* that annul inchoation. They are of two kinds, mental and transmutative [or factitive] (IA). The mental *vs.* are [(1) such as indicate *certainty*, of which IM mentions 5 (IA),] **رَأَى** [not from **رَأَى** (Sh)], **عَرَفَ** [not i. q. **عَرَفَ** (Sh)], **دَرَى** (IM, Sh) in an insignificant *dial.* (Sh), and **تَعَلَّمَ** (IM, Sh) i. q. **أَعْلَمَ** (IA, Sh), which keeps to the *imp.* (IM, Sh), and (2) such as indicate *probability*, of which IM mentions 8 (IA),] **ظَنَّ**, **خَالَ**, [not i. q. **اتَّهَمَ** (Sh)], **زَعَمَ**, **حَسِبَ** (M, IM, Sh), **عَدَّ** (IM), **حَبَّأَ** [not i. q. **قَصَدَ** (Sh)], **جَعَلَ** [like **اعْتَقَدَ** (IM)], and **هَبَّ**, which keeps to the *imp.* (IM, Sh), when they are in the sense of knowledge of the thing as being of a certain quality, as **عَلِمْتُ أَخَاكَ كَرِيمًا** *I knew thy brother to be generous*, **رَأَيْتُهُ جَوَادًا** *I believed him to be, or regarded him as, liberal*, and **وَجَدْتُ زَيْدًا ذَا الْحِفَاظِ** *I found, or discovered, Zaid to be scornful*. They are prefixed to the *prop.* of the *inch.* and *enunc.*, when the intention is to make it proceed upon doubt or certainty ; and they put both terms

into the *acc.* as *objs.* [533], though both still retain their original conditions and circumstances (M). [Thus] they are *trans.* to two *objs.* (IA, Sh), of which the 1st is *orig.* an *inch.* and the 2nd an *enunc.* (Sh): whereas other mental *vs.* are *intrans.*, as جبن زيد *Zaid was cowardly*; or *trans.* to one *obj.*, as كرهت زيدا *I disliked Zaid* (IA). The following are *exs.* of the [mental (Sh)] *vs.* (IA, Sh) denoting *certainty*:—the saying [of Khidāsh Ibn Zuhair (J)]

رَأَيْتُ اللَّهَ أَكْبَرَ كُلِّ شَيْءٍ \* مُحَارَلَةً وَآكْثَرَهُمْ جُنُودًا

[*I knew God to be the greatest of everything in resource, because what He wills is, and what He wills not is not, and the most numerous of them in hosts* (J)]; though sometimes, [but rarely (J),] it is used in the sense of *opinion*, as يرونه بعيدا ونراه قريبا, ظننهم LXX. 6. 7. *Verily they think it to be far; and We know it to be nigh, [which combines the two usages (J)]:*

عَلِمْتُكَ الْبَازِلَ الْمَعْرُوفَ فَأَنْبَعَثْتَ  
إِلَيْكَ بِي وَأَجْفَأْتُ الشَّرْقَ وَالْأَمَلَ

(IA) *I knew thee to be the one that lavishes kindness; wherefore the incentives of desire and hope sped with me to thee*; though sometimes, but rarely, it occurs in the sense of *opinion*, as (J) فأن علمتموهن مؤمنات LX. 10. *And if ye deem them to be believers* (Sh, J): VII. 100.



[525] (IA) [and] <sup>صَلُّ</sup> <sup>هُوَ</sup> <sup>خَيْرًا</sup> <sup>عِنْدَ</sup> <sup>اللَّهِ</sup> <sup>تَجِدُوهُ</sup> LXXIII. 20.

(Sh) *Ye shall find the recompense of it with God to be better than the goods of the present life, <sup>هُوَ</sup> being a corrob. [135], or a distinctive [pron.], because <sup>أَفْعَلُ</sup> <sup>مِنْ</sup> is like the det., and for that reason refuses the art.*

[166] (B):

<sup>دَرَيْتُ</sup> <sup>الرَّفِيَّ</sup> <sup>الْعَهْدِ</sup> <sup>يَا</sup> <sup>عُرْوَا</sup> <sup>فَاغْتَبَطَا</sup> \* <sup>فَإِنَّ</sup> <sup>اِغْتَبَاطًا</sup> <sup>بِالْوَفَاءِ</sup> <sup>حَمِيدًا</sup>

(IA, Sh) *Thou hast been known to be faithful to the compact, O 'Urwa: therefore be thou ungrudgingly envied; for to be ungrudgingly envied for faithfulness is praiseworthy, where <sup>دَرَى</sup> governs two objs. in the acc., the 1st being the ت of the 2nd pers. sing. masc., which is the pro-eg. (J); though generally <sup>دَرَى</sup> is trans. to one obj. by means of the ب, as <sup>دَرَيْتُ</sup> <sup>بَكُنَّا</sup> *I knew such a thing;* while in <sup>لَا</sup> <sup>اِدْرَاكُمْ</sup> <sup>بِهِ</sup> X. 17. *Nor would He have acquainted you therewith* it is trans. to (Sh, J) one obj. (J), the ك and م (Sh), by means of the Hamza of transport (Sh, J), and to one by means of the ب (J): the saying [of Ziyād Ibn Sayyār (FA, J)]*

<sup>تَعْلَمُ</sup> <sup>شِفَاءَ</sup> <sup>النَّفْسِ</sup> <sup>قَهْرَ</sup> <sup>عَدُوِّهَا</sup> \* <sup>فَبَالِغٍ</sup> <sup>بِلَطْفٍ</sup> <sup>فِي</sup> <sup>التَّحِيلِ</sup> <sup>وَالْمَكْرِ</sup>

(IA, Sh) *Know thou the medicine of the soul to be the subjugation of its foe; wherefore strive thou to the uttermost with subtlety in the practice of wiles and duplicity,*

where <sup>اعلم</sup>, i. q. <sup>تعلم</sup>, [and aplastic, not being used save in the *imp.* (J),] governs two *objs.* in the *acc.* (FA, J); though generally it is *trans.* to <sup>ان</sup> and its *conj.* (Sh, FA, J), which supply the place of its two *objs.* (J), as

<sup>تعلم رسول الله انك مدركي \* وان وعيدا منك كالخذ باليد</sup>  
(Sh), by Sāriya Ibn Zunaim, *Know thou, O Apostle of God, that thou art overtaking me, and that a threat from thee is like the seizing by the hand* (SM, Jsh), whence

<sup>وقلت تعلم ان للصيد غرة \* والا تضيعها فانك قتله</sup>  
[by Zubair (FA),] *And I said, Know thou that the game has carelessness; and, if thou neglect not it, i. e. this وصية precept, verily thou wilt be the killer thereof* (FA, J):

whereas, if it be i. q. <sup>تعلم الحساب</sup> *Learn thou arithmetic and the like*, it is *trans.* to one [*obj.*], and is plastic; and the difference between them is that this is a command to acquire knowledge in the future through diligent prosecution of the means thereto, while the former is a command to acquire it in the present by means of what is mentioned (J). The following are *exs.* of those denoting probability:— <sup>خلت زيدا اخاك</sup> *I fancied Zaid to be thy brother* (IA): <sup>خال</sup> and <sup>ظن</sup> are alike in governing two *objs.* in the *acc.*, as

<sup>وخلت يوتي في يفاع ممتع \* يخال به راعي الصمولة طائرا</sup>

[by AnNābigha adhDhubyānī,] *And my tents have alighted in an inaccessible height, wherein the pastor of the beasts of burden is fancied to be a bird, or having their place supplied by* <sup>أَن</sup> <sup>أَن</sup> *or* <sup>أَن</sup> *and its conj., as*

فَعَبَرْتُ بَعْدَهُمْ بَعِيشٍ نَاصِبٍ \* وَأَخَالَ إِنِّي لَأَلْحَقُ مُسْتَبْعٍ

by the Hudhālī (BS) Abū Dhu'aib (Jsh), *So that I have lingered after them in a weary life: but I think that I am overtaking, following them* (DM, Jsh); sometimes it denotes certainty, as in the saying [of AnNamir Ibn Taulab asṢaḥābī (J, Jsh)]

دَعَانِي! لَعَوَانِي عَمَهُنَّ وَخَلْتَنِي \* لِي أَسْمُ فَلَا أَدْعِي بِهِ وَهُوَ أَرَلٌ

(IA) *The women so fair that they need not the aid of ornaments called me their paternal uncle, while I knew myself [446] to have a name. (What! shall the name be discarded,) and I not called thereby, when it is my first name?*, which is rare (J): <sup>وَأَنِّي لَأَظُنُّكَ يَا فِرْعَوْنَ مَثْبُورًا</sup>

XVII. 104. *And verily I think thee, O Pharaoh, to be out-cast from good* (Sh); sometimes it denotes certainty, as

<sup>وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ</sup> IX. 119. (IA) *And they knew that there was no taking refuge from the wrath of*

*God save in supplicating Him for pardon* (B); [thus] it may

be interpreted in <sup>وَأَنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ</sup> XXVIII. 38.

as denoting certainty, *And verily I know him to be, or am sure that he is, of the liars, like*

فَقُلْتُ لَهُمْ ظَنُّوا بِالْقَىٰ مَدْجِمٌ \* سَرَاتِهِمْ فِي الْفَارِسِيِّ الْمَسْرُودِ

(K), by Duraid Ibn AṣṢimma, *And I said to them, make ye sure of [the coming of (N)] two thousand [horsemen (N)] completely armed, the chiefs of whom will be clad in the Persian coat of chain-mail, another ex. whereof is*

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مَلَأُوا رِجْعَهُم II. 43. (T, N) *Who expect, or know for certain, that they must meet their Lord,*

where the codex of Ibn Mas'ūd has يَعْلَمُونَ (K, B); and it is as though الظَّنُّ, resembling *knowledge* in preponderance, were unrestrictedly applied thereto, because the sense of *expectation* is implied; says Aus Ibn Hajar

فَارْسَلْتُهُ مُسْتَيْقِنَ الظَّنِّ أَنَّهُ \* مُخَالِطًا مَا بَيْنَ الشَّرَاسِيفِ جَائِفٌ

*Then I discharged it, making sure of the expectation that it would be penetrating what was between the heads of the ribs next the belly, reaching the vitals* (B): لَا تُحَسِّبُوهُ

XXIV. 11. *Account ye it not to be an evil for you* (Sh); sometimes it denotes certainty, like the saying [of Labīd (J)].

حَسِبْتُ التَّقَىٰ وَالْجُودَ خَيْرَ تِجَارَةٍ  
رَبَاحًا إِذَا مَا الْمَوْتُ أَصْبَحَ ثَقْلًا

[*I knew with certainty piety and generosity to be most goodly merchandise as regards profit when man becomes heavy in death* (J)]: the saying [of Abū Dhu'aib (J)]

فَإِنْ تَزْعِمِينِي كُنْتُ أَجْهَلُ فِيكُمْ  
فَإِنِّي شَرَيْتُ الْحِلْمَ بِعَدِي بِالْجَهْلِ

(IA) *And if thou think me to be such that I was wont to be characterized by folly among you, verily I have bought sense after quitting thee in exchange for folly*, where زَعَمٌ occurs in the sense of *opinion*, and for that reason governs two *objs.* in the *acc.*, the 2nd being the *prop.* of كَانَ in the place of an *acc.* as the 2nd *obj.*, which [construction] is rare (J), its governing two *ns.* being confined to poetry (BS), [and]

زَعَمْتَنِي شَيْخًا وَلَسْتُ بِشَيْخٍ : إِنَّمَا الشَّيْخُ مَنْ يَدِبُ دَيْبًا  
(Sh), by Abū Umayya alHanafī, *She thought me to be an old man, I not being an old man. The old man is only he that crawls along with crawling* (Jsh), [also] an *ex.* of the rare [construction] (ML); generally زَعَمٌ is *trans.* to [أَنْ or (Sh)] أُنْ and its *conj.* (Sh, ML), which supply the place of its two *objs.* (J), as زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ زَعَمَ الَّذِينَ كَفَرُوا LXIV. 7. *They which have disbelieved have asserted [below] that they shall not be raised from the dead and [below] (Sh); it does not occur otherwise in the Revelation [see XXVIII. 62. in §443], and تَعَلَّمَ is like it in this [construction] (ML); الزَّعْمُ is assertion (K, B, BS) of knowledge (K, B), truly or falsely (BS), whence*

the saying of the Prophet زَعُمُوا مَطِيئَةَ الْكَذِبِ [20] (K), and [for *that* reason (B)] is *trans.* to two *objs.*, [like الْعِلْمُ, as

وَأَنَّ الَّذِي قَدْ عَاشَى يَا أُمَّ مَالِكٍ  
يَمُوتُ وَلَمْ أَزْعَمْكَ عَنْ ذَاكَ مَعَزَلًا

(K), by Jarīr, *And that he that has lived, O Umm Mālik, dies; nor do I assert thee to be in a place of separation from that* (N),] the two *objs.* being, however, replaced [in LXIV. 7.] by اِنِّ and its annexure (K, B); it is generally used in what is false, as LXIV. 7., sometimes in what is true, as in the saying of Abū Ṭālib addressing the Apostle

وَدَعَوْتَنِي وَزَعَمْتَ أَنَّكَ نَاصِعٌ \* وَلَقَدْ صَدَقْتَ وَكُنْتَ ثَمَّ أَمِينًا

*And thou hast summoned me, and asserted that thou art a faithful counsellor; and assuredly thou hast spoken truth and been there trustworthy* and the saying of Kuthayyir

وَقَدْ زَعَمْتَ أَنِّي تَغَيَّرْتُ بَعْدَهَا \* وَمَنْ ذَا الَّذِي يَا عَزَّ لَا يَتَغَيَّرُ

*And she has asserted that I have altered since I was with her: but who is he, O 'Azza, that alters not* (BS): the saying [of AnNu'mān Ibn Bashīr asṢaḥābī (J)]

فَلَا تَعُدُّ الْمَوْلَى شَرِيكَكَ فِي الْغِنَى  
وَلَكِنَّمَا الْمَوْلَى شَرِيكَكَ فِي الْعَدَمِ

(IA) *Then think thou not the friend to be thy partner in affluence ; but the friend is thy partner in destitution,* where <sup>٨٥٨</sup>تَعَدُّ occurs in the sense of opinion, and for that reason governs two *objs.* in the *acc.*; this is frequent, but its occurrence in the sense of <sup>حُسْبَ</sup>حُسْبَ with Fath of the <sup>س</sup>س, in which case it is *trans.* to one [*obj.*], is rare, as <sup>عَدَدْتُ</sup>عَدَدْتُ <sup>الْمَالِ</sup>الْمَالِ *I numbered the cattle* (J): the saying [of Tamīm Ibn Abī Mukḥbil (J)]

قَدْ كُنْتُ أَحْبَبُّوْا أَبَا عَمْرٍوْ أَخَا ثِقَّةٍ \* حَتَّى الْمَتِّ بِنَا يَوْمًا مَلَمَاتٍ

[*Verily I was wont to think* (J, Jsh), or *believe* (Jsh), *Abū 'Amr to be a trustworthy man, until misfortunes befel us one day,* where it occurs in the sense of opinion (J) or belief (Jsh), and therefore governs two *objs.* in the *acc.*; this

is frequent, its occurrence in the sense of <sup>قَصَدَ</sup>قَصَدَ *trans.* to one (*obj.*) being rare, as <sup>حَجَجْتُ</sup>حَجَجْتُ <sup>بَيْتَ</sup>بَيْتَ <sup>اللَّهِ</sup>اللَّهِ, i. e. *I directed my course to the House of God by pilgrimage* (J): <sup>وَجَعَلُوا</sup>وَجَعَلُوا

XLIII. 18. *And they have believed the angels, who are the servants of the*

*Compassionate, to be females,* [i. e. <sup>أَعْتَقَدُوهُنَّ</sup>أَعْتَقَدُوهُنَّ (Sh); IM

restricts <sup>جَعَلَ</sup>جَعَلَ by its being i. q. <sup>أَعْتَقَدَ</sup>أَعْتَقَدَ, in order to exclude

<sup>جَعَلَ</sup>جَعَلَ i. q. <sup>صِيرَ</sup>صِيرَ (below), a transmutative, not a mental *v.*

(IA): and the saying [of Abū Hammām asSalūlī (J)]

فَقُلْتُ أَجْرُنِي أَبَا مَالِكٍ \* وَالْأَفْهِنِي أَمْرًا هَالِكًا

(IA, Sh) *Then I said, Protect thou me, Abù Mälîk; and if not, then think thou me to be a perishing man* (J), [or] *believe thou me* (Sh); هَبْ i. q. طَنِ is, contrary to زَعَمَ and تَعَلَّمَ, generally trans. to two plain objs., as in this verse, and seldom governs أَنْ and its conj., so that H even says that هَبْ أَنْ زَيْدًا قَاتِمٌ is a solecism; [the correct expression is not هَبْ أَنِّي فَعَلْتُ or أَنَّهُ فَعَلَ, but هَبْنِي فَعَلْتُ or هَبْهُ فَعَلَ, the attached pron. being affixed to it, as says Abù Dahbal alJumahî

هَبْنِي أَمْرًا مِنْكُمْ أَضَلَّ بَعِيرَهُ \* لَهُ ذِمَّةٌ إِنْ الذِّمَامُ كَبِيرٌ

(D), i q. اَجْعَلُونِي and اَعْدُونِي, *Reckon, or Hold, ye me to be a man of you that has lost his he-camel, and that has a compact of companionship. Verily the compact, its obligation is great* (T), whence too the saying of 'Urwa Ibn Udayya

إِذَا وَجَدْتُ أَوَارَ الْحَبِّ فِي كَبِدِي  
أَقْبَلْتُ نَحْوَ سِقَاءِ الْقَوْمِ ابْتَرَدُ  
هَبْنِي بَرْدَتِ بَيْرِ الْمَاءِ ظَاهِرُهُ  
فَمِنْ لِنَارٍ عَلَى اللَّحْشَاءِ تَتَقَدُّ

i. q. اِحْسِبْنِي and اَعْدِنِي, *When I find the heat of love to be in my liver, I advance towards the water-skin*



of the people, laving myself with cold water. Reckon, or Account, thou me to have cooled with the cold water only the outside thereof; for who is a match for a fire that burns upon the bowels? (D);] but he forgets the saying [addressed to 'Umar Ibn AlKhaṭṭāb by two whole brothers, to whom he had adjudged nothing while awarding a third to the two uterine brothers (DM),] <sup>هَبْ</sup> <sup>أَنْ</sup> <sup>أَبَانَا</sup> <sup>كَانَ</sup> <sup>حَارًّا</sup> Suppose, or Grant, thou that our father was a he-ass, [and make thou us to share by reason of the relationship of our mother (DM),] and the like (ML), [for] the occurrence of the uncontracted <sup>هَبْ</sup> <sup>أَنْ</sup> and its conj. supplying the place of the two *objs.* [is allowable, though] rare, like <sup>هَبْ</sup> <sup>أَنْ</sup> <sup>أَبَانَا</sup> <sup>كَانَ</sup> <sup>حَجَرًا</sup> <sup>مَلَقَى</sup> <sup>فِي</sup> <sup>الْيَمِّ</sup> Grant, or Suppose, thou that our father was a stone cast into the sea (J); it is an *imp.* from <sup>وَهَبْ</sup> [aor.] <sup>يَهَبُ</sup>, orig. He gave without a return, afterwards extended, so that they say <sup>جَعَلَنِي</sup> <sup>وَهَبْنِي</sup> <sup>اللَّهُ</sup> <sup>فِدَاكَ</sup> [below], i. e. <sup>جَعَلَنِي</sup>, which is reducible to the 1st sense, because the meaning is God make me to become a gift in thy ransom!; says 'Ukaiba alAsadi

فَهِبَهَا أُمَّةً هَلَكَتْ ضَيَاعًا \* يَزِيدُ يَسُوسُهُمْ وَأَبُو يَزِيدَا

Then grant, or suppose, or hold, thou it to be a nation that has perished unheeded. Yazīd rules them, and Abū Yazīd (T); [so that] it [still] contains, as it were, the sense of the *imp.* from <sup>وَهَبْ</sup> (D): <sup>هَبْ</sup> from <sup>هَبَّةً</sup> is

likewise *trans.* to two *objs.*, as هَبْ زَيْدًا الْمَالَ Give thou Zaid the property or هَبْ الْمَالَ لَزَيْدٍ Give thou the property to Zaid, and is common; but هَبْ from هَيْبَةٌ is *trans.* to one, as هَبْ زَيْدًا Stand thou in awe of Zaid, and is rare (J). The mental *vs.* are plastic and aplastic: the aplastic are هَبْ and تَعْلَمُ i. q. أَعْلَمُ, these two being used only in the *imp.*; the plastic are all the rest, these being used in the *pret.*, *aor.*, *imp.*, *act. part.*, *pass. part.*, and *inf. n.*, as طَلَنْتَ زَيْدًا قَائِمًا and أَطْنُ and طُنَّ and طُنَّ and زَيْدٌ مَظْنُونٌ أَبُو قَائِمًا, أَنَا ظَانٌّ and عَجِبْتُ مِنْ طَنِكَ زَيْدًا قَائِمًا I wondered at thy thinking Zaid to be standing, with the same government and other predicaments as hold good for the *pret.* The transmutative (IA), [otherwise called] the factitive (Sh), *vs.* are also *trans.* to two *objs. orig. inch.* and *enunc.*: they are صَيَّرْتُ الطِّينَ أَهْرِيْقًا as صَيَّرَ [ I made the clay to become an ewer (IA);] جَعَلَ as فَجَعَلْنَا هَبَاءً جَعَلَ as XXV. 25. And make it to be as scattered atoms of dust seen in the rays of the sun; [ وَهَبْنِي إِلَهُهُ as وَهَبَ [ وَهَبَ (above), i. e. صَيَّرَنِي, God make me to become thy ransom! (IA);] تَخَذَ, [the ت in which is *rad.*, as in

تَبِعَ (K), as <sup>٨٤</sup>لَتَتَّخِذَ عَلَيْهِ اجْرًا XVIII. 76 *Assuredly thou wouldst have appointed a recompense to be for it* (IA), thus read by Ibn Kathir and the two BB (B)]; اِتَّخَذَ, [اِتَّخَذَ from اَتَّبَعَ, like اَتَّبَعَ from تَبِعَ, not from اَخَذَ (K, B) according to the BB (B),] as <sup>١٨</sup>وَاتَّخَذَ اللَّهُ اِبْرَاهِيْمَ IV. 124. *And God took Abraham to be a friend*; تَرَكَّ, [when made to imply the sense of صَيَّرَ (K, B, on II. 16),] as <sup>٨٩</sup>وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ XVIII. 99. *And We will suffer some of them on that day to surge tumultuously among others* (IA, Sh), whence [too] <sup>٨٩</sup>وَتَرَكَّهُمْ II. 16. *And maketh, or causeth, them to be in darkness*, [orig. <sup>٨٩</sup>هُمْ فِي ظُلُمَاتٍ, the two terms being put into the acc. by تَرَكَّ when prefixed (K),] and

<sup>٨٨</sup>فَتَرَكْتَهُ جَزَرَ السَّبَاعِ يَنْشَنُهُ \* يَقْضِي حَسَنَ بَنَانِهِ وَالْمِعْصَمِ (K, B), by 'Antara, *And have I made to become the prey of the wild beasts! They seize him; they gnaw the symmetry of his fingers and the wrist* (EM, N), and

<sup>٨٨</sup>وَرَبِيَّتَهُ حَتَّى اِذَا مَا تَرَكْتَهُ  
<sup>٨٨</sup>اَخَا الْقَوْمِ وَاسْتَغْنَى عَنِ الْمَسْحِ شَارِبَةً

(IA), by Fur'ān Ibn AlA'raf, *And I reared him until, when I rendered him, or made him to become, the com-*

rade of the people, and his mustache was independent of being wiped, i. e. he could wipe it himself, though, as some say (J), <sup>أَخَا</sup> is a d. s. to the <sup>د</sup> in <sup>تَرَكَتُهُ</sup>, I left him the comrade, because, though it is literally *det.*, [as *pre.* to a *det.*, it is logically *indet.*, since (J)] he does not mean any <sup>أَنفُسَهُمْ</sup> themselves, but merely <sup>لأَحْقًا بِالرِّجَالِ</sup> (T, J); and <sup>رَدَّ</sup>, as (IA, Sh) <sup>لَوْ يَرُدُّونَكُمْ بَعْدَ إِيمَانِكُمْ كَفَارًا</sup> II. 103. That they might render you, or cause you to become, after your believing, unbelievers, out of envy {Sh}, [and]

<sup>رَمَى الْخَبْرَانِ نِسْوَةَ آلِ حَرْبٍ \* بِمِقْدَارِ سَمْدَيْنِ لَكُ سَمُودَا</sup>  
<sup>فَرَدَّ شَعُورَهُنَّ السُّودَ بَيَضًا \* وَرَدَّ وَجُوهَهُنَّ الْبَيْضَ سُودَا</sup>  
 (IA), by 'Abd Allah Ibn AzZabīr alAsadī, *The newly befalling mishaps smote the women of the family of Harb with a certain quantity thereof, whereat they lamented with great lamentation; and it caused their black hairs to become white, and caused their white faces to become black* (J), [through] <sup>كَفَارًا</sup> is [otherwise said to be] a d. s. to the pron. of the 2nd pers. pl., *might cause you to apostatize as unbelievers* (B).

§ 441. <sup>أَرَيْتُ</sup> is used in the same way as <sup>ظَنَنْتُ</sup>;  
 so that one says <sup>أَرَيْتُ زَيْدًا مُنْطَلِقًا</sup> I thought Zaid to be departing,  
<sup>أَرَى عَمْرًا ذَاهِبًا</sup> I think 'Amr to be going away,

and *أَيْنَ تُرَى بِشْرًا جَالِسًا* *Where thinkest thou Bishr to be sitting?* And in interrogation exclusively they say *مَتَى أَكَلُ يَوْمَ تَقُولُ*, and *أَتَقُولُ عَمْرًا ذَاهِبًا*, *تَقُولُ زَيْدًا مُنْطَلِقًا* [below] *أَجَهَّالًا* *أَخ*, *تُظَنُّ*, as *عَمْرًا مُنْطَلِقًا* and

أَمَّا الرَّحِيلُ فُدُونُ بَعْدَ عَدٍ \* فَمَتَى تَقُولُ الدَّارَ تَجْمَعُنَا

*As for the departure, it will be before the day after tomorrow. Then when thinkest thou the dwelling will unite us?* (M). The property of قَالٌ, when followed by a prop., is that the latter should be imitated, as قَالَ زَيْدٌ يَقُولُ عَمْرُو بْنُ مَرْثَدٍ Zaid said, ‘Amr is departing and يَقُولُ زَيْدٌ يَقُولُ عَمْرُو بْنُ مَرْثَدٍ Sayest thou, Zaid is departing?, being, however, in the position of an acc. as obj. [1]: but قَالٌ may be treated like طَلَى, putting the inch. and enunc. into the acc. as objs. The generality of the Arabs (IA), others than the Banū Sulaim (Sh), treat قَالٌ like طَلَى, [as regards the government of the two objs. in the acc. (Sh),] only on condition that the v. be [تَقُولُ (Sh), aor. (IA) ind.] 2nd pers. [sing. masc. (IA)], preceded by an interrog., and not separated therefrom except by an adv., [prep and] gen., or obj., as

مَتَى تَقُولُ الْقَلْبُ الرُّوَاسِمَا \* يَحْمِلُنِ أَمْ قَاسِمٌ وَقَاسِمَا

(IA, Sh), by Hudba (J, Jsh) Ibn AlKhasbaram al'Udhri (Jsh), where it is contiguous (Sh), *When thinkest thou the quick-pacing young she-camels will carry to me Umm Kāsim and Kāsim?* (J, Jsh), أَنِّي الدَّارِ تَقُولُ زَيْدًا مُنْطَلِقًا (IA),

أَبْعَدُ بَعْدَ تَقُولُ الدَّارِ جَامِعَةً \* شَمَلِي بِهِمْ أَمْ تَقُولُ الْبَعْدَ مَحْتَرَمًا where it is separated by the *adv.* (Sh), *After distance thinkest thou the dwelling will bring together my union with them, or thinkest thou the distance to be ordained?* (SM, Jsh), and

أَجْهَلًا تَقُولُ بَنِي لُؤَيٍّ \* لَعَمْرُ أَبِيكَ أَمْ مُتَجَاهِلِينَ

(IA, Sh), by Kumait Ibn Zaid alAsadi (J), where it is separated by the *obj.* (Sh), *Ignorant thinkest thou the Banū Lu'ayy, i. e. Kuraish, to be, by the life of thy father, or feigning ignorance?* (J): if, however, it [be other than an *aor.*, as قَالَ, or be an *aor.* without a ت, as يَقُولُ, or be not preceded by an *interrog.*, as أَنْتَ تَقُولُ, or (IA)] be separated [from the *interrog.*] by anything else (IA, Sh) than an *adv.* or [*prep.* and] *gen.* or *reg.* of its own, it does not govern two *objs.* in the *acc.*, according to these [Arabs] (IA), [but] imitation is requisite (Sh), as أَنْتَ تَقُولُ زَيْدٌ مُنْطَلِقٌ Dost thou say, Zaid is departing? (IA, Sh); whereas, when the conditions mentioned are combined, the *inch.* and *enunc.* may be made *acc.* as *objs.* of تَقُولُ, or *nom.* by imitation (IA). But the Banū

Sulaim (M, IA, Sh) make the whole *cat.* of قُلْتُ like طُنُنْتُ (M): [for they] treat قَالَ like طُنُنْتُ as regards the government of the two *objs.* in the *acc.* without restriction (IA, Sh), i. e. whether the conditions mentioned be found in it or not, as قُلْ ذَا مُشَفَقًا Think thou this one to be affectionate, whence the saying [of an Arab of the desert, who caught a ضَبَّ and brought it to his wife (J, Jsh).]

قَالَتْ وَكُنْتُ رَجُلًا فَطِينًا \* هَذَا لَعَمْرُ اللَّهِ إِسْرَائِيلِيَّةٌ

(IA), where قَالَ is treated like طُنُنْتُ in government [not in sense (J)], She pronounced (and I was an intelligent man) this to be, by the life of God, one of the metamorphosed children of Israel, إِسْرَائِيلِيَّةٌ being a *dial. var.* of إِسْرَائِيلِيَّةٌ (J, Jsh), because she believed the ضَبَاب to be metamorphosed children of Israel, or, as some say, in both, She thought (J); so that they allow قُلْتُ زَيْدًا قُلْتُ, while others hold imitation to be necessary, قُلْتُ, قُلْتُ زَيْدًا (Sh).

§ 442. Except حَسِبْتُ, خَلْتُ, زَعَمْتُ, [and هَبْتُ], they have other meanings, according to which they do not exceed one *obj.* (M). طُنُنْتُ [from طُنُنْتُ Suspicion (M)] i. q. هَبْتُ, as in وَمَا هُوَ عَلَى الْغَيْبِ بِطَنِينٍ LXXXI. 24.

[with the **ط** in the codex of 'Abd Allāh, and thus alternatively read by the Apostle (K), i. e. <sup>بِمَتَّهِمٍ</sup> (IA, K, B), from <sup>طَلَنَةً</sup>, *Nor is he (Muḥammad) by reason of what he announceth of the unseen obnoxious to suspicion* (K, B),] is *trans.* to one *obj.*, [as <sup>عُدِمَ لِي مَالٌ فَطَنَنْتُ زَيْدًا</sup> *Property of mine was wanting; so I suspected Zaid* (Sh)]: similarly <sup>عَرَفَ</sup> i. q. <sup>عَلِمَ</sup> [is *trans.* to one *obj.* (IA)], as <sup>وَاللّٰهُ اَخْرَجَكُمْ مِنْ بُطُونِ اُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا</sup> XVI. 80. *And God hath brought you forth from the bellies of your mothers, not knowing anything* (IA, Sh): and <sup>رَأَى</sup> from <sup>رَأَى</sup>, as <sup>رَأَى</sup> <sup>أَبُو حَنِيفَةَ</sup> <sup>جَلَّ كَذَا</sup> <sup>رَأَى</sup>, *Abū Hanīfa held, or believed, the lawfulness of such a thing* (Sh); [and] <sup>رَأَيْتُهُ</sup> [from <sup>رُؤْيَا</sup>] i. q. <sup>ابْصَرْتُهُ</sup> *I saw him* [432] (M); [though] when <sup>رَأَى</sup> denotes *seeing in sleep, inf. n.* <sup>رُؤْيَا</sup>, it is *trans.* to two *objs.*, like the <sup>عَلِمَ</sup> before [440] mentioned, as <sup>أَنْبَى</sup> <sup>أَرَانِي</sup> <sup>عَصَرَ خَمْرًا</sup> XII. 36. [*Verily I see, i. e. saw, an imitation of a past state, myself (446) in sleep to be pressing grapes* (K, B),] the **ي** being the 1st *obj.*, and <sup>عَصَرَ خَمْرًا</sup> a *prop.* in the position of the 2nd *obj.*, and similarly

أَبُو حَنْشٍ يُوْرِقْنِي وَطَلَقَ \* وَعَمَّارٌ وَادْنَةُ أَثَالَا

أَرَاهُمْ رَفَقْتِي حَتَّى إِذَا مَا \* تَجَانَى اللَّيْلُ وَانْخَزَلَ انْخِرَالًا



إِذَا أَنَا كَالَّذِي يَجْرِي لِرِدِّ \* إِلَى آلٍ فَلَمْ يُدْرِكْ بَلَاءَ

[by 'Amr Ibn Aḥmar alBāhili (J),] the ڤ and م, [which is the sign of the pl. (J),] in <sup>أَوَّاهِمُ</sup>أَوَّاهِمُ being the 1st obj., and <sup>رَفَقَتِي</sup>رَفَقَتِي the 2nd (IA), *Abū Ḥanash makes me sleepless (at times,) and Talk and 'Ammār and Uthāla (make me sleepless) at times* from my anxiety about them; (in which verse there are two things to be avoided, curtailment from <sup>أَثَلَتْ</sup>أَثَلَتْ not in the voc., and separation of the con. from the coupled by means of the adv. <sup>أَوْنَتْ</sup>أَوْنَتْ dependent upon the suppressed enunc. <sup>يُرْزِقُونَنِي</sup>يُرْزِقُونَنِي ; ) and when I sleep, I see, or dream, them to be my travelling companions, until, when the night recedes and comes utterly to an end, behold, I am like him that runs for sweet water to drink towards mirage, and obtains not moisture to moisten his throat withal (J), [but not always, for] in <sup>أَنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا</sup>أَنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا XII. 4. *Verily I saw in a vision eleven stars and the sun and the moon. I saw them bowing down to me* <sup>رَأَيْتُ</sup>رَأَيْتُ is from <sup>رَوَّيَا</sup>رَوَّيَا, not from <sup>رَوَّيَا</sup>رَوَّيَا, [because of <sup>لَا تَقْصُصْ رُؤْيَاكَ</sup>لَا تَقْصُصْ رُؤْيَاكَ XII. 5. *Relate thou not thy vision* and <sup>هَذَا تَأْوِيلُ رُؤْيَايَ</sup>هَذَا تَأْوِيلُ رُؤْيَايَ XII. 101. *This is the interpretation of my dream* (B),] and <sup>رَأَيْتَهُمُ الْخ</sup>رَأَيْتَهُمُ الْخ is an inception, [explanatory of their state, in which he saw them (B), in reply (1) to an assumed question "How sawest

thou them?" (K),] not a reiteration (K, B): and <sup>حَبَا</sup> i. q. <sup>وَجَدْتُ الضَّالَّةَ</sup>, as <sup>حَجَرْتُ بَيْتَ اللَّهِ</sup> [440] (Sh): and <sup>وَجَدْتُ الضَّالَّةَ</sup> *I found the stray she-camel, when you light upon it:* [and for <sup>دُرَى</sup>, <sup>تَعَلَّمَ</sup>, <sup>عَدَّ</sup>, and <sup>جَعَلَ</sup>, *trans. to one obj.*, see §§. 440 and 467:] and similarly <sup>أَرَيْتُ الشَّيْءَ</sup> *I was shown, or taught, the thing*, i. q. <sup>بَصَرْتَهُ</sup> or <sup>عَرَفْتَهُ</sup> *I was made to see, or know, it*, as in <sup>وَأَرَيْنَا مَنَاسِكَنَا</sup> II. 122. [*And show, or teach, Thou us our places of devotion in the pilgrimage* (K, B), transported (by the Hamza) (K) from <sup>أَرَى</sup> i. q. <sup>أَبْصَرَ</sup> *He saw* or <sup>عَرَفَ</sup> *He knew*, on which account it does not exceed two *objs.* (in the *act.* voice and one in the *pass.*) (K, B)]: and <sup>أَتَقُولُ أَنْ زَيْدًا مُنْطَلِقٌ</sup> *Sayest thou, Verily Zaid is departing*, i. e. *Speakest thou that?*

§ 443. One of their peculiarities is that, though you may restrict yourself to one of the two *objs.* in such as <sup>أَعْطَيْتُ</sup> and <sup>كَسَوْتُ</sup>, where the two *objs.* are diverse, saying <sup>أَعْطَيْتُ دِرْهَمًا</sup> without mentioning to whom you gave it, and <sup>أَعْطَيْتُ زَيْدًا</sup> without mentioning what you gave him, you may not [restrict yourself to one of the two *objs.* in the *cat.* of <sup>ظَنَنْتُ</sup> (K on XXVIII. 62.), and] say <sup>حَسِبْتُ زَيْدًا</sup> or <sup>مُنْطَلِقًا</sup>, because of the loss of what you have constructed your narrative upon. But

you may omit both *objs.* together in either *cat.*, as <sup>٨٥٨٨</sup>وَلَنْتَنَّمْ

<sup>٨٥٨٨</sup>طَلَى السَّوَى XLVIII. 12. *And ye thought with the thinking of evil* and the *prov.* <sup>٨٨٨٨</sup>مَنْ يَسْمَعُ يَحْكُلْ *Whoso hears, will think* (M).

According to the *correct doctrine*, [however] (IA), in this *cat.* the two *objs.*, or one of them, may be suppressed when indicated, but not otherwise:

thus both are suppressed in (IA, Sh) <sup>٨٥٨٨</sup>أَيْنَ شُرَكَائِي الَّذِينَ

<sup>٨٥٨٨</sup>كُنْتُمْ تَزْعُمُونَ XXVIII. 62. *Where are Mine associates, they (that) ye were wont to think (to be associates) ?*, i. e.

<sup>٨٥٨٨</sup>وَلَمْ أَزْعَمْكُمْ [ <sup>٨٥٨٨</sup>زَعَمَ requiring two *objs.*, like <sup>٨٥٨٨</sup>شُرَكَاءُ

<sup>٨٥٨٨</sup>أَنْ , <sup>٨٥٨٨</sup>أَنْهُمْ شُرَكَاءُ and its *conj.* (K) (440) <sup>٨٥٨٨</sup>أَلَمْ

supplying the place of the two *objs.*, as in <sup>٨٥٨٨</sup>وَمَا نَرَىٰ مَعَكُمْ

<sup>٨٥٨٨</sup>شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ VI. 94. (Sh) *And We*

*see not with you your mediators, as to whom ye thought that they were in lordship over you partners with God* (B), [and]

<sup>٨٥٨٨</sup>بِأَيِّ كِتَابٍ أَمْ بِآيَةِ سُنَّةٍ \* <sup>٨٥٨٨</sup>تَرَىٰ حِبْهَمُ عَارًا عَلَيَّ وَتَحْسَبُ

[by Kumait Ibn Zaid alAsadī, *On the authority of what scripture, or in virtue of what usage, deemest thou the love of them to be a shame unto me, and accountest thou ?* (J)],

i. e. <sup>٨٥٨٨</sup>وَتَحْسَبُ حِبْهَمُ عَارًا عَلَيَّ, the two *objs.* being suppressed, because indicated by what precedes them (IA);

and one is suppressed in (IA, Sh) <sup>٨٥٨٨</sup>وَلَا يَحْسَبُنِي <sup>٨٥٨٨</sup>أَلَمْ III. 175.

[166], i. e. <sup>بِخَلِّهِمْ</sup> <sup>هُوَ</sup> <sup>أَلْخ</sup>, *And let not them that are niggardly of what God hath vouchsafed them of His bounty account (their niggardliness) to be good for them*, the 1st *obj.* being suppressed [in this reading, because indicated by <sup>يَبْخُلُونَ</sup> (K, B),] and the distinctive *pron.* [ <sup>هُوَ</sup> (K)] and 2nd *obj.* retained, and (Sh)

وَلَقَدْ نَزَّلْتُ فَلَا تَطُنِّي غَيْرَهُ \* مَنِي بِمَنْزِلَةِ الْمُحِبِّ الْمَكْرَمِ

[by 'Antara, By God, thou hast alighted—and imagine thou not aught else (to be betiding) —in respect of me (J), i. e. of my heart (EM), in the place of alighting, the <sup>ب</sup> being i. q. <sup>فِي</sup>, of the beloved, the honored (J)], i. e. <sup>غَيْرَهُ</sup>, <sup>وَأَقْعًا</sup>, [the 2nd *obj.* <sup>وَأَقْعًا</sup> being suppressed, because indicated by the situation (J, Jsh)]: but without indication [suppression is not allowable in the case of both (*objs.*) or one; so that, when meaning <sup>طُنَنْتُ زَيْدًا قَائِمًا</sup> (IA),] you do not say, [according to the soundest (view) (Sh),] <sup>طُنَنْتُ</sup> [or <sup>عَلِمْتُ</sup>, restricting yourself thereto (Sh),] nor (IA, Sh), as all agree (Sh), <sup>طُنَنْتُ زَيْدًا</sup> (IA) [or] <sup>عَلِمْتُ</sup> (Sh), or <sup>طُنَنْتُ قَائِمًا</sup> (IA) or <sup>عَلِمْتُ قَائِمًا</sup>, omitting the 1st and 2nd *obj.* respectively (Sh). As for the saying of the Arabs <sup>طُنَنْتُ ذَاكَ</sup> [40] *I thought that*; <sup>ذَاكَ</sup> is a *dem.* to *thinking*, as though they said merely <sup>طُنَنْتُ</sup> and you say <sup>طُنَنْتُ بِهِ</sup> *I thought about him*, when you

make him the location of your thought, like as you say  
 طُنُنْتُ فِي الدَّارِ *I thought in the house*; but if you make  
 the ب *red.*, as in يَيْدَا [503], it is not allowable to  
 stop speaking thereat.

§ 444. Another [peculiarity of the mental *vs.*] is  
 that, when they precede, they are made to govern, but,  
 when intermediate or last, they may be either made to  
 govern or neutralized, as

أَبَا الرَّاجِيزِ يَا أَبْنَ اللُّؤْمِ تُوعِدُنِي  
 وَفِي الرَّاجِيزِ خَلْتُ اللُّؤْمَ وَالْخُورَ

(M) by Munāzil Ibn Rabī'a satirizing Ru'ba Ibn al'Ajjāj,  
*What! with poems of the Rajaz metre, O son of baseness,*  
*dost thou threaten me, whereas in taking vengeance on an*  
*enemy by means of poems of the Rajaz metre, I have*  
*fancied, are baseness and impotence?* (Jsh). The mental  
*vs.* have three states, being made to govern, being neutral-  
 ized, and being suspended [445]. Being made to govern  
 is their governing the two *objs.*; and is necessary when  
 they precede the latter and are not followed by a suspen-  
 sory, as طُنُنْتُ زَيْدًا عَالِمًا *I thought Zaid to be learned,*  
 and allowable when they intervene between them, as  
 زَيْدًا طُنُنْتُ عَالِمًا *Zaid I thought to be learned,* or come  
 after them both, as زَيْدًا عَالِمًا طُنُنْتُ *Zaid to be learned*  
*I thought* (Sh). Neutralization is the annulment of their

government, [literally and ideally (445), not because of a preventive (IA), when the *v.* is intermediate or last (Sh),] as (IA, Sh) <sup>زَيْدٌ طَنَنْتُ قَائِمٌ</sup> *Zaid, I thought, was standing*, where <sup>طَنَنْتُ</sup> has no influence upon <sup>زَيْدٌ قَائِمٌ</sup> literally or ideally (IA), [and] <sup>زَيْدٌ عَالِمٌ طَنَنْتُ</sup> *Zaid was learned, I thought* (Sh). That is not found in the rest of the *vs.* (M): neutralization and suspension are peculiar to the plastic mental [*vs.*], and hold good for the *aor.* &c., as much as for the *pret.*, but do not occur in their aplastic sisters or in the transmutative *vs.* (IA). Neutralization is allowable in [these (IA)] plastic [mental (Sh)] *vs.* [elsewhere than in the beginning, i. e. (IA)] in the middle, [as <sup>زَيْدٌ طَنَنْتُ قَائِمٌ</sup> (IA),] or at the end, [as <sup>زَيْدٌ قَائِمٌ طَنَنْتُ</sup> (IA)]. In the middle to make [them] govern is better, [as some say (IA),] than neutralization, while some say that the two are equal; and at the end neutralization is better (IA, Sh) than making [them] to govern (Sh). But if they precede, neutralization is disallowed by the BB; so that you do not say <sup>طَنَنْتُ زَيْدٌ قَائِمٌ</sup>, but must make [the *v.*] to govern, as <sup>طَنَنْتُ زَيْدًا قَائِمًا</sup>, any supposed instance of such neutralization being explained by subaudition of the *pron.* of the case, as in

<sup>أَرْجُو وَأُمِّلُ أَنْ تَدْنُو مَوَدَّتَهَا \* وَمَا إِخَالُ لَدَيْنَا مِنْكَ تَنْوِيلٌ</sup>  
[by Ka'b Ibn Zuhair, *I hope and faintly expect that her love may* (572, 720) *approach; but I fancy not* (the case

to be this), a bestowal of favor will be in our possession from thee, an enallage (1) from the 3rd to the 2nd pers.

(J)], i. e. <sup>و</sup>اِخَالَةً, the <sup>و</sup> being the *pron.* of the case and the 1st *obj.*, and <sup>ل</sup>لِدِينَا <sup>آ</sup>آلِخ being a *prop.* in the position of the 2nd *obj.*, so that there is no neutralization [and no suspension (J)], or by supplying the <sup>ل</sup> of inception, as in

كَذَاكَ اِدْبَتُ حَتَّى صَارَ مِنْ خُلُقِي  
 اَنِّي وَجَدْتُ مَلَاكَ الشَّيْمَةِ الْاَدَبِ

[by one of the Banù Fazāra, *Thus was I trained to good breeding, so that it became a part of my nature that I perceived, (assuredly) the mainstay of the character was good breeding* (J)], i. e. <sup>ل</sup>لِمَلَاكَ <sup>آ</sup>آلِخ, a case of suspension, not of neutralization, [and, as some say, (and the BS allows,) in the former verse, i. e. <sup>ل</sup>لِدِينَا, which is thus a case of suspension, though some disallow the <sup>ل</sup> here, because it denotes corroboration of affirmation, and is therefore incompatible with the negation (J)]. The KK, however, followed by Abū Bakr azZabīdī and others, hold that it is allowable to neutralize the preceding [*v.*]; so that they do not need to explain away the two verses. Neutralization is not obligatory, but allowable; and therefore wherever neutralization is allowable, making to govern is allowable, whereas suspension is necessary (IA).

§ 445. Another [peculiarity of the mental *vs.*] is that they are suspended (M). Suspension is the annul-

ment of the government literally, but not ideally, because of (IA, Sh) a preventive (IA), [i. e.] the intervention of what the head of the sentence belongs to, namely one of 10 things, between them and their two *regs.* (Sh), as

ظَنَنْتُ لَزِيدٍ قَائِمٌ *I thought, assuredly Zaid is standing,*  
where ظَنَنْتُ لَزِيدٍ is not governed by ظَنَنْتُ literally,

because the ل prevents that, but is in the position of an *acc.*, since, if you coupled to it, you would use the *acc.*,

as ظَنَنْتُ لَزِيدٍ قَائِمٌ وَعَمْرًا مُنْطَلِقًا, so that ظَنَنْتُ governs

لَزِيدٍ ideally, but not literally (IA). The plastic mental

[*vs.*] must be suspended before (1) the ل of inception, [as

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ II. 96.

(Sh) *And assuredly they knew, verily he that hath purchased it in exchange for the Book of God hath not in the life to come any portion of good,* the (2nd) ل being the ل of inception, which has suspended عَلِمُوا from

government (B)]: (2) the ل [of the *correl.* (Sh)] of the

path, as عَلِمْتُ لَيَقْرُنَّ زَيْدٌ, [i. e. عَلِمْتُ وَاللَّهِ أَنَّهُ, *I knew, by God,*] assuredly Zaid would stand, and

وَلَقَدْ عَلِمْتُ لَنَاتِيَنَّ مَنِيَّتِي \* إِنَّ الْمَنِيَّاءَ لَا تَطْلِي شُ سِهَامَهُ

(Sh), by Labīd, *And assuredly I have known, (by God,) verily my fate will come: verily the fates, their arrows do not miss,* the (2nd) ل being the ل of the *correl.* of an



oath supplied, and the two *props.* of the oath and *correl.* being together in the position of an *acc.* to the suspended *v.* (SM)]: (3) an *interrog.*, [(a) *p.* (Sh), prefixed to one of the two *objs.* (IA), as عَلِمْتُ أَزِيدُ فِي الدَّارِ أَمْ عَمْرُو XXI. 109. *I knew whether Zaid was in the house, or 'Amr and* رَأَى ابْنِي أَقْرَبَ أَمْ بَعِيدَ مَا تُوعَدُونَ XX. 74. *And I know not whether near or distant what ye are threatened with be; (b) n., (a) an inch. or enunc. (Sh), one of the two objs. being an interrog. n. (IA), as XVIII. 11. (1), وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا XX. 74. *And assuredly ye shall know which of us is severer in punishment, and* عَلِمْتُ مَتَى السَّفَرُ *I knew when the journey was or would be, (b) post. to the inch. or enunc. (Sh), one of the two objs. being pre. to an interrog. n. (IA), as عَلِمْتُ أَبُو مَنْ زَيْدٌ and عَلِمْتُ صَبِيحَةَ أَيِّ يَوْمٍ I knew whose father was Zaid and I knew on the morning of what day thy journey would be or was, or (c) a complement, as وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ XXVI. 228. *And they which have done wrong shall know with what a translating they shall be translated, أَيُّ being governed in the acc. as an inf. n. (see below) by what follows it, constructively يَنْقَلِبُونَ أَيَّ مُنْقَلَبٍ, not by what precedes it, because the head of the sentence belongs to the interrog., which is, therefore, not governed by what precedes it (Sh)]: (4)***

the neg. مَا , [as <sup>أَوَّلَ</sup> <sup>يَنْطَلِقُونَ</sup> XXI. 66.

*Assuredly thou hast known, these speak not* (Sh): (5)

the neg. اِنْ [ in the correl. of the oath, as <sup>وَاللَّهِ</sup> <sup>عَلِمْتُ</sup>

<sup>أَنْ</sup> <sup>زَيْدٌ</sup> <sup>قَائِمٌ</sup> I knew, by God, Zaid was not standing (Sh),

(and) as <sup>وَتُظَنُّونَ</sup> <sup>أَنْ</sup> <sup>لَبِثْتُمْ</sup> <sup>إِلَّا</sup> <sup>قَلِيلًا</sup> XVII. 54. *And shall*

*think, ye have not tarried in the present life save a little,*

the objection that this is not a case of suspension, because

the condition of suspension is that, when the suspensory

is suppressed, the op. should prevail over what follows

it, and should therefore govern two *objs.* in the *acc.*,

whereas in the text, if you suppressed the suspensory

<sup>أَنْ</sup> <sup>تُظَنُّونَ</sup> would not prevail over <sup>لَبِثْتُمْ</sup>, since one does

not say <sup>وَتُظَنُّونَ</sup> <sup>لَبِثْتُمْ</sup>, being perhaps opposed to what

is almost unanimously accepted, namely, that this condi-

tion is not prescribed in suspension, as is testified by the

GG's exemplification of suspension by means of this text

and the like thereof (IA)]: (6) the neg. لَا (IA, Sh) in the

correl. of the oath, as <sup>وَاللَّهِ</sup> <sup>عَلِمْتُ</sup> <sup>لَا</sup> <sup>زَيْدٌ</sup> <sup>فِي</sup> <sup>الْبَيْتِ</sup> <sup>وَلَا</sup> <sup>عَمْرُو</sup>

*I knew, by God, Zaid was not in the house, nor 'Amr:*

(7) <sup>وَأَنْ</sup> <sup>أَبْرَى</sup> <sup>لَعَلَّه</sup> <sup>فِتْنَةٌ</sup> <sup>لَكُمْ</sup> XXI. 111. *And I*

*know not, peradventure it is a trial, or probation, for you:*

(8) the cond. لَوْ , as

<sup>وَقَدْ</sup> <sup>عَلِمَ</sup> <sup>الْأَقْوَامُ</sup> <sup>لَوْ</sup> <sup>أَنْ</sup> <sup>حَاتِمًا</sup> \* <sup>أَرَادَ</sup> <sup>ثَرَاءَ</sup> <sup>الْمَالِ</sup> <sup>كَانَ</sup> <sup>لَهُ</sup> <sup>وَفَرَّ</sup>

[by Hātim at-Tā'i (Mb), *And the peoples have known, if Hātim at-Tā'i had desired abundance of property, he would have had affluence* (Jsh)]: (9) the <sup>ان</sup> in whose *pred.* is the ل [521], as <sup>عَلِمْتُ</sup> <sup>ان</sup> <sup>زَيْدًا</sup> <sup>قَائِمًا</sup> *I knew, verily Zaid was standing*, mentioned by many of the Westerns: whereas apparently the suspensory is only the ل, not <sup>ان</sup>, except that I Khz relates that <sup>عَلِمْتُ</sup> <sup>ان</sup> <sup>زَيْدًا</sup> <sup>قَائِمًا</sup> with Kasr [in <sup>ان</sup>] is allowable notwithstanding the absence of the ل, and that this is the opinion of S; and according to this the suspensory is <sup>ان</sup>: (10) the enunciatory <sup>كَمْ</sup>, declared by some, who attribute to it the text <sup>اَلَمْ</sup> <sup>يَرَوْا</sup> <sup>كَمْ</sup> <sup>اَهْلَكْنَا</sup> <sup>قَبْلَهُمْ</sup> <sup>مِنَ</sup> <sup>الْقُرُونِ</sup> <sup>اَنَّهُمْ</sup> <sup>اِلَيْهِمْ</sup> <sup>لَا</sup> <sup>يَرْجِعُونَ</sup> XXXVI. 30. 31., construing <sup>كَمْ</sup> to be enunciatory, governed in the *acc.* by <sup>اَهْلَكْنَا</sup>, and the *prop.* to supply the place of the two *objs.* of <sup>يَرَوْا</sup>, *Have they not known? How many have We destroyed before them, of the generations, (with the doom) that they should not return unto them!*, <sup>اَنَّهُمْ</sup> being in full <sup>بَانَهُمْ</sup>, as though <sup>بِالْاِسْتِصَالِ</sup> with *extermination* were said; and this is correct, though <sup>كَمْ</sup> need not be enunciatory, but may be *interrog.*, *known how many We have destroyed &c.?*, which is corroborated by the reading of Ibn Mas'ūd <sup>اَهْلَكْنَا</sup> <sup>مِنْ</sup> <sup>اَهْلِكَ</sup> *whom We have destroyed*: whereas Fr allows <sup>كَمْ</sup> to be governed in the *acc.* by <sup>يَرَوْا</sup>, which is an inad-

vertence, [because <sup>أَ</sup>كَمْ is not governed by an *op.* before it (K),] whether it be construed to be enunciatory or *interrog.*, [because it is *orig. interrog.* (K)]; while S says that <sup>أَن</sup> and its two *regs.* are a *subst.* for <sup>أَ</sup>كَمْ, which is dubious, because, if <sup>أَ</sup>كَمْ be construed to be a *reg.* of <sup>يُرَدُّ</sup>, then the objection advanced against Fr must hold good, vid. the exclusion of <sup>أَ</sup>كَمْ from its quality of priority, and, if it be construed to be a *reg.* of <sup>أَهْلَكْنَا</sup>, then <sup>أَهْلَكْنَا</sup> must prevail over <sup>أَنَّهُمْ</sup> [152], whereas it is not correct to say *We have destroyed the non-existence of returning*; but his saying will be rectified by its meaning them to be a *subst.* for <sup>أَ</sup>كَمْ and what follows it, [according to the sense, not according to the letter, meaning *Have they not known the frequency of Our destroying the generations before them, their being not about to return unto them* (K),] for <sup>يُرَدُّ</sup> is made to prevail in sense over <sup>أَن</sup> and its *conj.*, *Have they not known how many We have destroyed &c, have they not known that they shall not return &c?* (Sh). The *prop.* that the *op.* is suspended from being in the position of an *acc.* [1] (Sh, ML) to that suspended *op.*, you may couple to its place with the *acc.* (Sh); [so that] the *acc.* appears in the *appos.*, as <sup>عَرَفْتُ</sup> <sup>مَنْ</sup> <sup>زَيْدٌ</sup> <sup>وَعِوَرٌ</sup> <sup>ذَلِكَ</sup> <sup>مِنْ</sup> <sup>أُمُورِهِ</sup> *I knew who Zaid was, and something else than that of his affairs* (ML): Kuthayyir says

وَمَا كُنْتُ أَدْرِي قَبْلَ عَزَّةٍ مَا الْبُكَاءُ

وَلَا مُرْجَعَاتِ الْقَلْبِ حَتَّى تَوَلَّيْتُ

[*And I used not to know before loving 'Azza what weeping was, nor the torments of the heart till she departed* (SM), cited as evidence by IU (ML)], with مُرْجَعَاتِ in the acc. (Sh, ML) as coupled to the place of مَا الْبُكَاءُ (Sh), because the government of the suspended is annulled as to the letter, not as to the place (SM); but you may assert that الْبُكَاءُ is an obj. and مَا red., [in which case there is no suspension (DM)]; or that the o. f. is وَلَا أَدْرِي مُرْجَعَاتِ nor (*know*) the torments, a coupling of props., [in which case the acc. does not appear in the appos. (DM)]; or that the و belongs to the d. s. [to the ت in كُنْتُ (DM)], and مُرْجَعَاتِ is the sub. of لَا, i. e. *And I used not to know before loving 'Azza, when the case was that no torments for the heart were existing, what weeping was* (ML). For this reason that is named suspension, because the op. is neutralized as to the letter, but is op. as to the place; so that it is an inop. op., and is therefore named "suspended" by derivation from the "suspended" woman [Kur. IV. 128], who is neither married nor divorced (Sh), as

هَلْ هِيَ إِلَّا حَبْطَةٌ أَوْ تَضَلُّيقٌ \* أَوْ صَافٍ أَوْ بَيْنٌ ذَاكَ تَعْلِيقٌ

{K} *Is it aught but a state of favor, or a divorce, or a being out of favor, or, between that, a suspension?* {N}. Suspension does not occur in any other [*vs.*] (M): [see also what IA says in §. 444]. Suspension, [however,] is not confined to [mental *vs.* of] the *cat.* of ظَنُّ ; but is allowable in every mental *v.*, [i. e. every *v.* indicative of an idea subsisting in the mind, as عَرَفَ , نَظَرَ , تَفَكَّرَ , عَلِمَ (DM)]: and therefore this *prop.* [that the *v.* is suspended from governing {DM}] is in the position of (1) an *obj.* fettered by the *prep.*, [i. e. that the *v.* is *trans.* to by means of the *prep.* (498) (DM),] as اَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ <sup>أَلَمْ</sup> <sup>يَتَفَكَّرُوا</sup> <sup>مَا</sup> <sup>بِصَاحِبِهِمْ</sup> VII. 183. [*And have they not reflected (upon the fact that) there is not in their companion Muhammad any diabolical possession?*, مَا being *neg.*, and the *prop.*, in the position of an *acc.*, being a *reg.* of يَتَفَكَّرُوا in accordance with the sense of فِي , i. e. فِي عَدَمِ جَنَّةٍ صَاحِبِهِمْ <sup>فِي</sup> <sup>عَدَمِ</sup> <sup>جَنَّةٍ</sup> <sup>صَاحِبِهِمْ</sup> (DM),] XVIII. 18. [(1), i. e. *And let him observe the answer of this interrogation* (DM),] and يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ <sup>يَسْأَلُونَ</sup> <sup>أَيَّانَ</sup> <sup>يَوْمِ</sup> <sup>الدِّينِ</sup> LI. 12. *They inquire when the day of reckoning will be;* because one says نَظَرْتُ فِيهِ <sup>نَظَرْتُ</sup> <sup>فِيهِ</sup> and فَكَّرْتُ فِيهِ <sup>فَكَرْتُ</sup> <sup>فِيهِ</sup> and سَأَلْتُ عَنْهُ <sup>سَأَلْتُ</sup> <sup>عَنْهُ</sup> and نَظَرْتُ فِيهِ <sup>نَظَرْتُ</sup> <sup>فِيهِ</sup>, but here they are suspended by the *interrog.* [or by the *neg.* مَا (DM)] from reaching the *obj.* literally, whilst ideally they are seeking it in accordance with the sense of that *p.*: (2) the unfettered *obj.*, as عَرَفْتُ مِنْ أَبِيكَ <sup>عَرَفْتُ</sup> <sup>مِنْ</sup> <sup>أَبِيكَ</sup>

*I knew who was thy father*, because you say عَرَفْتُ  
 زَيْدًا; and hence هَهُنَا أَيُّ بَرْقٍ سَعَسْتَ thou not  
*what lightning is here?*, because the visual رَأَى and the  
 rest of the *vs.* of the senses are *trans.* to only one, by  
 common consent, except سَمِعَ attached to a concrete *n.*,  
 as سَمِعْتُ زَيْدًا يَقْرَأُ *I heard Zaid read, or reading*, in  
 which case it is said to be *trans.* to two, the 2nd being  
 the *prop.*, and to one, the *prop.* being a *d. s.*, [which is  
 the truth (DM),] whereas, when attached to something  
 heard, it is *trans.* to one by common consent, as L. 41.  
 [432]: (3) the two *objs.*, as XX. 74. [above], XVIII.  
 11. [1], and XXVI. 228., [the *prop.* يَنْقَلِبُونَ in this text  
 being in the position of the two *objs.*, not in that of the  
 2nd only with أَيُّ as 1st *obj.* (DM),] because أَيُّ is an  
 unrestricted *obj.* to يَنْقَلِبُونَ [see above], not a direct *obj.*  
 to يَعْلَمُ, while the whole verbal *prop.* is in the position  
 of an *acc.* to the *v.* of *knowledge*, [supplying the place of  
 its two *objs.* (DM),] whence  
 سَتَعْلَمُ لَيْلَى أَيُّ دَيْنٍ تَدَايَنْتُ \* وَآيُ غَرِيمٍ لِلتَّقَاضَى غَرِيمَهَا  
 [*Lailà shall know what a debt she has incurred, and*  
*what a creditor for exacting payment is her creditor!*  
 (Jsh)], the 1st أَيُّ being governed in the *acc.* upon the  
 same principle as in XXVI. 228., [i. e. by the *v.* after it,]  
 except that it is a direct, not an unrestricted *obj.*, and the  
 2nd being in the *nom.* as an *inch.*, while what follows it,

[i. e. غَرِبَها (DM),] is the *enunc.*, and *know* being suspended from the two coupled verbal and nominal *props.* (ML) by the *interrog.* in both of them (DM).

§ 446. Another [peculiarity of the mental *vs.*] is that you [may] unify in them the *prons.* of the *ag.* and *obj.*, as عَلِمْتُنِي مُنْطَلِقًا *I knew myself to be departing*, وَجَدْتِكَ فَعَلْتَ كَذَا *Thou perceivedst thyself to have done such a thing*, and رَأَى عَظِيمًا *He regarded himself as great* (M). [Thus] دَعَانِي الْغُ in خَالَ [440] governs two *prons.*, the ت and the ي, denoting *one thing*, i. e. *the speaker*, which is peculiar to the mental *vs.* (J): [see also other *exs.* in يَا حَايِي الْغُ (1) and XII. 36. (442)]. The Arabs, however, treat عَدِمْتُ and فَقَدْتُ in the same way, [because they are the *opps.* of وَجَدْتُ (AAz),] saying عَدِمْتُنِي and فَقَدْتُنِي : Jirān Al'Aud says لَقَدْ كَانَ لِي عَنْ ضَرْتَيْنِ عَدِمْتُنِي \* وَعَمَّا الْاَقْبَى مِنْهُمَا مَتَزَحَّرَجْ [Assuredly I have got from two rival wives (may I want myself!, i. e. perish!) and from that trouble which I undergo from them a place of retreat! (AAz)]. But that is not allowable in other *vs.*; so that you do not say شَتَمْتُنِي or ضَرَبْتُكَ, but شَتَمْتُ نَفْسِي *I upbraided myself* and ضَرَبْتُ نَفْسَكَ *Thou beatest thyself*.



## CHAPTER VIII.

### THE NON-ATTRIBUTIVE VERBS.

§ 447. These are أَضْحَى , أَمْسَى , أَصْبَحَ , صَارَ , كَانَ , مَا دَامَ , مَا فَتَى , مَا انْفَكَّ , مَا بَرَحَ , مَا زَالَ , بَاتَ , ظَلَّ , and لَيْسَ [24]. They are prefixed to the *inch.* and *enunc.* in the same way as the mental *vs.*, save that they put the *inch.* into the *nom.*, [the first nominativization, which was by reason of inchoation, passing away, and being succeeded by nominativization by reason of them (J),] and the *enunc.* into the *acc.* (M). The *nom.* is named their *sub.* [properly, and their *ag.* tropically (Sh), the *ag.* being properly the *inf. n.* of the *pred. pre.* to the *sub.*, so that *كَانَ زَيْدٌ قَائِمًا* means *ثَبَّتَ قِيَامَ زَيْدٍ فِي الْمَاضِي* (J)]; and the *acc.* their *pred.* [properly, and their *obj.* tropically (Sh)]. They are [of three kinds (Sh),] (1) such as govern thus unconditionally; which are [eight (Sh),] *كَانَ* , *صَارَ* , *أَمْسَى* , *أَصْبَحَ* , *أَضْحَى* , *بَاتَ* , *ظَلَّ* , *لَيْسَ* : (2) such as must be preceded by [a *p.* of] negation, [literally or constructively (IA),] or quasi-negation, i. e. prohibition or deprecation, [in order to govern thus (IA)]; which are four, *زَالَ* , *بَرَحَ* , *فَتَى* , and *انْفَكَّ* , as (IA, Sh) *وَلَا يَزَالُونَ مُخْتَلِفِينَ* XI. 120. But they shall not cease to be

*diverse*, XX. 93. [414] (Sh), مَا زَالٌ زَيْدٌ قَائِمًا *Zaid has not ceased to be standing*, where the negation is *lit.*, XII. 85. [454], where the negation is *constructive*, i.e. لَا تَقْتَوُ,

صَاحِ شَمْرٌ وَلَا تَزَلْ ذَاكِرَ الْمَوْتِ \* تَنْفَسِيَانُهُ ضَلَالٌ مُبِينٌ

[*Friend, or My friend, make thou ready for death; nor cease to be mindful of death, for forgetfulness thereof is a manifest error* (J)], and [59] (IA); provided further that زَالٌ be *pret.* of يَزَالُ, the *pret.* of يَزُولُ being an *intrans. att. v.* in the sense of *going away* and *removal*, as إِنَّ اللَّهَ يَمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَكِنْ ءِذَا أَرَادَ اللَّهُ أَن يَهْبِطَهُمَا فَلَا حِفْظَ لَهُمَا فَيَهْبِطُ بِهِمَا إِن يَشَاءُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ XXXV. 39. *Verily God withholdeth the heavens and the earth from passing away: and I swear that, if they should pass away, not any should withhold them after Him*, and the *pret.* of يَزِيلُ a *trans. att. v.* in the sense of *مَازَ* *aur.* يَمِيزُ, as زَالٌ زَيْدٌ ضَانَهُ مِنْ مَعْزٍ فَلَانِ *Zaid separated his sheep from the goats of such a one* (Sh): (3) such as must be preceded by the [adverbial (IA)] infinitival مَا [that acts as a *subst.* for the *adv.* of time (Sh), in order to govern thus (IA)]; which is دَامَ, as دَامَ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا, XIX. 32., i.e. مَدَّةَ دَوَامِي حَيًّا, *And enjoined upon me prayer and*

*almsgiving while, or so long as, I shall continue to be living,*  
i.e. *during the period of my continuance alive* (IA, Sh),

whereas in *صَحِيحًا دَامَ زَيْدٌ صَحِيحًا* Zaid continued well

is a *d. s.*, not a *pred.*, as likewise in *عَجِبْتُ مِنْ مَا دَامَ زَيْدٌ*

*I wondered that Zaid continued well*, this *مَا* being  
infinitival, [but] not adverbial, i.e. *عَجِبْتُ مِنْ دَوَامِهِ*

*I wondered at his continuing well* (Sh). These

*vs.* are (1) plastic, i.e. all except *لَيْسَ* and *دَامَ*; (2)

aplastic, i.e. *لَيْسَ* and *دَامَ*. The *non-pret.* of the plastic

governs like the *pret.*: i.e. the *aor.*, as *وَيَكُونُ الرَّسُولُ*

*II. 137. And the Apostle be a witness against*

*you; the imp.*, as *كُونُوا قَوَّامِينَ بِالْقِسْطِ* IV. 134. *Be ye con-*

*stant in executing justice* and *كُونُوا حِجَارَةً أَوْ حَدِيدًا*

XVII. 53. *Be ye stones or iron; the act. part.*, as

وَمَا كُلُّ مَنْ يَبْدِي الْبَشَاشَةَ كَانَتْ

أَخَاكَ إِذَا أَمْ تَلَفَهُ لَكَ مُنْجِدًا

[where the *sub.* of *كَانَتْ* is a *pron.* allowably latent in

it, equivalent to *هُوَ*, *And not every one that displays joy-*

*fulness of countenance is thy brother, when thou dost not*

*find him to be a helper of thee (J)];* and likewise the *inf.*

*n.* People differ as to whether the *non-att.* *كَانَ* has an

*inf. n.*, or not: the correct [view] is that it has an *inf. n.* [governing as it governs (J)], as

بِبَذْلِ رَحْمٍ سَادَ فِي قَوْمِهِ الْفَتَى \* وَكَوْنِكَ آيَةً عَلَيْكَ يَسِيرٌ

[By open-handedness and forbearance does the youth become a chief among his people: and thy being the doer of it is easy unto thee, where the *inf. n.* of the *non-att.*

كَانَ is *pre.* to its *sub.*, the ك of allocution, which is therefore in the position of a *gen.*, and in that of a *nom.* in two (different) relations (J)]. Such of them, however,

as are *aplastic*, i. e. دَامَ and لَيْسَ, and such as require negation or the like thereof as a condition [of their go-

vernment], i. e. زَالَ and its sisters, are not used in the *imp.* and *inf. n.* By *att.* is meant what contents itself with its *nom.*; and by *non-att.* what does not content itself with its *nom.*, but needs the *acc.* also (IA). The *non-att. vs.* indicate accident, [and not only time] (BS):

their non-attributiveness is merely that, while ضَرَبَ is a sentence when it has received its *nom.*, these do not become a sentence until they receive the *acc.* with the *nom.* (M). All these *vs.* may be used attributively,

except زَالَ, فَتَى, and لَيْسَ; for these are

used only as *non-att.*: *exs.* of the *att.* are وَانْ كَانَ ذُو عَسْرَةٍ فَنظِرَةٌ إِلَى مَيْسَرَةٍ II. 280. And if there be an indi-  
gent debtor, let there be a grant of delay until a time of

plenty, i. e. <sup>وَأَن</sup> <sup>وَجَدَ</sup>, XI. 109. [90], and <sup>فَسُبْحَانَ</sup> <sup>اللَّهِ</sup> XXX. 16. *Wherefore ye shall extol the perfection of God when ye enter upon the time of evening and when ye enter upon the time of morning* (IA).

§ 448. S mentions only <sup>كَانَ</sup>, <sup>صَارَ</sup>, <sup>مَا دَامَ</sup>, and <sup>لَيْسَ</sup>, adding "and such *vs.* as are like them, namely such as cannot dispense with the *pred.*" Among such as may be coordinated with them are <sup>أَضَى</sup>, <sup>عَادَ</sup>, <sup>غَدَا</sup>, and <sup>رَاجَعَ</sup>: and <sup>جَاءَ</sup> has occurred in the sense of <sup>صَارَ</sup> in the saying of the Arabs <sup>مَا جَاءَتْ حَاجَتُكَ</sup> [24] *What has become thy want?*; and similar to it is <sup>قَعَدَ</sup> in the saying of the Arab of the desert <sup>أَرَهَفَ شَفْرَتَهُ حَتَّى قَعَدَتْ كَانَهَا حَرْبَةً</sup> *He made his broad knife sharp and pointed, so that it became as though it were a javelin* (M).

§ 449. The *sub.* and *pred.* are (1) both *det.*: (a) if the person addressed know one of them, but not the other, the known is the *sub.*, and the unknown the *pred.*, as <sup>كَانَ</sup> <sup>زَيْدٌ</sup> <sup>أَخَا</sup> <sup>عَمْرٍو</sup> said to him that knows Zaid, but not his brotherhood to 'Amr, and <sup>كَانَ</sup> <sup>أَخُو</sup> <sup>عَمْرٍو</sup> <sup>زَيْدًا</sup> to him that knows 'Amr's brother, but not that his name is Zaid: (b) if he know them both, but not the relation of one to the other, then, (α) if one be more *det.*, it should

be made the *sub.*, as <sup>كَانَ</sup> <sup>زَيْدٌ</sup> <sup>الْقَائِمُ</sup> *Zaid was the stander* said to him that has heard of Zaid and of a man standing, so that he has a mental conception of each of them, but does not know that one is the other, though <sup>كَانَ</sup> <sup>الْقَائِمُ</sup> <sup>زَيْدًا</sup> is allowable rarely; [according, then, to the preferable (construction), the *pron.* is not made a *pred.* to what is below it in determinateness, so that you say <sup>زَيْدٌ</sup> <sup>كَانَ</sup> <sup>الْقَائِمُ</sup> *Zaid, he was the stander* to him that knows them both, not <sup>زَيْدٌ</sup> <sup>كَانَ</sup> <sup>الْقَائِمُ</sup> <sup>إِيَّاهُ</sup> *Zaid, the stander was he* (DM, with <sup>هُوَ</sup>, however, both here and below)]; (b) but if one be not more *det.*, you have an option, as <sup>كَانَ</sup> <sup>زَيْدٌ</sup> <sup>أَخًا</sup> <sup>عَمْرُو</sup> or <sup>كَانَ</sup> <sup>أَخُو</sup> <sup>عَمْرُو</sup> <sup>زَيْدًا</sup>; (c) such as <sup>هَذَا</sup>, however, [i. e. every *dem.* conjoined with the instrument of premonition (DM),] is excepted from [the rule in (a) as to] the two dissimilar in degree [of determinateness], for it must be the *sub.*, because of the [*p. of*] premonition attached to it, [since the instrument of premonition requires priority (DM),] as <sup>كَانَ</sup> <sup>هَذَا</sup> <sup>زَيْدًا</sup> and <sup>كَانَ</sup> <sup>هَذَا</sup> <sup>أَخًا</sup>, except with the *pron.*, for, while the chastest in the *cat.* of the *inch.* is to make the *pron.* the *inch.* and prefix the [*p. of*] premonition to it, as <sup>هَذَا</sup> <sup>إِنَّا</sup> <sup>ذَا</sup>, though <sup>هَذَا</sup> <sup>إِنَّا</sup> has been heard rarely, that is not feasible in the *cat.* of the annuller, because the *pron.* is attached to the *op.*, so that the [*p. of*] premonition cannot be prefixed to it, [but is prefixed



كَانَ زَيْدٌ قَائِمًا, not the converse [كَانَ قَائِمٌ زَيْدًا (DM)];  
except in case of exigency, like

قَفِي قَبْلَ التَّفَرُّقِ يَا ضَبَاعَا \* وَلَا يَكُ مَوْقِفٌ مِنْكَ الْوُدَاعَا

[by AlKutāmī (M), *Tarry thou before the separation, O Dubā'a; nor let (in) a place of tarrying be on thy part the farewell* (Jsh)] and

كَانَ سَبِيئَةً مِنْ بَيْتِ رَاسٍ \* يَكُونُ مَزَاجَهَا عَسَلٌ وَمَاءٌ

[by Ḥassān Ibn Thābit, *As though wine from Bait Rās (a town in Syria), whereof honey and water were the admixture* (Jsh): these sayings and the verse of the Book

فَأَنْتَ لَا تُبَالِي بَعْدَ حَوْلٍ \* أَطْلُبِي كَانَ أُمُّ امْكٍ أَمْ حِمَارٌ

(M), by Khidāsh Ibn Zuhair, *For verily thou wilt not care after a year, whether a gazelle (was, whether) it was, thy mother, or an ass, i.e. whether thou wast born of a slave mother, or not* (SM, Jsh), where, however, <sup>طَلَبِي</sup> is *sub.* to <sup>كَانَ</sup> suppressed, expounded by the <sup>كَانَ</sup> mentioned, or is an *inch.*, *whether a gazelle, it was, &c.*, though the former is preferable, because the *interrog.* Hamza is more appropriate to the verbal than to the nominal *prop.*, and in either case the *sub.* of <sup>كَانَ</sup> is a *pron.* relating to it, while in the latter case the evidence is in <sup>كَانَ</sup> <sup>أُمُّ</sup> <sup>امْكٍ</sup>, the *pron.* of the *indet.* being here held by S to be *indet.* (ML), are instances of conversion, which security from ambiguity encourages (M)]: and as for the reading of Ibn



‘Āmir in XXVI. 197., [where there is no exigency (DM),] if you make <sup>آَ</sup>تَكُنْ <sup>آَ</sup>att., the ل depends upon it, [ <sup>آَ</sup>لَهُمْ being a d. s. (B),] <sup>آَ</sup>أَيَّة is its ag., and <sup>آَ</sup>أَن يَعْلَمَهُ <sup>آَ</sup>آَ a subst. for <sup>آَ</sup>أَيَّة, *And was there not for them a sign, that the learned &c?*, or an enunc. to a suppressed <sup>آَ</sup>هِيَ, (*which was*) *that &c.*; and if you make it non-att., its sub. is the pron. of the case, <sup>آَ</sup>أَن يَعْلَمَهُ <sup>آَ</sup>an inch., <sup>آَ</sup>أَيَّة its enunc., and the prop. the pred. of <sup>آَ</sup>كَانَ [167], or <sup>آَ</sup>أَيَّة is its sub., <sup>آَ</sup>لَهُمْ its pred., and <sup>آَ</sup>أَن يَعْلَمَهُ <sup>آَ</sup>a subst. or enunc. of a suppressed [ <sup>آَ</sup>هِيَ ], *And was not for them a sign, that &c.*, or (*which was*) *that &c?*; but Zj’s allowing <sup>آَ</sup>أَيَّة to be its sub. and <sup>آَ</sup>أَن يَعْلَمَهُ <sup>آَ</sup>its pred., *And was not a sign for them that &c.*, is refuted by what we have mentioned, [the indet., occurring as a sub., and the det. as a pred. (K),] though it is urged that the indet. has become particularized by <sup>آَ</sup>لَهُمْ (ML), so as to be approximately det. (DM). The pred. occurs as a single term, and as a prop. in its [various] divisions (M). This prop. must be enunciatory, what has been transmitted to the contrary being paraphrased [34], as

وَكُونِي بِالْمَكَارِمِ ذَكِّرِينِي \* وَدَلِّي دَلَّ مَاجِدَةٍ صَنَاعِ

[*And be thou reminding me of the noble deeds that I have done; and behave thou coyly with the coy behaviour of a noble dame skilled in handiwork* (Jsh)], i.e. تَذَكِّرِينِنِي (ML). In Ka’b’s saying

شَجَّتْ بِنْيَ شَيْمٍ مِنْ مَّاءٍ مَحْنِيَةٍ  
صَافٍ بِابْطَلَمَ اضْحَى وَهُوَ مَشْمُولٌ

*It having been, or That has been, diluted, a d. s. [80] or ep. to الرَّاحِ [74], with water possessed of exceeding coldness, of water of a bend in a valley, limpid, in a wide pebbly watercourse, that has become in the forenoon such that it is chilled by the north wind, اضْحَى may be non-att. [452], the prop. after it being a pred., and the و red., prefixed by assimilating the enunciative [1] to the circumstantial prop. : this construction, however, is allowed only by Abu -IHasan and the KK, followed by IM, who asserts that it is common on two conditions, that the op. of the pred. be كَانَ or لَيْسَ, and that the pred. be made aff. by means of الَّا, like*

مَا كَانَ مِنْ بَشَرٍ إِلَّا رَمِيَتْهُ \* مُحْتَمَةً لَكِنَّ الْأَجَالَ تَخْتَلِفُ

*Not any man has been aught but such that his manner of dying has been decreed ; but the periods of death vary and*

لَيْسَ شَيْءٌ إِلَّا رَفِيَهُ إِذَا مَا \* قَابَلَتْهُ عَيْنُ اللَّبِيبِ اعْتَبَارٌ

*Not a thing is aught but such that in it is learning by example, whenever the eye of the intelligent contemplates it, and rare in other cases, like*

وَكَانُوا إِنَّا سَايَنْفَكُونَ فَاصْبَحُوا \* وَكَثُرَ مَا يَعْطُونَكَ النَّظَرَ الشَّرَّ

*And they were men bestowing gifts; but they have become such that the commonest of what they give thee is the sidelong glance of hate, in accordance with which is the saying of Ka'b (BS). In* <sup>أَلَّا</sup> <sup>أَنْ</sup> <sup>تَكُونَ</sup> <sup>تِجَارَةً</sup> <sup>حَاضِرَةً</sup> <sup>II.</sup>

282. *Unless it be merchandise present the acc. is read [by 'Āsim in* <sup>تِجَارَةً</sup>, *as the pred., the sub. being a pron. (relating to the pred.) (B),] constructively* <sup>أَلَّا</sup> <sup>أَنْ</sup> <sup>تَكُونَ</sup> <sup>التِّجَارَةُ</sup> <sup>حَاضِرَةً</sup>, *like*

<sup>بَنِي</sup> <sup>أَسَدٍ</sup> <sup>هَلْ</sup> <sup>تَعْلَمُونَ</sup> <sup>بَلَاءَنَا</sup> \* <sup>إِذَا</sup> <sup>كَانَ</sup> <sup>يَوْمًا</sup> <sup>ذَا</sup> <sup>كِرَاكِبٍ</sup> <sup>أَشْنَعَا</sup>

(K, B), i.e. <sup>إِذَا</sup> <sup>كَانَ</sup> <sup>الْيَوْمَ</sup> <sup>يَوْمًا</sup>, [*Banū Asad, verily ye shall know our prowess, when it, i.e. the day, shall be a day dark, having stars, the sun being obscured by the dust of the conflict, hateful (N)*]. In XXVI. 197. [167]

<sup>تَكُنْ</sup> may be made *fem.* while <sup>آيَةً</sup> is put into the *acc.*, *And was not that the learned &c. a sign unto them?*, like

<sup>ثُمَّ</sup> <sup>لَمْ</sup> <sup>تَكُنْ</sup> <sup>فَتَنَّتَهُمْ</sup> <sup>إِلَّا</sup> <sup>أَنْ</sup> <sup>قَالُوا</sup> VI. 23. *Then not aught save that they shall say [&c.] will be the issue of their unbelief,*

<sup>قَالُوا</sup> being made *fem.* because the *pred.* is *fem.*, like <sup>مَنْ</sup> <sup>كَانَتْ</sup> <sup>أَمَكْ</sup> [182], whence the verse of Labid

<sup>فَمَضَى</sup> <sup>وَقَدَمَهَا</sup> <sup>وَكَانَتْ</sup> <sup>عَانَةً</sup> \* <sup>مِنْهُ</sup> <sup>إِذَا</sup> <sup>هِيَ</sup> <sup>عَرَبَتْ</sup> <sup>إِقْدَامَهَا</sup>

[*Then he (the wild he-ass) went towards the water, and made them (the she-asses) to go before, lest they should*

lag behind; and the making of them to go before was a custom of his, when they lagged behind: (or here) the *v.* is made *fem.*, <sup>اُ</sup>وَكَاَنْتَ, because by <sup>اُ</sup>اَقْدَامَ he means <sup>اُ</sup>تَقَدَّمَ, or, as some say, (because) femininization and masculinization of the *inf. n.* have been transmitted from the Arabs, as <sup>اُ</sup>اَوْجَعَنِي or <sup>اُ</sup>اَوْجَعْتَنِي *Thy beating hurt me* (EM)].

In <sup>اُ</sup>فَطَّلْتُ <sup>اُ</sup>اَعْنَاقَهُمْ <sup>اُ</sup>لَهَا <sup>اُ</sup>خَاضِعِينَ XXVI. 3. <sup>اُ</sup>خَاضِعِينَ is correct as *pred.* to the <sup>اُ</sup>اَعْنَاقِ, because the *o. f.* is <sup>اُ</sup>فَطَّلُوا <sup>اُ</sup>لَهَا, the <sup>اُ</sup>اَعْنَاقِ being interpolated to explain the position of the submission, and the sentence left in its *o. f.*, *And their necks shall become submissive thereto*, like <sup>اُ</sup>ذَهَبَتْ <sup>اُ</sup>اَهْلُ <sup>اُ</sup>اَلْيَمَامَةِ *The people of AlYamāma are gone*, as though the <sup>اُ</sup>اَهْلُ had not been mentioned; or because the <sup>اُ</sup>اَعْنَاقِ are qualified by submission, which belongs to rational beings, like XII. 4. [442]; or because the <sup>اُ</sup>اَعْنَاقِ are the *chiefs and leaders*, likened to the *necks*, just as they are called <sup>اُ</sup>رُؤُوسُ *heads*, <sup>اُ</sup>نَوَاصِي *forelocks*, and <sup>اُ</sup>صُدُورُ *breasts*, as in

وَمَشْهَدٍ قَدْ كَفَيْتَ الْغَائِبِينَ بِهِ  
فِي مَحْفَلٍ مِنْ نَوَاصِي النَّاسِ مَشْهُودٍ

[by Umm Kāis adDabbīya (T), *Many an assembly, where-in thou hast sufficed the absent by speaking for them, in*

a congress of the foremost of the people, witnessed by many (N),] or multitudes, جَاوَنِي عَنْقُ مِنْ النَّاسِ being said of a legion of them, their chiefs, or multitudes, shall &c. (K). In مُنْتَطَقًا مُجِيدًا [454] وَأَبْرَحَ مَا آخِ are preds. of أَبْرَحَ according to the better opinion that plurality of preds. is allowable in this cat. (J).

§ 450. كَانَ is (1) non-att., as already mentioned: (2) att. (M, IA), i. q. وَقَعَ , وَجَدَ , [ حَضَرَ , حَدَثَ , دَخَلَ , بَقِيَ , كَانَتْ الْكَائِنَةُ , ظَهَرَ , كَثُرَ , دَامَ , نَزَلَ , or the like (J)], as كَانَتْ الْكَائِنَةُ The event happened, الْمَقْدُورُ كَانِ The predestined comes to pass, كُنْ فَيَكُونُ II. 111. Be thou. And it is (M), i. e. أَصَحُّ أَحَدُثَ فَيَحْدُثُ Come thou into existence. And it cometh into existence (K, B), [and] إِذَا كَانَ الشَّتَاءُ الْخِ [432] (J): (3) red. (M, IA), as زَيْدًا كَانَ أَفْضَلُهُمْ كَانِ Verily of the most excellent of them was Zaid, سَرَّاءُ بَنِي أَبِي بَكْرٍ وَلَكِنَّ فَاطِمَةَ بَنَتْ الْخُرْشُبَ الْكَمَلَةَ مِنْ آخِ [below], and فَاطِمَةُ بَنَتْ الْخُرْشُبَ الْكَمَلَةَ مِنْ آخِ Fātima, the daughter of AlKhurshub bore the perfect ones of the Banu 'Abs: there was not found the like of them (M): according to IU and IM it is red. between two inseparables, like the *inch.* and *enunc.*, the *v.* and its *nom.*, the *conj.* and *conjunct*, and the *ep.* and *qualified*: but its redundancy is

regular only between مَا and the v. of wonder, as مَا كَانَ  
 أَصَحَّ عِلْمٍ مِنْ تَقَدَّمَ *How accurate was [481] the knowledge*  
*of them that have preceded !*; and elsewhere is only mat-  
 ter of hearsay : [this, however, requires consideration,  
 because in the Taudīḥ and A and elsewhere it is expli-  
 citly declared to be regular in all but the *prep.* and *gen.*  
 (J):] it has been heard between the v. and its *nom.*, like  
 وَلَدْتُ فَاطِمَةَ النَّحْ [above]; and the *ep.* and qualified, like  
 the saying [of AlFarazdak (J)]

فَكَيْفَ إِذَا مَرَرْتُ بِدَارِ قَوْمٍ \* وَجِيرَانٍ لَنَا كَانُوا كِرَامٍ

[Then how will be thy state, when thou shalt pass by an  
 abode of a people and of generous neighbours of ours?;  
 though some say that كَانَ is not *red.* here, because the  
*red.* does not govern, whereas it is *op.*, the , being its  
*sub.* and لَنَا its *pred.*, and the *prop.* ( لَنَا كَانُوا ) either a  
 1st *ep.* of وَجِيرَانٍ , the 2nd being كِرَامٍ , or a *par.* between  
 the *ep.* and qualified, neighbours that belonged to us, or  
 (they belonged to us), generous; so that the saying

فِي غُرَفِ الْجَنَّةِ الْعُلْيَا الَّتِي وَجِبَتْ  
 لَهُمْ هُنَاكَ بِسَعْيِ كَانِ مُشْكُورٍ

should be cited instead, *In the pavilions of the highest*  
*Paradise, which have become due to them there through*

labour recompensed (J)]; and anomalously between the prep. and gen., like

سُرَاةُ بَنِي أَبِي بَكْرٍ تَسَامِي \* عَلَى كَانِ الْمُسَوِّمَةِ الْعَرَابِ

[The chiefs of the sons of Abū Bakr mount, orig. تَسَامِي, upon the branded Arab steeds (J, Jsh)]: it is red. generally in the pret., but anomalously in the aor. in the saying of the mother of 'Aḳīl son of Abū Ṭālib

أَنْتَ تَكُونُ مَاجِدٌ نَبِيلٌ \* إِذَا تَهَبَّ شَمَالٌ بَلِيلٌ

(IA) Thou shalt be illustrious, excellent, whenever a moist north-wind shall blow, meaning for ever, where it is red. between the inch. and enunc.; and none of its sisters is red. (J): (4) that which contains the pron. of the case.

The text لَمَنْ كَانَ لَهُ قَلْبٌ L. 36. For him that hath an attentive heart admits of all four (M): [for] كَانَ may be non-att., att., or red., which is of weakest authority, in (a) such as L. 36. and زَيْدٌ كَانَ لَهُ مَالٌ, [i. e. every construction with the adv. after the annulling v., and a nom. n. after the adv. (DM)]; the adv. depending upon it, if it be att., and upon a suppressed اِسْتَقْرَارٌ in the nom., [as enunc. of the n. following (DM),] if it be red., in the acc., [as pred. of كَانَ (DM),] if it be non-att., unless the non-att. contain the pron. of the case, the اِسْتَقْرَارٌ being then in the nom. as enunc. of the inch., [and the prop. the pred. of كَانَ (DM)]: (b) قَانِظَرُ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ

XXVII. 52. *Then look thou, how the issue of their device was*, except that the *non-att.* does not contain the *pron.* of the case, because of the *interrog.*, [the *pron.* of the case being expounded only by an enunciatory *prop.* (DM),] and precedence of the *pred.*, [the *pron.* of the case requiring the whole of its exponent to follow it, whereas here كَيْفَ, (which would be) part of the exponent, i. e. the *enunc.*, precedes (DM)]; كَيْفَ being a *d. s.*, if كَانَ be *att.*, a *pred.*, if it be *non-att.*, and an *enunc.*, if it be *red.*: (c) XLII. 50. 51. [418. A.], the *pred.*, if it be *non-att.*, being either لَبِشْرٌ, [and the *sub.* أَنْ يَكْلِمَهُ اللَّهُ, (DM),] or وَحْيًا by suppression of a *pre. n.*, [i. e. إِيحَاةٌ or تَكْلِيمٌ إِيحَاةٌ (DM)]: (d) أَيْنَ كَانَ زَيْدٌ قَائِمًا Where was Zaid standing?; the *pred.*, if كَانَ be *non-att.*, being either قَائِمًا, and أَيْنَ an *adv.* to it, or أَيْنَ, and قَائِمًا a *d. s.*; while, if it be *att.*, قَائِمًا is a *d. s.*, and أَيْنَ an *adv.* to it or كَانَ; and, if *red.*, [أَيْنَ is the *enunc.*, and (DM)] قَائِمًا is a *d. s.* (ML) to the covert *pron.* [26] in it (DM). The *non-att.* (BS) كَانَ has (M, BS) two senses, (1) attributability of its *pred.* to its *sub.* in past time, as كَانَ زَيْدٌ فقيراً Zaid was poor; (2) mutation of its *sub.* from one quality to another (BS), the sense of صَارَ [451] (M), as



وَبَسَّتِ الْجِبَالُ بَسًّا فَكَانَتْ هَبَاءً مُنْبَثًّا وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً

LVI. 5-7, *And the mountains shall be crumbled with vehement crumbling, and become scattered dust, and ye shall become three sorts*, i.e. <sup>فَصَارَتْ</sup> and <sup>وَصِرْتُمْ</sup>, whence the <sup>كَانَ</sup> in the verse [of Ka'b]

كَانَتْ مَوَاعِيدُ عَرْقُوبٍ لَهَا مَثَلًا \* وَمَا مَوَاعِيدُهَا إِلَّا الْأَبَاطِيلُ

i. e. <sup>صَارَتْ</sup>, *The promises of 'Urķūb have become for her a proverb ; nor are her promises aught but falsehoods (BS), [and,] as is said, in*

بَتِّيْهَاءَ قَفَرٍ وَالْمَطْيَ كَأَنَّهَا \* قَطَا الْحَزْبِ قَدْ كَانَتْ فِرَاحًا يَبُوضُهَا

(M) *In a desolate trackless waste ; and the riding-camels were in rapidity of pace as though they were the Kaṭā birds of the hard and rugged ground when their eggs have become young birds towards which they walk rapidly (Jsh). The ن of كَانَ is elided, [allowably, not necessarily (IA),] in the apoc. of the aor., [contrary to analogy (IA), by assimilation to the unsound letters (B on IV. 44.), for lightness, on account of frequency of usage (IA), as وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ XVI. 121. And was not of the polytheists and وَلَمْ أَكُ بَغِيًّا XIX. 20. Nor have I been a harlot (Sh)]; provided that it be not followed by a quiescent, [according to S (IA), the suppression not being allowable in لَمْ يَكُنِ الَّذِينَ كَفَرُوا XCVIII. 1. They which*

*disbelieved were not*, because of the presence of the quiescent (Sh), though Y allows that, and <sup>كَفَرُوا</sup> لَمْ يَكُ الَّذِينَ is anomalously read (IA)]; nor by an attached *pron.*, [by common consent (IA),] the suppression not being allowable in the saying of Muḥammad [to ‘Umar respecting Ibn Sayyād (IA)] <sup>أَنْ يَكُنْ</sup> <sup>فَلَنْ تَسْلَطَ عَلَيْهِ</sup> <sup>وَإِنْ لَا يَكُنْ</sup> <sup>فَلَا خَيْرَ لَكَ فِي قَتْلِهِ</sup> [163] *If he be he, thou wilt not be made to prevail over him; and if he be not he, there will be no good to thee in slaying him* (IA, Sh), because of the presence of the *pron.* (Sh), so that you do not say <sup>أَنْ يَكُنْ</sup> <sup>وَالَا يَكُنْ</sup>. IM apparently makes no distinction in that [respect] between the *non-att.* and *att.* <sup>كَانَ</sup> : and <sup>وَإِنْ</sup> IV. 44. *And if there be a good deed, He will double the recompense of it* is read [by Ibn Kathīr and Nāfi‘ (B)], where it is *att.* (IA).

§ 451. <sup>صَارَ</sup> signifies (M, IA) *transition* (M), [i. e.] *mutation from one quality [or place] to another* (IA); and is so used in two ways, [*non-att.* and *att.*,] the 1st being [exemplified in] <sup>صَارَ الْفَقِيرُ غَنِيًّا وَالطِّينُ خَزْفًا</sup> *The poor became rich, and the clay pottery*, and the 2nd [in] <sup>صَارَ زَيْدٌ إِلَى عَمْرٍو</sup> *Zaid went, or proceeded, to ‘Amr, whence* <sup>كُلُّ حَيٍّ صَائِرٌ إِلَى الزَّوَالِ</sup> *Every living thing is tending to annihilation* (M).

§ 452. أَصْبَحَ, أَمْسَى, and أَضْحَى (M, IA) (1) connect the purport of the *prop.* with the specific times, morning, evening, and the forenoon, after the method of كَانَ, [being thus *non-att.*] (M); [and] mean that the *sub.* is qualified by the *pred.* in the morning, evening, and forenoon, respectively (IA): (2) import the meaning of entering upon these times, like أَظْهَرَ *He entered upon the time of noon in the summer season* and أَعْتَمَ *He entered upon the third part of the night commencing from the end of twilight*, being thus *att.*; [(thus) in شَجَّتِ اللَّيْلُ (449) أَضْحَى may be *att.*, i. q. دَخَلَ فِي وَقْتِ الضُّحَى, the *prop.* after it being a *d. s.*, and the و the و of inception (80), *that has entered upon the time of the forenoon while it is &c.* (BS); in فَاصْبَحُوا (458) أَصْبَحُوا is *att.* (J); and] ‘Abd al Wāsi’ Ibn Usāma says

وَمِنْ فَعَلَاتِي أَنِّي حَسَنُ الْقَرَى  
إِذَا اللَّيْلَةُ الشَّهْبَاءُ أَضْحَى جَلِيدَهَا

*And of mine actions is that I am good at hospitality, when the cold gray night's hoar-frost enters upon the forenoon:*

(3) are i. q. صَارَ, [being thus again *non-att.*,] as أَصْبَحَ أَصْبَحَ زَيْدٌ غَنِيًّا and أَمْسَى فَقِيرًا *Zaid became rich and became poor*; ‘Adī says

ثُمَّ أَضْحَوْا كَانَهُمْ وَرَقٌ جَفَّ فَالَوْتُ بِهِ الصَّبَا وَالدُّبُورَ

Then they became as though they were leaves that had become dry, and that the east wind and the west wind had whirled away (M): [and] اَمَسْتُ in

اَمَسْتُ سَعَادَ بَارِضٍ مَا يَبْلُغُهَا \* اِلَّا الْعَتَاقَ النَّجِيبَاتِ الْمَرَّاسِيْلَ

[by Ka'b,] may be to restrict the attributability of the *pred.* to the *sub.* by the time of evening, *Su'ād* has become at evening in a land that not aught reaches save the noble, quick-paced, high-bred camels; or may be i. q. صَارَتْ, like

اَمَسْتُ خَلَاءَ وَامَسَى اَهْلُهَا اَحْتَمَلُوا  
اَخْنَى عَلَيْهَا النَّبَى اَخْنَى عَلَى لُبَدٍ

[by An Nābigha adh Dhubyānī] *It has become a desert, and its people have become such that they have journeyed away: what marred Lubad has marred it* (BS).

§ 453. ظَلَّ and بَاتَ mean (M, IA) (1) connection of the purport of the *prop.* with the specific times after the method of كَانَ (M), [i. e.] that the *sub.* is qualified by the *pred.* by day and by night respectively (IA): one says ظَلَّ يَفْعَلُ when he does by day, and بَاتَ يَفْعَلُ when he does by night; a woman said

اَظْلُ ارْعَى وَاَبَيْتُ اَطْحَنُ \* وَالْمَوْتُ مِنْ بَعْضِ الْحَيَوَةِ اَهْرُونَ

*I pasture cattle by day, and grind corn by night: and*

*death is more tolerable than some kinds of life* (BS): (2)

i. q. <sup>صَارَ</sup>, whence the text <sup>وَإِذَا بَشَرَ أَحَدَهُم بِالْأُنْثَىٰ ظَلَّ</sup>

<sup>وَجْهَهُ مَسْوَدًا</sup> XVI. 60. *And when one of them is informed of the birth of the female, his face becometh black* (M):

[similarly] <sup>ظَلَّ</sup> is i. q. <sup>صَارَ</sup> in

<sup>يَوْمًا يَظَلُّ بِهِ الْحَبْرَاءُ مُصْطَلِحِدًا \* كَأَنَّ ضَاحِيَةَ الشَّمْسِ مَمْلُوءًا</sup>

[by Ka'b,] *On a day wherein the chameleon becomes burnt by the sun, as though the exposed part of him were baked by the sun* (BS).

§ 454. Such as have in their beginnings the *neg.*, [prohibitive, or deprecatory,] *p.* have one sense, perpetuity of the act by its *ag.* in his time (M): [for] <sup>مَا زَالَ</sup> and its sisters signify the inseparability of the *pred.* from the *sub.* according to what the case requires, as <sup>مَا زَالَ زَيْدٌ ضَاحِكًا</sup>

*Zaid has not ceased to be laughing* and <sup>مَا زَالَ عَمْرُوٌّ أَزْرَقَ</sup>

<sup>الْعَيْنَيْنِ</sup> *Amr has not ceased to be blue-eyed* (IA). It is

said that in <sup>أَلَا يَا أَسْلَمِي آخِ</sup> [59] he intends benediction, but imprecates ruin upon it [the *dwelling*]: the reply,

however, is that he guards himself first by saying <sup>أَسْلَمِي</sup>;

and that <sup>زَالَ</sup> and its sisters require the attributability of the *pred.* to the *sub.* in accordance only with the current

custom in the case of the like thereof, as <sup>مَا زَالَ زَيْدٌ يُصَلِّي</sup>

*Zaid has not ceased to pray*; for it means *Since the act of*

praying became feasible on his part, he has not omitted it in its appointed times, not Since he was created, he has not ceased to pray night and day, without remission (BS).

مَا أَتَفَكَ , مَا قَتَيْتَ , مَا بَرَحَ , مَا زَالَ , and, in most cases, مَا رَامَ [(aor.) يَرِيْمُ (EM),] i. e. مَا بَرَحَ [or زَالَ (EM)], are used only in denial, as in the saying of AlA'shà

يَا أَبَتَا لَا تَرِمُّ عِنْدَنَا \* قَاتَا بِخَيْرٍ إِذَا لَمْ تَرِمَّ

O my father, cease thou not to be besides us; for verily we are in well-being when thou ceasest not to be beside us (D). The precedence of negation is absolutely made a condition of the government of مَا زَالَ , بَرَحَ , &c., only because they are neg., and, when a neg. is prefixed to them, become aff., so that مَا زَالَ زَيْدٌ قَاتِمًا means زَيْدٌ قَاتِمٌ : and like negation are prohibition and prayer by means of لَا exclusively; which resemble negation because the object of them is omission, and negation denotes that (J). Since [then] in them negation is prefixed to negation, they follow the course of كَانَ in being aff.; so that مَا زَالَ زَيْدٌ إِلَّا مُقِيمًا is not allowable, and Dhu-rRumma is taxed with error in saying

حَرَّاجِيمٌ لَا تَنْفَكُ إِلَّا مُنَاخَةً  
عَلَى الْخُسْفِ أَوْ نَرْمِي بِهَا بَلْدًا قَفْرًا

[88] (M), the sense being <sup>تُسْتَمِرُّ</sup>, and <sup>أَلَا مُنَاحَةً</sup> a void <sup>exc.</sup>, which is forbidden in affirmation, so that you make <sup>لَا</sup> red., *Long-bodied she-camels that cease not*, i. e. *that continue, to be made to kneel down in abasement*, [or *hunger* (Jsh)], or *wherewith we traverse a desert region* (DM). The *neg.* is [sometimes] suppressed (M, IA); [as] says the wife of Sāliu Ibn Kuḥfāo [al'Ambarī (T)]

تَزَالُ حِبَالُ مَبْرَمَاتٍ أَعْدَهَا \* لَهَا مَا مَشَى مِنْهَا عَلَى خَفِّ جَمَلٍ  
[Cords twisted of two strands, which I will make ready, shall (not) cease to be for them, so long as a he-camel of them shall walk upon his foot (T)], and Imra alKais

فَقُلْتُ يَمِينُ اللَّهِ أَبْرَحَ قَاعِدًا \* وَلَوْ قَطَعُوا رَأْسِي لَدَيْكَ وَأَوْصَالِي  
[Then said I, By the oath of God (655), I will (not) cease to be sitting near thee, even though they sever my head beside thee and my joints (Jsh)], and [another]

تَنْفِكَ تَسْمَعُ مَا حَيَّيْتُ بِهِالِكَ حَتَّى تَكُونَ

*Thou shalt (not) cease to hear, so long as thou shalt live, of one perishing, until thou be it*, and the Revelation

تَاللَّهِ تَقْتَرُوْا تَذْكُرُ يُوْسُفَ XII. 85. *By God, thou wilt (not) cease to remember Joseph (M): regularly, [however,] only after the oath, [and when the v. is an aor., and the neg.*

*لَا exclusively (J)], like XII. 85., [i.e. لَا تَقْتَرُوْا, the neg. p. being suppressed, because it cannot be confounded with*

affirmation, since, if it were *aff.*, the **ل** and **ن** would be indispensable (K)]; and anomalously without the oath, like the saying [of Khidāsh Ibn Zuhair (J)]

وَأَبْرَحُ مَا أَدَامَ اللَّهُ قَوْمِي \* بِحَمْدِ اللَّهِ مُنْتَطِقًا مُجِيدًا

i.e. لَا أَبْرَحُ, [And I shall (not) cease, while God preserves my people, through the praise of God to be possessor of a girdle, to be master of a gallant steed (J)].

§ 455. دَامَ means *Remained* and *Continued* (IA): أَجْلِسُ مَا دُمْتُ جَالِسًا fixes the time for the act in جَالِسًا I shall sit so long as, or while, thou continuest to be sitting, as though you said دَوَامُ جُلُوسِكَ during the continuance of thy sitting, like أَتَيْكَ خُفُوقُ النِّجْمِ and مُقَدِّمُ الْحَاجِّ [65]; and for that reason it needs to be adjoined to a sentence, because it is an *adv.*, [so that] it cannot dispense with what happens in it.

§ 456. لَيْسَ means negation of the purport of the *prop.* in the present; you say لَيْسَ زَيْدٌ قَائِمًا الآنَ Zaid is not standing now, but not لَيْسَ زَيْدٌ قَائِمًا غَدًا (M): [or] when used unrestrictedly, it denotes negation of the present, as لَيْسَ زَيْدٌ قَائِمًا Zaid is not standing, i.e. now; but when restricted by a time, it is in accordance there-



with, as *لَيْسَ زَيْدٌ قَائِمًا غَدًا* *Zaid will not be standing to-morrow.* *كَانَ* and its sisters are all *vs.* by common consent, except *لَيْسَ*, which the majority hold to be a *v.*, but F in one of his two sayings and Abū Bakr Ibn Shukair hold to be a *p.* (IA): what proves it to be really a *v.* is that the *prons.* and quiescent *ت* of femininization are affixed to it. Its *o. f.* is *لَيْسَ*, like *صِيدَ الْبَعِيرُ* *The he-camel had the disease termed صِيدُ* [707] (M). The Banū Tamīm give *لَيْسَ* the predicament of *مَا* in being made *inop.* when the negation is infringed by *أَلَّا*, as *لَيْسَ إِلَّا الطَّيِّبُ إِلَّا الْمَسْكُ* *The perfume is not aught but musk* (ML).

§ 457. As regards precedence of the *pred.* these *vs.* are of two kinds: (1) in those that have *مَا* at the beginning the *pred.* precedes the *sub.*, but not the *v.*; (2) in the rest the *pred.* precedes the *sub.* and the *v.* (M). If the *pred.* of any of these *vs.*, plastic or aplastic, be not necessarily prior or posterior to the *sub.*, as in *كَانَ فِي الدَّارِ صَاحِبُهَا* *In the house was its owner*, where the *sub.* may not precede the *pred.*, lest the *pron.* relate to a [word] posterior literally and in natural order, and in *كَانَ أَخِي رَفِيقِي* *My brother was my companion*, where *رَفِيقِي* may not precede, if it is to be *pred.*, because that would not

be known, the inflection being unapparent, it may intervene between the *v.* and *sub.*: the *Kur'ān* says <sup>وَكَانَ حَقًّا</sup> XXX. 46. *And incumbent upon Us was the helping of the believers* (IA); [and] this verse [of Ka'b]

وَلَا يَزَالُ بُوَادِيهِ أَخُو ثِقَّةٍ \* مَطْرَحَ الْبِزِّ وَالْبِرْسَانِ مَأْكُولٍ

*And in whose valley a valiant man confident in his own valour, having his weapons and worn-out garments cast away, devoured, ceases not to be, is like* <sup>أَلَا يَا أَسْلَمَى</sup> [59] in the intervention of the *pred.* (BS). It has been disputed, however, whether the *pred.* of <sup>لَيْسَ</sup> [458] or <sup>دَامَ</sup> may precede its *sub.*; but the correct [view] is that it may: says the poet [As Samau'al Ibn 'Ādiyā (T, J) alGhassānī the Jew (J)]

سَلِّ إِنَّ جَهْلَتِ النَّاسُ عَنَا وَعَنْهُمْ \* فَلَيْسَ سِوَا عَالَمٍ وَجَهْلُولٍ

[Question thou, if thou be ignorant, the people concerning us and concerning them; for a knower and an ignorant are not equal (T, J)]; and the [other] poet

لَا طِيبَ لِلْعِيشِ مَا دَامَتْ مَنَعَصَةٌ \* لِذَاتِهِ بَادِكَارِ الْمَوْتِ وَالْهَرَمِ

[Life has no deliciousness, so long as its pleasures continue to be troubled by the remembrance of death and decrepitude, though, since it may be said that the *sub.* of <sup>دَامَتْ</sup> is a *pron.* relating to the pleasures, <sup>مَنَعَصَةٌ</sup> its *pred.*, and

لَذَاتَهُ *pro-ag.* of مُنْغَصَّةٌ, so that it is a case of contest, دَامَ and مُنْغَصَّةٌ contesting لَذَاتَهُ, which is governed by the 2nd and pronominally expressed in the 1st, not of precedence of the *pred.* before the *sub.*, because that involves separation of the *op.* مُنْغَصَّةٌ from the *reg.* بِدَكَارٍ by means of an extraneous (word) لَذَاتَهُ, it is better to cite the saying of the poet

مَا دَامَ حَانِظًا رِدِّي مِنْ رَثِقَتْ بِهِ  
فَهُوَ الَّذِي لَسْتُ رَاغِبًا عَنْهُ أَبَدًا

So long as he that I have confided in shall continue to be regardful of mine affection, he will be the one that I shall never be desirous of forsaking, where حَانِظًا the *pred.* of دَامَ precedes its *sub.* مِنْ (J)]. The *pred.* of دَامَ may not precede the مَا, but may precede دَامَ alone, so that you say لَا أَصْحَبُكَ مَا قَائِمًا دَامَ زَيْدٌ I shall not accompany thee so long as Zaid continues to be standing, like as you say لَا أَصْحَبُكَ مَا زَيْدًا كَلِمَتٍ I &c. so long as thou speakest to Zaid. According to IM the *pred.* may not precede the *neg.* مَا, whether negation be a condition of government, as in مَا زَالَ and its sisters, or not; so that you do not say قَائِمًا مَا زَالَ زَيْدٌ, though IK and An Nahhās allow it, nor قَائِمًا مَا كَانَ زَيْدٌ, though some allow it: and he implies

that when the *neg.* is something else than مَا the precedence is allowable, as <sup>٩٨</sup>قَائِمًا لَمْ يَزَلْ زَيْدٌ and <sup>٩٨</sup>مَنْطَلِقًا لَمْ يَكُنْ and <sup>٩٨</sup>عَمْرُو, though some disallow it; and that the *pred.* may precede the *v.* alone when the *neg.* is مَا, as <sup>٩٨</sup>مَا قَائِمًا أَلْ, and <sup>٩٨</sup>مَا قَائِمًا كَانَ زَيْدٌ and <sup>٩٨</sup>زَيْدٌ, though some disallow it (IA). <sup>٩٨</sup>لَيْسَ has been contrariwise held to be of the 1st kind; but the [rule] first [mentioned] is the correct one (M): the GG dispute whether the *pred.* of <sup>٩٨</sup>لَيْسَ may precede it; the KK with Mb, Zj, IS, and most of the moderns including IM, disallowing, and F, [Z,] and Ibn Burhān allowing, it, while S is declared by some to have allowed, and by some to have disallowed, it: nor has anything been transmitted from the Arabs where its *pred.* appears to precede it; but in <sup>٩٨</sup>لَيْسَ مَصْرُوفًا عَنْهُمْ XI. 11. Now surely on the day that it shall come to them it shall not be averted from them the *reg.* of its *pred.* appears to precede it (IA): hence it is argued that, since <sup>٩٨</sup>يَوْمَ يَأْتِيهِمْ is governed by [<sup>٩٨</sup>مَصْرُوفًا (IA)] the *pred.* [of <sup>٩٨</sup>لَيْسَ (K), and precedes <sup>٩٨</sup>لَيْسَ (IA),] whereas the *reg.*, [being a follower of the *op.* (K),] precedes only where the *op.* precedes, the *pred.* of <sup>٩٨</sup>لَيْسَ may precede <sup>٩٨</sup>لَيْسَ (K, IA). In <sup>٩٨</sup>فَقَالَتْ <sup>٩٨</sup>أَكَلَّ الْخَيْلُ is governed in the *acc.* by <sup>٩٨</sup>مَانِحًا, an instance where the *reg.* of the *pred.* precedes [another sister of] <sup>٩٨</sup>كَانَ (SM).

§ 458. According to IM <sup>كَانَ</sup> and its sisters may not be immediately followed by the *reg.* of the *pred.* when neither an *adv.* nor *prep.* and *gen.* This comprises two cases:— (1) that the *reg.* alone should precede the *sub.*, the *pred.* itself being posterior to the *sub.*, as <sup>كَانَ</sup> <sup>طَعَامُكَ</sup> <sup>زَيْدٌ</sup> <sup>أَكَلًا</sup>, which is disallowed by the BB, but allowed by the KK: (2) that the *reg.* and *pred.* should precede the *sub.*, and the *reg.* precede the *pred.*, as <sup>كَانَ</sup> <sup>طَعَامُكَ</sup> <sup>أَكَلًا</sup> <sup>زَيْدٌ</sup>, which is disallowed by S, but allowed by some of the BB. It is deducible from his language that the *pred.* and *reg.* may precede the *sub.* when the *pred.* precedes the *reg.*; because then <sup>كَانَ</sup> is not immediately followed by the *reg.* of its *pred.*, as <sup>كَانَ</sup> <sup>أَكَلًا</sup> <sup>طَعَامُكَ</sup> <sup>زَيْدٌ</sup> *Zaid was eating thy food*: and this is not disallowed by the BB (IA). If the *reg.* be an *adv.* or *prep.* and *gen.* (IA, Sh), it may be put immediately after <sup>كَانَ</sup> (IA), [so that] <sup>كَانَ</sup> may be separated from its two *regs.* by the *reg.* of its *reg.* (Sh), according to the BB and KK (IA), without dispute (Sh), as <sup>كَانَ</sup> <sup>عِنْدَكَ</sup> <sup>زَيْدٌ</sup> <sup>مَقِيمًا</sup> *Zaid was staying with thee* and <sup>كَانَ</sup> <sup>فِيكَ</sup> <sup>زَيْدٌ</sup> <sup>رَاغِبًا</sup> *Zaid was wishing for thee* (IA), as is proved by CXII. 4. [404], <sup>أَحَدٌ</sup> being *sub.* of <sup>يَكُنْ</sup> and <sup>كَفَرًا</sup> its *pred.* (Sh). S makes a distinction as regards priority or posteriority of the *adv.* between the non-essential and the predicative; approving of priority when it is predica-

tive, like <sup>٩٨</sup>مَا كَانَ فِيهَا أَحَدٌ خَيْرٌ مِنْكَ <sup>٩٩</sup>Not any one better than thou has been in it, and posteriority when it is non-essential, like <sup>٩٨</sup>مَا كَانَ أَحَدٌ خَيْرًا مِنْكَ فِيهَا <sup>٩٩</sup>Not any one has been better than thou in it: and adds that the people of rudeness [the Arabs of the desert] read <sup>٩٨</sup>وَلَمْ يَكُنْ كَفُّوا <sup>٩٩</sup> CXII. 4. (M), the *adv.* being *orig.* posterior as adjunct of <sup>٩٨</sup>كَفُّوا (B). Instances where <sup>٩٨</sup>كَانَ and its sisters are apparently followed immediately by the *reg.* of the *pred.*, [such *reg.* not being an *adv.* or *prep.* and *gen.* (J),] are to be explained by holding that <sup>٩٨</sup>كَانَ [or its sister] contains a latent *pron.*, the *pron.* of the case: thus the saying <sup>٩٨</sup>كَانَ طَعَامُكَ زَيْدٌ <sup>٩٩</sup>[1], apparently like <sup>٩٨</sup>تَنَانُذُ الْخ <sup>٩٩</sup>, [which is allowed by the KK, because the *reg.* of the *reg.* is in their opinion a *reg.* of the *op.*, not extraneous to it, but disallowed by the BB, because in their opinion the *reg.* of the *reg.* is not a *reg.* of the *op.*, but extraneous to it, so that separation of the *op.* from its *reg.* by an extraneous (word) results (J),] is explained by the hypothesis of a latent *pron.*, the *pron.* of the case, in <sup>٩٨</sup>كَانَ, which is its *sub.*, the subsequent *prop.* of <sup>٩٨</sup>عَطِيَّةٌ <sup>٩٩</sup> *inch.* and <sup>٩٨</sup>عُودٌ <sup>٩٩</sup> *enunc.* being the *pred.*, and <sup>٩٨</sup>أَيَّاهُمْ <sup>٩٩</sup> the *obj.* of <sup>٩٨</sup>عُودٌ <sup>٩٩</sup>, so that <sup>٩٨</sup>كَانَ <sup>٩٩</sup> is not separated from its *sub.* by the *reg.* of the *pred.*, because its *sub.* is understood before the *reg.*;

and the saying [of Humaid Ibn Thaur alArkaṭ (J)]

فَاصْبَحُوا وَالنَّوَى عَالِي مَعْرَسِهِمْ  
وَلَيْسَ كُلُّ النَّوَى تَلْقَى الْمَسَاكِينَ

apparently like كَانَ طَعَامَكَ أَكَلًا زَيْدٌ, [(or rather) كَانَ طَعَامَكَ يَأْكُلُ زَيْدٌ], which is allowed by the KK and some of the BB, namely IS, F, and IU (J), is also explained [by the majority of the BB (J)] through sub-audition of the *pron.* of the case as *sub.* of لَيْسَ, [lest there result what has been before mentioned, and precedence of the verbal *pred.* of لَيْسَ before its *sub.* (457), which is disallowed (J),] كُلُّ النَّوَى being governed in the *acc.* by تَلْقَى, which with its *ag.* الْمَسَاكِينَ is the *pred.* of لَيْسَ (IA), *And they, the guests, ate so many dates that they entered upon the time of morning, while date-stones were rising above their place of lodging in the night, although (the case) was not that the beggarly wretches were throwing away all of the date-stones (J).*

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## CHAPTER IX.

### THE VERBS OF APPROPINQUATION.

§ 459. The *vs.* of *app.* are كَادَ , كَرَبَ , أَوْشَكَ , جَعَلَ , أَخَذَ , أَنْشَأَ , عَلَقَ , طَفِقَ , حَرَى , اِخْلُوتَ , عَسَى , هَبَّ , and هَلَّهَلْ (Sh). They are a division of the annulling *vs.* It is not disputed that they are *vs.*, except عَسَى (IA), which [correctly (IA)] is a *v.*, [as is proved by the attachment of the ت of the *ag.* and its sisters to it, as عَسَيْتَ , عَسَيْتُمْ , عَسَيْتَنِي (IA),] not a *p.* [of hope, like لَعَلَّ (J), absolutely (ML),] as held by Th and IS (IA, ML), nor when attached to the *acc. pron.*, as in يَا أَبَتَا عَلَكَ [169], as held by S according to Sf (ML). AH, however, imagines حَرَى to be only حَرَى *Fit* with Tanwīn, a *n.* not a *v.*; but he is mistaken, the saying of ALA'shà

أَنْ يَقُلَ هُنَّ مِنْ بَنِي عَبْدِ شَمْسٍ  
فَتَحَرَى أَنْ يَكُونَ ذَاكَ وَكَانَا

If he say, *They are of the Banū 'Abd Shams, mayhap that will be, and it will be* being cited by lexicologists as an *ex.* of it (Sh). They [are named *vs.* of *app.*, though they do not all denote *app.*, but (IA)]



indicate (1) [the *sub.*'s (Sh)] *app.* [to the *pred.* (Sh)], i. e. <sup>كَادَ</sup> , <sup>كَرَّبَ</sup> , <sup>أَرَشَكَ</sup> ; (2) [the speaker's (Sh)] hope [for the *pred.* (Sh)], i. e. <sup>عَسَى</sup> , <sup>حَرَى</sup> , and <sup>أَخْلَوْتُ</sup> ; (3) [the *sub.*'s (Sh)] commencement [of the *pred.*, which are numerous, seven being here mentioned, so that the *vs.* of this *cat.* are completed to 13, like those in the *cat.* of <sup>كَانَ</sup> (Sh)], i. e. <sup>جَعَلَ</sup> , <sup>صَلَفَ</sup> , <sup>أَخَذَ</sup> , <sup>عَلَقَ</sup> , <sup>أَنشَأَ</sup> (IA, Sh), <sup>هَبَّ</sup> , and <sup>هَلْهَلَّ</sup> (Sh): therefore naming them *vs.* of *app.* is a sort of synecdoche (IA). They govern like <sup>كَانَ</sup> ; and, were not their *pred.* distinguished by predicaments not belonging to <sup>كَانَ</sup> and its sisters, they would not be separated by a *cat.* to themselves (Sh). They [are prefixed to the *inch.* and *enunc.*; and (IA)] put the *inch.* into the *nom.* [as their *sub.* (IA)], and the *enunc.* into the [position of an (IA)] *acc.* (IA, Sh) as their *pred.* (IA). Their *pred.* is a verbal *prop.*; and <sup>فَصَلَفَ</sup> <sup>مُسَكَا</sup> in <sup>مُسَكَا</sup> XXXVIII. 32. *And he began to cut off with the sword the legs and the necks* is not *pred.* of <sup>صَلَفَ</sup> , but an *inf. n.* to a suppressed *pred.*, i. e. <sup>يَمْسَعُ</sup> (ML). It is an *aor.* (IA, C, Sh) *v.*, conjoined with [the infinitival (C)] <sup>أَن</sup> or denuded of it (C, Sh), as <sup>عَسَى</sup> XVII. 8. *May be your Lord will have mercy upon you* and <sup>يَكادُ</sup> <sup>زَيْنَهَا</sup> <sup>يَضَى</sup> XXIV. 35. *Whose*

oil well-nigh giveth light of itself (Sh): rarely a [single (C)] n. [after عَسَى and كَادَ (IA)], as in the saying [of Ru'ba Ibn Al'Ajjāj (Jsh)]

أَكْثَرْتُ فِي الْعَدْلِ مِلْحًا دَائِمًا \* لَا تَكْثُرُنِ إِنِّي عَسَيْتُ صَائِمًا

[Thou hast abounded in railing, persisting with ceaseless persistence. Do not thou abound; for verily I, may be I shall be abstaining from hearkening to thy speech

(J)] and قَابَتْ إِلَىٰ فِهِمُ الْخ [409] (IA, C); or a nominal prop., as in

وَقَدْ جَعَلَتْ قَلُوصُ ابْنِي سُهَيْلٍ \* مِنَ الْأَكْوَارِ مَرْتَعًا قَرِيبًا

[The young she-camel of the two sons of Suhail having begun to be so jaded that her place of pasturing is near to the camel-saddles (T, Jsh)]; or pret. v., as in the saying of

Ibn 'Abbās فَجَعَلَ الرَّجُلُ إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا

Then the man set about, when he was not able to go forth, sending a message or messenger (C): and has not

been heard as an adv., prep. and gen., nominal prop., or verbal prop. without the aor., when pred. of عَسَى or كَادَ

(IA). The nom. of the pred. of كَادَ and its sisters, except

عَسَى, must be a pron. [relating to the sub. (DM)], as

عَسَى زَيْدٌ يَمُوتُ أَبَوَهُ, not كَادَ زَيْدٌ يَمُوتُ; whereas عَسَى زَيْدٌ أَنْ

يَقُومَ or يَمُوتَ أَبَوَهُ is allowable, so that the pred. governs

the connected, [i. e. n. pre. to the pron. of the sub. (DM),]

in the *nom.*, though not the extraneous, as عَسَى زَيْدٌ أَنْ (below) عَسَى فَرَجَ الْخَ [save rarely, as يَقُومُ عَمْرُو عِنْدَهُ (J)]: and فَرَجَ in the saying of Hudba [Ibn Khashram al'Udhri (N)] عَسَى الْكَرْبُ الْخَ [461] is not *sub.* of كَانَ, but an *inch.*, whose *enunc.* is the *adv.*, the *prop.* being *pred.* of كَانَ, the *sub.* of which is the *pron.* of الْكَرْبُ; while وَقَدْ جَعَلْتُ الْخَ in ثَوْبِي [467] is a *subst.* of implication for the ت of جَعَلْتُ, not *ag.* of يَنْقَلِبُنِي (ML). The *vs.* of this *cat.* are not plastic, except كَادَ and أَرَشَكَ, from which the *aor.* is used, as يَكَادِرُونَ يَسْطَرُونَ XXII. 71. *They are upon the point of laying violent hands and* [466], and in the case of أَرَشَكَ is the tense most frequently used, the use of the *pret.*, though related by Khl and transmitted in poetry, as وَأَوَّ سَتَلُ الْخَ [466], being rare; and the *act. part.*, as

فَمَوْشِدَةٌ أَرْضَنَا إِنِّي تَعُودُ \* خِلَافَ الْإِنْيَسِ وَحُوشًا يَبْدَا

[by Abū Salm alHudhālī, i. e. ذَاتَ وَحُوشٍ, *And our land is on the point of becoming after the cheerful companion a haunt of wild beasts, desolate (J)*] and

أَمُوتَ أَسَى يَوْمَ الرِّجَامِ وَ إِنِّي \* يَقِينًا لِرَهْنٍ بِالذِّي أَنَا كَائِدٌ

[by Kuthayyir Ibn 'Abd ArRaḥmān, *And I was almost*

dying of grief on the day of the combat of *ArRijām*, when verily I was certainly pledged to what I was on the point (of undergoing), i. e. determined not to flee from encountering what I expected in it, <sup>أَمُوتُ</sup> <sup>آلَخُ</sup> being pred. of <sup>وَكُنْتُ</sup> in the preceding verse, and the pred. of <sup>كَأَنَّ</sup>, i. e. <sup>أَتِيَتْ</sup> or <sup>الَّتِي</sup>, suppressed; while Ibn Hishām mentions that some relate an *inf. n.* <sup>إِشَاكُ</sup> (J)]. The author of the *Inṣāf*, however, relates the use of the *aor.* <sup>يَعْسَى</sup> and *act. part.* <sup>عَاسَى</sup> from <sup>عَسَى</sup>, Jh the *aor.* of <sup>طَفِقَ</sup>, and Ks the *aor.* of <sup>جَعَلَ</sup>. The *vs.* <sup>عَسَى</sup>, <sup>اِخْلُوقُ</sup>, and <sup>اَوْشَكَ</sup> are distinguished by being used non-attributively, as before mentioned, and attributively. The *att.* is what is attributed to <sup>أَنْ</sup> and the *v.*, as <sup>عَسَى أَنْ يَقُومَ</sup> <sup>أَنْ</sup> *It may be that he will stand*, <sup>اِخْلُوقُ أَنْ يَأْتِيَ</sup> <sup>أَنْ</sup> *It was likely that he would come*, and <sup>اَوْشَكَ أَنْ يَفْعَلَ</sup> <sup>أَنْ</sup> *It was near at hand that he should do*; <sup>أَنْ</sup> and the *v.*, in the position of a *nom.*, being *ag.* of <sup>عَسَى</sup>, <sup>اِخْلُوقُ</sup>, and <sup>اَوْشَكَ</sup>; and they being thereby enabled to dispense with the *acc.*, which is their *pred.* This is when the *v.* after <sup>أَنْ</sup> is not followed by an explicit *n.* that may be governed in the *nom.* by it. But, if it be so followed, as <sup>عَسَى أَنْ يَقُومَ زَيْدٌ</sup> [below], the explicit *n.* is governed in the *nom.* by the *v.* after <sup>أَنْ</sup>,

(1) according to Shl, necessarily; <sup>أَع</sup>أَنْ and what follows it being *ag.* to <sup>ع</sup>عَسَى, which is *att.* and has no *pred.*; so that in the *du.*, *pl.*, and *fem.* you say <sup>أَع</sup>عَسَى <sup>أَع</sup>أَنْ يَقُومَ <sup>أَع</sup>الزَّيْدَانِ and <sup>أَع</sup>عَسَى <sup>أَع</sup>أَنْ تَقُومَ <sup>أَع</sup>الْهِنْدَاتِ and <sup>أَع</sup>الزَّيْدُونَ, without putting a *pron.* in the *v.* [after <sup>أَع</sup>أَنْ], because it governs the explicit *n.* after it in the *nom.*: (2) according to Mb, Sf, and F, allowably: or by <sup>ع</sup>عَسَى, as its *sub.*; <sup>أَع</sup>أَنْ and the *v.* being in the position of an *acc.* to <sup>ع</sup>عَسَى, [as its *pred.*,] preceding the *sub.*; and the *ag.* of the *v.* after <sup>أَع</sup>أَنْ being a *pron.* relating to the *sub.* of <sup>ع</sup>عَسَى, allowed to relate to it though posterior, because it is prior in natural order; so that you say <sup>أَع</sup>عَسَى <sup>أَع</sup>أَنْ يَقُومَا <sup>أَع</sup>الزَّيْدَانِ and <sup>أَع</sup>عَسَى <sup>أَع</sup>أَنْ يَقُومُوا <sup>أَع</sup>الزَّيْدُونَ and <sup>أَع</sup>عَسَى <sup>أَع</sup>أَنْ يَقُمْنَ <sup>أَع</sup>الْهِنْدَاتِ, putting a *pron.* in the *v.*, because the explicit *n.* is not governed in the *nom.* by it, but by <sup>ع</sup>عَسَى (IA). The *pred.* of <sup>أَع</sup>أَخْلُقُ and <sup>أَع</sup>أَخْرَى must be conjoined with <sup>أَع</sup>أَنْ, [as <sup>أَع</sup>أَنْ يَفْعَلُ <sup>أَع</sup>مَیْهَافَ زَیْدَ Mayhap Zaid will do and <sup>أَع</sup>أَخْلُقَتِ <sup>أَع</sup>السَّمَاءُ <sup>أَع</sup>أَنْ تَمْطُرَ The sky was likely to rain (Sh)]. The *pred.* of <sup>ع</sup>عَسَى is generally, [and always in the Kur'ān (IA),] conjoined with <sup>أَع</sup>أَنْ, as XVII. 8. [and <sup>أَع</sup>فَعَسَى <sup>أَع</sup>اللَّهُ <sup>أَع</sup>أَنْ يَأْتِيَ <sup>أَع</sup>بِالْفَتْحِ V. 57. Then may be God will bring victory (IA)]; and is [seldom according to

S, only in poetry according to the majority of the BB (IA),] denuded of it, as

عَسَىٰ فَرْجٌ يَّاتِي بِهِ اللَّهُ إِنَّهُ \* لَهُ كُلُّ يَوْمٍ فِي خَلْقَتِهِ أَمْرٌ

(IA, Sh) *May be comfort, God will bring it. Verily He*

*every day has business among His creatures* (J) and عَسَىٰ

(IA). عَسَىٰ is used in several ways

(ML): [followed by أَنِ] it has two constructions (M):

(1) عَسَىٰ زَيْدٌ أَنْ يَقُومَ : (a) according to the majority,

this is like كَانَ زَيْدٌ يَقُومُ ; which is deemed dubious,

because the *pred.* is renderable by the *inf. n.*, while the

*sub.* is concrete, whereas accident is not identical with

substance; but it is replied that a *pre. n.* is supplied

before the *sub.*, i.e. عَسَىٰ أَمْرٌ زَيْدٌ الْقِيَامَ , or *pred.*, i.e.

عَسَىٰ زَيْدٌ صَاحِبُ الْقِيَامِ , or that it is of the *cat.* of زَيْدٌ عَدْلٌ

and صَوْمٌ : (b) according to S and Mb (ML), عَسَىٰ is [a

*v. trans.* (ML),] equivalent to قَارَبَ (M, ML) in sense

and government (ML), having a *nom.* and *acc.*, save that

its *acc.* must be أَنِ with the *v.*, renderable by the *inf. n.*,

like قَارَبَ زَيْدٌ الْخُرُوجَ i. q. عَسَىٰ زَيْدٌ أَنْ يَخْرُجَ (M); or

*intrans.*, equivalent to قَرَّبَ مِنْ أَنِ , the *prep.* being sup-

pressed by extension (ML): it is best to make أَنِ with

its *conj.* a direct *obj.* by ellipse of the *prep.*, and the *v.*



XXIX. 1. *Have the people thought that they should be left?*, since no one says that <sup>حَسِبَ</sup> has here become excluded from its general rule: (3) <sup>عَسَى</sup> <sup>الْكَرْبُ</sup> <sup>أَلَمْ</sup> <sup>يَقُومُ</sup> <sup>عَسَى</sup> <sup>زَيْدٌ</sup> <sup>يَقُومُ</sup>, which is uncommon, as <sup>عَسَى</sup> <sup>الْكَرْبُ</sup> <sup>أَلَمْ</sup> <sup>يَقُومُ</sup> [461]: (4) <sup>عَسَى</sup> <sup>زَيْدٌ</sup> <sup>قَاتِمًا</sup> [461]: (5) <sup>عَسَى</sup> <sup>زَيْدٌ</sup> <sup>سَيَقُومُ</sup>, which is very rare, as <sup>عَسَى</sup> <sup>زَيْدٌ</sup> <sup>سَيَقُومُ</sup> [578]: and in these [(last) three usages (DM)] <sup>عَسَى</sup> is indubitably *non-att.*: (6) <sup>عَسَا</sup>, <sup>عَسَاكَ</sup>, <sup>عَسَايَ</sup>, which is uncommon [169, 462]: (7) <sup>عَسَى</sup> <sup>زَيْدٌ</sup> <sup>قَاتِمٌ</sup> transmitted by Th, which is explained by its being *non-att.*, its *sub.* being the *pron.* of the case, and the nominal *prop.* the *pred.* (ML).

§ 460. <sup>كَادَ</sup> has a *sub.* and *pred.*, its *pred.* being an *aor.* renderable by an *act. part.*, as <sup>كَادَ</sup> <sup>زَيْدٌ</sup> <sup>يَخْرُجُ</sup> <sup>كَادَ</sup> <sup>زَيْدٌ</sup> <sup>يَخْرُجُ</sup> *Zaid was on the point of going out*: but <sup>مَا</sup> <sup>كَدْتُ</sup> <sup>أَبًا</sup> [409] has been transmitted according to the *o. f.*, like <sup>عَسَى</sup>



ص ٥٨٤ ٥٨٥ ٥٨٦  
 [459] (M). The *pred.* of كَادَ is generally denuded of اَنِ, as II. 66. [(1) and مِنْ بَعْدِ مَا كَادَ تَزِيغُ (1) and IX. 118. *After that the case (167) was almost this, the hearts of a party of them were swerving (IA)]*; and is [seldom according to IM, only in poetry according to the Andalusians (IA),] conjoined with it, as كَادَتِ النَّفْسُ اَنِ تَقِيضُ عَلَيْهِ \* اِنْ عَدَا حَشْوُ رِيْقَةٍ وَبَرْدٍ (IA, Sh), by Muḥammad Ibn Manādhir, the poet of AlBaṣra (DM), *The soul was well-nigh expiring over him, when he became the stuffing of a mantle and wraps, i. e. enfolded in his grave-clothes (J), and مَا كَدَتْ اَنِ اَصْلَى الْعَصْرِ حَتَّى* words of the Prophet *I was not on the point of praying in the afternoon until the sun was about to set (IA).* They say *مِنْ تَانِي اَصَابَ اَوْ كَادَ* (IA). They say *مِنْ تَانِي اَصَابَ اَوْ كَادَ* (ML) *He that acts deliberately succeeds or almost (succeeds), and he that acts precipitately fails or almost (fails), suppressing the pred. (DM).*

§ 461. كَادَ is applied to denote the *app.* of the act, as كَادَ النَّعَامُ يَطِيرُ *The ostrich almost flies*, because an element of flying is found in him, while اَنِ is applied to denote the delay of the act and its occurrence in future time; so that, when put after كَادَ, it is inconsistent with

the sense of the latter, and a kind of contradiction results in the sentence: whereas عَسَى is applied to denote expectation, the like of which اِنْ indicates; so that the occurrence of اِنْ after it imports corroboration of the sense. The Arabs have spoken a number of *provs.* in كَادَ, in all of which اِنْ is omitted, as كَادَ الْعُرْسُ يَكُونُ مَلِكًا *The husband is almost a king* and كَادَ الْمُنْتَعِلُ يَكُونُ رَاكِبًا *The wearer of sandals is almost a rider* (D). In

عَسَى الْكَرْبُ الَّذِي <sup>٨٨</sup> <sup>٨٩</sup> <sup>٩٠</sup> <sup>٩١</sup> <sup>٩٢</sup> <sup>٩٣</sup> <sup>٩٤</sup> <sup>٩٥</sup> <sup>٩٦</sup> <sup>٩٧</sup> <sup>٩٨</sup> <sup>٩٩</sup> <sup>١٠٠</sup> <sup>١٠١</sup> <sup>١٠٢</sup> <sup>١٠٣</sup> <sup>١٠٤</sup> <sup>١٠٥</sup> <sup>١٠٦</sup> <sup>١٠٧</sup> <sup>١٠٨</sup> <sup>١٠٩</sup> <sup>١١٠</sup> <sup>١١١</sup> <sup>١١٢</sup> <sup>١١٣</sup> <sup>١١٤</sup> <sup>١١٥</sup> <sup>١١٦</sup> <sup>١١٧</sup> <sup>١١٨</sup> <sup>١١٩</sup> <sup>١٢٠</sup> <sup>١٢١</sup> <sup>١٢٢</sup> <sup>١٢٣</sup> <sup>١٢٤</sup> <sup>١٢٥</sup> <sup>١٢٦</sup> <sup>١٢٧</sup> <sup>١٢٨</sup> <sup>١٢٩</sup> <sup>١٣٠</sup> <sup>١٣١</sup> <sup>١٣٢</sup> <sup>١٣٣</sup> <sup>١٣٤</sup> <sup>١٣٥</sup> <sup>١٣٦</sup> <sup>١٣٧</sup> <sup>١٣٨</sup> <sup>١٣٩</sup> <sup>١٤٠</sup> <sup>١٤١</sup> <sup>١٤٢</sup> <sup>١٤٣</sup> <sup>١٤٤</sup> <sup>١٤٥</sup> <sup>١٤٦</sup> <sup>١٤٧</sup> <sup>١٤٨</sup> <sup>١٤٩</sup> <sup>١٥٠</sup> <sup>١٥١</sup> <sup>١٥٢</sup> <sup>١٥٣</sup> <sup>١٥٤</sup> <sup>١٥٥</sup> <sup>١٥٦</sup> <sup>١٥٧</sup> <sup>١٥٨</sup> <sup>١٥٩</sup> <sup>١٦٠</sup> <sup>١٦١</sup> <sup>١٦٢</sup> <sup>١٦٣</sup> <sup>١٦٤</sup> <sup>١٦٥</sup> <sup>١٦٦</sup> <sup>١٦٧</sup> <sup>١٦٨</sup> <sup>١٦٩</sup> <sup>١٧٠</sup> <sup>١٧١</sup> <sup>١٧٢</sup> <sup>١٧٣</sup> <sup>١٧٤</sup> <sup>١٧٥</sup> <sup>١٧٦</sup> <sup>١٧٧</sup> <sup>١٧٨</sup> <sup>١٧٩</sup> <sup>١٨٠</sup> <sup>١٨١</sup> <sup>١٨٢</sup> <sup>١٨٣</sup> <sup>١٨٤</sup> <sup>١٨٥</sup> <sup>١٨٦</sup> <sup>١٨٧</sup> <sup>١٨٨</sup> <sup>١٨٩</sup> <sup>١٩٠</sup> <sup>١٩١</sup> <sup>١٩٢</sup> <sup>١٩٣</sup> <sup>١٩٤</sup> <sup>١٩٥</sup> <sup>١٩٦</sup> <sup>١٩٧</sup> <sup>١٩٨</sup> <sup>١٩٩</sup> <sup>٢٠٠</sup> <sup>٢٠١</sup> <sup>٢٠٢</sup> <sup>٢٠٣</sup> <sup>٢٠٤</sup> <sup>٢٠٥</sup> <sup>٢٠٦</sup> <sup>٢٠٧</sup> <sup>٢٠٨</sup> <sup>٢٠٩</sup> <sup>٢١٠</sup> <sup>٢١١</sup> <sup>٢١٢</sup> <sup>٢١٣</sup> <sup>٢١٤</sup> <sup>٢١٥</sup> <sup>٢١٦</sup> <sup>٢١٧</sup> <sup>٢١٨</sup> <sup>٢١٩</sup> <sup>٢٢٠</sup> <sup>٢٢١</sup> <sup>٢٢٢</sup> <sup>٢٢٣</sup> <sup>٢٢٤</sup> <sup>٢٢٥</sup> <sup>٢٢٦</sup> <sup>٢٢٧</sup> <sup>٢٢٨</sup> <sup>٢٢٩</sup> <sup>٢٣٠</sup> <sup>٢٣١</sup> <sup>٢٣٢</sup> <sup>٢٣٣</sup> <sup>٢٣٤</sup> <sup>٢٣٥</sup> <sup>٢٣٦</sup> <sup>٢٣٧</sup> <sup>٢٣٨</sup> <sup>٢٣٩</sup> <sup>٢٤٠</sup> <sup>٢٤١</sup> <sup>٢٤٢</sup> <sup>٢٤٣</sup> <sup>٢٤٤</sup> <sup>٢٤٥</sup> <sup>٢٤٦</sup> <sup>٢٤٧</sup> <sup>٢٤٨</sup> <sup>٢٤٩</sup> <sup>٢٥٠</sup> <sup>٢٥١</sup> <sup>٢٥٢</sup> <sup>٢٥٣</sup> <sup>٢٥٤</sup> <sup>٢٥٥</sup> <sup>٢٥٦</sup> <sup>٢٥٧</sup> <sup>٢٥٨</sup> <sup>٢٥٩</sup> <sup>٢٦٠</sup> <sup>٢٦١</sup> <sup>٢٦٢</sup> <sup>٢٦٣</sup> <sup>٢٦٤</sup> <sup>٢٦٥</sup> <sup>٢٦٦</sup> <sup>٢٦٧</sup> <sup>٢٦٨</sup> <sup>٢٦٩</sup> <sup>٢٧٠</sup> <sup>٢٧١</sup> <sup>٢٧٢</sup> <sup>٢٧٣</sup> <sup>٢٧٤</sup> <sup>٢٧٥</sup> <sup>٢٧٦</sup> <sup>٢٧٧</sup> <sup>٢٧٨</sup> <sup>٢٧٩</sup> <sup>٢٨٠</sup> <sup>٢٨١</sup> <sup>٢٨٢</sup> <sup>٢٨٣</sup> <sup>٢٨٤</sup> <sup>٢٨٥</sup> <sup>٢٨٦</sup> <sup>٢٨٧</sup> <sup>٢٨٨</sup> <sup>٢٨٩</sup> <sup>٢٩٠</sup> <sup>٢٩١</sup> <sup>٢٩٢</sup> <sup>٢٩٣</sup> <sup>٢٩٤</sup> <sup>٢٩٥</sup> <sup>٢٩٦</sup> <sup>٢٩٧</sup> <sup>٢٩٨</sup> <sup>٢٩٩</sup> <sup>٣٠٠</sup> <sup>٣٠١</sup> <sup>٣٠٢</sup> <sup>٣٠٣</sup> <sup>٣٠٤</sup> <sup>٣٠٥</sup> <sup>٣٠٦</sup> <sup>٣٠٧</sup> <sup>٣٠٨</sup> <sup>٣٠٩</sup> <sup>٣١٠</sup> <sup>٣١١</sup> <sup>٣١٢</sup> <sup>٣١٣</sup> <sup>٣١٤</sup> <sup>٣١٥</sup> <sup>٣١٦</sup> <sup>٣١٧</sup> <sup>٣١٨</sup> <sup>٣١٩</sup> <sup>٣٢٠</sup> <sup>٣٢١</sup> <sup>٣٢٢</sup> <sup>٣٢٣</sup> <sup>٣٢٤</sup> <sup>٣٢٥</sup> <sup>٣٢٦</sup> <sup>٣٢٧</sup> <sup>٣٢٨</sup> <sup>٣٢٩</sup> <sup>٣٣٠</sup> <sup>٣٣١</sup> <sup>٣٣٢</sup> <sup>٣٣٣</sup> <sup>٣٣٤</sup> <sup>٣٣٥</sup> <sup>٣٣٦</sup> <sup>٣٣٧</sup> <sup>٣٣٨</sup> <sup>٣٣٩</sup> <sup>٣٤٠</sup> <sup>٣٤١</sup> <sup>٣٤٢</sup> <sup>٣٤٣</sup> <sup>٣٤٤</sup> <sup>٣٤٥</sup> <sup>٣٤٦</sup> <sup>٣٤٧</sup> <sup>٣٤٨</sup> <sup>٣٤٩</sup> <sup>٣٥٠</sup> <sup>٣٥١</sup> <sup>٣٥٢</sup> <sup>٣٥٣</sup> <sup>٣٥٤</sup> <sup>٣٥٥</sup> <sup>٣٥٦</sup> <sup>٣٥٧</sup> <sup>٣٥٨</sup> <sup>٣٥٩</sup> <sup>٣٦٠</sup> <sup>٣٦١</sup> <sup>٣٦٢</sup> <sup>٣٦٣</sup> <sup>٣٦٤</sup> <sup>٣٦٥</sup> <sup>٣٦٦</sup> <sup>٣٦٧</sup> <sup>٣٦٨</sup> <sup>٣٦٩</sup> <sup>٣٧٠</sup> <sup>٣٧١</sup> <sup>٣٧٢</sup> <sup>٣٧٣</sup> <sup>٣٧٤</sup> <sup>٣٧٥</sup> <sup>٣٧٦</sup> <sup>٣٧٧</sup> <sup>٣٧٨</sup> <sup>٣٧٩</sup> <sup>٣٨٠</sup> <sup>٣٨١</sup> <sup>٣٨٢</sup> <sup>٣٨٣</sup> <sup>٣٨٤</sup> <sup>٣٨٥</sup> <sup>٣٨٦</sup> <sup>٣٨٧</sup> <sup>٣٨٨</sup> <sup>٣٨٩</sup> <sup>٣٩٠</sup> <sup>٣٩١</sup> <sup>٣٩٢</sup> <sup>٣٩٣</sup> <sup>٣٩٤</sup> <sup>٣٩٥</sup> <sup>٣٩٦</sup> <sup>٣٩٧</sup> <sup>٣٩٨</sup> <sup>٣٩٩</sup> <sup>٤٠٠</sup> <sup>٤٠١</sup> <sup>٤٠٢</sup> <sup>٤٠٣</sup> <sup>٤٠٤</sup> <sup>٤٠٥</sup> <sup>٤٠٦</sup> <sup>٤٠٧</sup> <sup>٤٠٨</sup> <sup>٤٠٩</sup> <sup>٤١٠</sup> <sup>٤١١</sup> <sup>٤١٢</sup> <sup>٤١٣</sup> <sup>٤١٤</sup> <sup>٤١٥</sup> <sup>٤١٦</sup> <sup>٤١٧</sup> <sup>٤١٨</sup> <sup>٤١٩</sup> <sup>٤٢٠</sup> <sup>٤٢١</sup> <sup>٤٢٢</sup> <sup>٤٢٣</sup> <sup>٤٢٤</sup> <sup>٤٢٥</sup> <sup>٤٢٦</sup> <sup>٤٢٧</sup> <sup>٤٢٨</sup> <sup>٤٢٩</sup>

[*May be the trouble, which I have become in, it* (459) *will be such that behind it will be near relief* (J)] عَسَى is assimilated to كَأَنَّ ; and in

رَسْمٌ عَفَا مِنْ بَعْدِ مَا قَدْ اَمَحَى  
قَدْ كَانَ مِنْ طُولِ الْبَلَى اِنْ يَمْصَحَا

[by Ru'ba Ibn Al'Ajjāj, *A ruin, that has become obliterated after having been razed, has well-nigh vanished from length of wear and tear (Jsh)*] كَادَ to عَسَى (M).

§ 462. The Arabs say (1) <sup>٥٨</sup>عَسَيْتَ <sup>٥٨</sup>أَنْ <sup>٥٨</sup>تَفْعَلَ and <sup>٥٨</sup>عَسَيْتَ <sup>٥٨</sup>أَنْ <sup>٥٨</sup>يَفْعَلَ to <sup>٥٨</sup>عَسَيْنَ and <sup>٥٨</sup>عَسَيْنَ <sup>٥٨</sup>أَنْ <sup>٥٨</sup>يَفْعَلَ (M): <sup>٥٨</sup>عَسَيْتَ (K), <sup>٥٨</sup>عَسَيْتُمْ is the *dial.*

of AlHijāz (K, B on XLVII. 24.): in لَا يَسْتَحِرُّ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ XLIX. 11. *Let not men mock at men; it may be that they be better than they: nor women at women; it may be that they be better than they* Abd Allāh reads قَوْمٌ عَسَىٰ أَنْ يَكُونُوا عَسَىٰ and عَسَىٰ أَنْ يَكُنَّ, so that عَسَىٰ has a *pred.*, as in XLVII. 24. [below], whereas in the 1st reading it has none, as in II. 213.[464] (K): when a *nom. pron.* of the 1st or 2nd pers. or 3rd pers. pl. fem. is attached to عَسَىٰ, as عَسَيْتَ, عَسَيْتَا, عَسَيْتُمْ, عَسَيْتُنَّ, عَسَيْتُنَّ, its سى may be pronounced with Kasr or Fath, the Fath being better known (IA): Nāfi' reads قَهْلَ عَسَيْتُمْ أَنْ تُولِيْتُمْ XLVII. 24. *May ye then be expected, if ye receive authority?* with Kasr of the سى (K, IA), which is strange (K); and the rest read with Fath (IA): (2) عَسَىٰ أَنْ يَفْعَلَ (K); and يَفْعَلُوا and يَفْعَلُ (M): the Banū Tamīm do not affix the *pron.* (K, B), saying تَفْعَلْ عَسَىٰ أَنْ تَفْعَلْ (K): عَسَاهُنَّ to عَسَاةٍ أَنْ يَفْعَلَنَّ, عَسَاكُنَّ to عَسَاكِ أَنْ تَفْعَلَنَّ (3) and عَسَىٰ, and عَسَانَا and عَسَانِيَّ أَنْ أَفْعَلَ (M). [Similarly] عَسَىٰ, when preceded by a *n.*, may contain a *pron.* relating to the preceding *n.*, which is the *dial.* of Tamīm [?], or be denuded of it, which is the *dial.* of AlHijāz (IA): عَسَىٰ

in زِيدُ عَسَى أَنْ يَقُومَ (1) contains a latent *pron.* [relating to زِيدُ, according to the *dial.* of Tamīm (IA), being *non-att.*, with its *sub.* latent (ML), while أَنْ يَقُومَ is in the position of an *acc.* by it; so that in the *fem.*, *du.*, and *pl.*, you say الزَّيْدَانِ عَسَى أَنْ يَقُومَا , هُنَّ عَسَتْ أَنْ تَقُومَ , and الهِنْدَاتُ عَسِينَ أَنْ يَقُمْنَ (IA): (2) is devoid of *pron.*, [according to the *dial.* of AlHijāz (IA), being *att.* (ML),] while أَنْ يَقُومَ is in the position of a *nom.* by it (IA, ML); so that you say هُنَّ عَسَتْ أَنْ يَقُومَ , الزَّيْدَانِ عَسَى أَنْ يَقُومَا , عَسَى أَنْ تَقُومَ الزَّيْدُونَ عَسَى أَنْ , and الهِنْدَاتُ عَسَى أَنْ يَقُمْنَ . But the other *vs.* of this *cat.* must contain the *pron.*, as الزَّيْدَانِ جَعَلَا يَنْظُرَانِ . The two Zaid's set about versifying, not جَعَلَ (IA).

§ 463. You say كَدْتَ تَفْعَلُ , كَدَنْ to كَانَ يَفْعَلُ to كَدْتِ , and كَدْنَا أَفْعَلُ and كَدْنَا . And some of the Arabs say كَدْتُ with Damm.

§ 464. عَسَى denotes the *app.* of the matter in the way of hope and longing; you say عَسَى اللَّهُ أَنْ يَشْفِيَ مَرِيضَكَ May be God will heal thy sick, meaning that the nearness of his recovery is hoped for from God, longed

for: whereas كَادَ denotes its *app.* in the way of existence and realization; you say كَادَتِ الشَّمْسُ تَغْرُبُ *The sun was almost setting*, meaning that its nearness to setting had become realized (M). R, [however,] contends that it denotes longing not for the approach of the *pred.*, but for its realization absolutely (MA). It signifies [the speaker's] hope in the case of what is liked, and fear in the case of what is disliked, both combined in

وَعَسَىٰ أَنْ تَكْرَهُوا ۖ وَعَسَىٰ أَنْ تَكْرَهُوا ۖ وَعَسَىٰ أَنْ تَكْرَهُوا ۖ  
 II. شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ

213. (ML), where the 1st عَسَى denotes hope (MA, DM), and the 2nd fear (MA), *And it may be that ye dislike a thing*, i. e. warring in the cause of God, pleasant as regards the recompense accruing from it, though apparently unpleasant, *while it is good for you; and it may be that ye like a thing*, i. e. fear of warring in the cause of God, *while it is bad for you* (DM).

§ 465. It is said that كَادَ, (1) when denied, is (a) *aff.* (IH, ML) of the *pred.* (MA), as II. 66. [1] (ML), for they did the sacrifice (DM); or (b) in the past *aff.*, as II. 66, and in the future like other *vs.*, as

إِذَا غَيَّرَ الْهَجْرَ الْمُحِبِّينَ لَمْ يَكُنْ  
 رَسِيسَ الْهَوَىٰ مِنْ حُبِّ مَيْتَةٍ يَبْرَحُ

(IH), by Dhu -rRumma, *When desertion alters lovers, the constant passion of the love of Mayya will not be near*

*departing*, the denied كَان not importing affirmation, but intensifying the negation of يَبْرَح (Jsh): and, (2) when affirmed, is *neg.* [of the *pred.* (MA)], as كَانُوا وَإِنْ كَانُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ XVII. 75. *And verily they well-nigh tempted thee away from what We have revealed unto thee*, [the sense being that they did not tempt thee away (DM),] and كَانَتِ النَّفْسُ الْخَالِجَةُ [(460), the soul not having actually expired (Jsh)]: so that كَانُ يَفْعُلْ means that *he did not*, and لَمْ يَكُنْ يَفْعُلْ that *he did*. So notorious is this that [Abu -l-'Alá (Jsh)] alMa'arri has made a riddle of it, saying

أَنْصَوْرِي هَذَا الْعَصْرِ مَا هِيَ لَفْظَةٌ  
جَرَتْ فِي لِسَانِي جَرَّهُمْ وَتَمُودُ  
إِذَا اسْتَعْمَلْتُ فِي صُورَةِ الْجَحْدِ أَثْبَتْتُ  
وَإِنْ أَثْبَتْتُ قَامَتْ مَقَامَ الْجَحْوِ

(ML) *O grammarian of this age, what is a word that was current in the tongues of Jurhum and Thamūd, that, when used in the form of denial, affirms, and, if affirmed, stands in the place of denial?* (Jsh). Correctly, however, it is like other *vs.* (IH, ML) in that, when denied, it is *neg.* [of *app.* to the *pred.* (MA)], and, when affirmed, *aff.* [of *app.* to the *pred.* (MA)]. For its meaning is *app.*;

and there is no doubt that *كَأَنَّ* *يَفْعُلُ* means *He became near to doing*, and *مَا كَانَ يَفْعُلُ* *He did not become near to doing*. Its *pred.* is therefore perpetually denied:—(1) when *كَأَنَّ* is denied; because, when the *app.* of the act is denied, the realization of that act is inferentially denied, as *إِذَا أَخْرَجَ يَدَهُ لَمْ يَكُنْ يَرَاهَا* XXIV. 40 [*When he putteth forth his hand, he is not near to seeing it*, much less doth he see it, like *إِذَا غَيَّرَ الْخَافِ* (K, B), i. e. *will not be near to departure*, how then shall it depart? (K)], which is therefore more intensive than *he seeth it not*, because he that sees not is sometimes near to seeing: (2) when the *app.* is affirmed; because predication of the nearness of the thing conventionally requires its non-realization, otherwise the predication would be of its realization, not of its *app.*, since in conventional language it is not good to say of one that prayed *he became near to praying*, although he did not pray until he became near to praying. Nor is there any distinction in what we have mentioned between *كَأَنَّ* and *يَكُنْ* : and II. 66., where they did do, since what is meant by the *doing* is sacrificing, and the text has already said *فَذَبَحُوهَا* *Then they sacrificed her*, is a predication of their state in the beginning of the matter; for at first they were far from sacrificing her, as is shown by their cavilling and reiterated questioning. But since the use of phrases like this is frequent in the case of him

as to whom *app.* to the act at first is denied, but who afterwards does it, this very *v.* [ مَا كَادَ (DM)] is imagined to be the indicator of the realization of that very act; whereas it is not so, the realization of the act being understood only from another indication, as from فَدَبَّحُوْهَا in the text (ML).

§ 466. يُوْشِكُ means *Hastens*, because derived from the وُشِيكَ, i. e. the *hastener to the thing* (D). اُوْشِكُ is used like عَسَى in its two constructions [459], and like يُوْشِكُ اَنْ يَجِيْءَ زَيْدٌ, يُوْشِكُ زَيْدٌ اَنْ يَجِيْءَ; كَادَ as يُوْشِكُ اَنْ يَجِيْءَ زَيْدٌ, يُوْشِكُ زَيْدٌ اَنْ يَجِيْءَ (M): its *pred.* is [generally (IA, Sh)] conjoined with اَنْ, [as

اَفِيْ كُلِّ عَامٍ مَّرَضَةٌ ثُمَّ نَهْضَةٌ  
وَتَنْعَى وَلَا تَنْعَى مَتَى ذَا اِلَى مَتَى  
فَيُوْشِكُ يَوْمٌ اَنْ يُوَافِقَ لَيْلَةً  
يَسُوْقَانِ حَتْفًا رَاحَ نَحْوَكَ اَوْ غَدَا

by 'Imrān Ibn Hiṭṭān, *In every year shall there be a sickness, then an arising, and shalt thou announce death, nor be announced as dead? Until when shall this be, until when? For a day hastens to meet a night; they will*



*drive on death, come it to thee at even or at morn!* (D),  
(and) as

وَلَوْ سُئِلَ النَّاسُ التَّرَابَ لَأَشْكُوا  
إِذَا قِيلَ لَهُتُوا أَنْ يَعْلَمُوا وَيَمْنَعُوا

(IA, Sh) *And if men were asked for dust, they would be on the point, when it was said, Give, of being disgusted and refusing* (J)]; and أَنْ is [seldom (IA)] suppressed, as

يُوشِكُ مَنْ فَرَّ مِنْ مَنِيَّتِهِ \* فِي بَعْضِ غَرَاتِهِ يُؤَاقِقُهَا

(D, IA, Sh), by Umayya [Ibn (Abi) -sSalt (Jsh)] ath-Thakafī, *He that has fled from his fate in battle, will be near to meeting it in one of his heedlessnesses* (J, Jsh).

§ 467. كَرَبَ [usually with Fath of the ر, though Kasr also has been transmitted (IA),] is like كَادَ (M, IA), according to IM (IA), as كَرَبَ يَفْعَلُ (M). Its pred. is generally denuded of أَنْ, the only construction mentioned by S, as

كَرَبَ الْقَلْبُ مِنْ جَوَاةٍ يَذُوبُ \* حِينَ قَالَ الْوَشَاءُ هِنْدُ غَضُوبُ

[by Kalhāba alYarbū'i, *My heart was well-nigh melting from its violence of grief, when the slanderers said, Hind is wroth with thee* (J)]; and is [seldom (IA)] conjoined with it, as

سُقَاهَا ذُرُّ الْأَحْلَامِ سَجْلًا عَلَى الظَّمَا  
وَقَدْ كَرَبْتُ أَعْنَاقَهَا أَنْ تَقْطَعَ

[orig. تَقْطَعُ (Sh), by Abū Zaid alAslamī, *The possessors of understandings gave them to drink a huge bucketful of bounty on account of their thirst and indigence, their necks being on the point of being cut off from extremity of destitution (J)*]. The pred. of the vs. of commencement may not be conjoined with أَنْ (IA, Sh), because of their incompatibility with أَنْ, what is intended by them being the present, while أَنْ denotes the future (IA), as

وَقَدْ جَعَلْتُ إِذَا مَا قُمْتُ يَثْقُلَنِي  
تُوبِي فَأَنْهَضُ نَهْضَ الشَّارِبِ الْكَرْبِ

[by Abū Hayya anNumairī, *And indeed I began, whenever I arose—my garment began (459) to weigh me down, so that I stood up as stands up the sottish drinker (SM, Jsh)*].

فَاخَذْتُ أَسْأَلَ وَالرُّسُومَ تُجِيبُنِي  
وَفِي الْأَعْتَذَارِ إِجَابَةٌ وَسُؤَالٌ

*Then I took to questioning, and the traces to answering me: and in making excuse there is answering and questioning,*

أَرَأَيْكَ عَلَّقْتَ تَظْلِمَ مَنْ أَجَرْنَا

*I know thee to have begun oppressing him that we have protected,*

أَنْشَأْتُ أَعْرَبَ عَمَّا كَانَ مَكْنُونًا

*I commenced disclosing what was hidden,*

هَبَبْتُ الرُّومَ الْقَلْبَ فِي طَاعَةِ الْهَوَى

*I set about upbraiding the heart for obedience to passion, and*

وَطَلْنَا دِيَارَ الْمُعْتَدِينَ فَهَلَلَتْ \* نَفْسُهُمْ قَبْلَ الْأَمَاتَةِ تَرْهَقُ

*We trod the countries of the foes, and their souls began to expire before the slaughter.* These two are the most

unusual of the *vs.* of commencement; and طَلَقُ the best known, and the one that occurs in the Revelation, namely

in two places, وَطَلَقًا يَخْصِفْنَ VII. 21. XX. 119., i. e.

*And they began sewing one leaf upon another to cover themselves withal,* where Abu -sSammāl al'Adawī reads

طَلَقًا with Fath, a *dial. var.* transmitted by Akh, while

there is a third *dial. var.* طَبِقَ with ب pronounced with

Kasr in place of the ف, and XXXVIII. 32. [459] (Sh).

جَعَلَ is (1) i. q. صَارَ and طَلَقَ, being then *intrans.*, as

جَعَلَ [459]; (2) i. q. أَوْجَدَ, being then *trans.*

to one *obj.* [442], as VI. 1. [177]; (3) i. q. صَيَّرَ [440],

being then *trans.* to two *objs.*, as جَعَلَ لَكُمْ الْأَرْضَ فَرَاشًا

II. 20. *Hath made for you the earth to become a bed, the making to become* being now by deed, now by word or covenant (B on II. 20.).

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## CHAPTER X.

### THE VERBS OF PRAISE AND BLAME.

§ 468. The *vs.* of praise and blame are (1) نَعِمٌ and بُئِسَ (M, IH): (a) نَعِمٌ and بُئِسَ are *vs.* (D, HM, IA), according to the majority of GG (IA), as proved by the affixion of the [quiescent (IA)] ت of femininization (HM, IA), but *ns.* according to some of the KK, among them Fr, who adduce the prefixion of the *prep.* in the sayings مَا هِيَ بِنَعْمِ الْوَلَدِ and نَعِمَ السَّيْرُ عَلَى بُئِسِ الْعَيْرِ, which is explainable, however, by making نَعِمٌ and بُئِسَ *regs.* to a suppressed *saying* occurring as *ep.* to a suppressed qualified, which is the *gen.* governed by the *p.*, not نَعِمٌ and بُئِسَ, i.e. نَعِمَ السَّيْرُ عَلَى عَيْرٍ مَقُولٍ فِيهِ بُئِسَ, Most excellent is the journeying upon (an ass whereof it is said,) Most evil is the ass and مَا هِيَ بَوَلَدٍ مَقُولٍ فِيهِ نَعِمٌ She is not (a child whereof it is said,) Most excellent is the child; and are aplastic, only their *pret.* being used (IA); applied to denote [general (M) superlative (D)] praise and blame (D, M), as وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ XXII. 78. And trust in God. He is your protector: then most excellent is the Protector, and

most excellent is the Helper! and <sup>وَمَادَاهُمْ</sup> <sup>جَهَنَّمَ</sup> <sup>وَبُئْسَ</sup> <sup>أَلَمَهُاتُ</sup> XIII. 18. *And their place of returning shall be Hell: and most evil is the resting-place!* (D); and having four dial. vars., <sup>فَعَلَ</sup> their o. f., as

<sup>نَعَمُ السَّاعُونَ</sup> <sup>فِي الْأَمْرِ</sup> <sup>الْعَبِيرِ</sup>

[by Tarafa (R),] *Most excellent are the strivers in the pious matter!*, <sup>فَعَلَ</sup> with Fatḥ or Kasr of the ف and quiescence of the ع, and <sup>فَعِلَ</sup> with Kasr of both, as likewise has every v. or n. upon <sup>فَعَلَ</sup>, whose 2ud [rad.] is a guttural letter, like <sup>شَهَدَ</sup> and <sup>فَخَذَ</sup> (M): (b) <sup>سَاءَ</sup> is used like <sup>بُئْسَ</sup> (M, IH, IA), as VII. 176. [475] (M): (c) <sup>فَعُلَ</sup>, [original or transmuted from <sup>فَعَلَ</sup> (R), (i.e.) formed from every tril. v., for the purpose of praising or blaming (IA),] is treated like <sup>نَعِمَ</sup> and <sup>بُئْسَ</sup> (R, IA) in all their predicaments, as <sup>غُلَامُ الرَّجُلِ</sup> or <sup>شَرَفَ الرَّجُلِ</sup> <sup>زَيْدٌ</sup> or <sup>زَيْدٌ</sup> <sup>رَجُلًا</sup> <sup>زَيْدٌ</sup>, and, according to [R,] IM, and his son, <sup>زَيْدٌ</sup> <sup>عَلِمَ الرَّجُلِ</sup> <sup>زَيْدٌ</sup>, while others declare that transmutation of <sup>عِلْمَ</sup> <sup>جَهْلَ</sup> <sup>سَمِعَ</sup> to <sup>فَعَلَ</sup> with Damm of the ع is not allowable, because the Arabs, when using them in this way, preserved the Kasra of their ع, and did not transmute it into Damm, so that we must say <sup>عِلْمَ الرَّجُلِ</sup> <sup>زَيْدٌ</sup>

(IA); provided that it be made to imply the sense of wonder, for which reason its *ag.* is often (a) governed in the *gen.* by the ب , because it is i. q. <sup>أَفْعَلُ</sup> بِهٖ , as <sup>وَحَسَنُ</sup> <sup>أَوْلَئِكَ</sup> , (b) anarthrous, as <sup>أَظْلَفُ</sup> بِهٖ , i. e. <sup>ظَرْفُ</sup> <sup>بَزِيدٍ</sup> , *IV. 71. [And how goodly are those as companions! ,* read also <sup>وَحَسَنُ</sup> (K),] and

<sup>قَعَدْتُ</sup> <sup>لَهُ</sup> <sup>وَصَحْبَتِي</sup> <sup>بَيْنَ</sup> <sup>ضَارِجٍ</sup> \* <sup>وَبَيْنَ</sup> <sup>الْعَذِيبِ</sup> <sup>بَعْدَ</sup> <sup>مَا</sup> <sup>مَتَمَلِّئِي</sup>  
 [by Imra alKais, *I sat for the sake of gazing at it, I and my companions, between Dārij and Al'Udhaib. How far was mine object of contemplation! ,* مَا being red. (EM)], (c) a *pron.* agreeing with what is before it, as <sup>جَاءَنِي</sup> <sup>الزَّيْدَانِ</sup> , i. e. <sup>مَا</sup> <sup>أَكْرَمَهُمَا</sup> , which is not allowable in <sup>نَعَم</sup> and <sup>حَبَّذَا</sup> [476] (IH): <sup>حَبَّ</sup> (2) [474] (R): <sup>بِئْسَ</sup> (IH).

§ 469. The *ag.* of <sup>نَعَم</sup> , <sup>بِئْسَ</sup> , [and <sup>سَاءَ</sup> (IA),] is (1) [explicit (M),] (a) synarthrous, [as <sup>نَعَمَ</sup> <sup>الرَّجُلِ</sup> <sup>زَيْدٍ</sup> , e. g. <sup>نَعَمَ</sup> <sup>الْمَوْلَى</sup> <sup>وَنَعَمَ</sup> <sup>النَّصِيرِ</sup> VIII. 41. *Most excellent is the Protector, and most excellent is the Helper! (IA):* <sup>أَلْ</sup> denoting the genus (D, IA) comprehensive by reason of community, so that it is in the sense of the *pl.*, as in <sup>إِنَّ</sup> <sup>الْإِنْسَانَ</sup> <sup>لَفِي</sup> <sup>خُسْرٍ</sup> CHH. 2. *Verily man is in loss, i. e. Verily men are* (D); properly, so that you praise the whole genus on

account of Zaid, and then particularize Zaid by mention, thus praising him twice; or, according to some, tropically, as though you made Zaid the whole genus for hyperbole: but, as some say, *knowledge* (IA)]: (b) *pre.* to the synarthrous, [e.g. <sup>وَالنَّعْمُ دَارُ الْمُتَّقِينَ</sup> XVI. 32. *And most excellent is the mansion of the pious* (IA)]: (2) pronominal, specified by (a) an *indet.* [after it (IA), homogeneous with it (D),] in the *acc.* (D, M, IH, IA) as a *sp.*, e.g. XVIII. 48. [160] (D, IA), i. e. <sup>بِئْسَ الْبَدَلُ بَدَلًا</sup>, it being made a *pron.*, and expounded by the *indet. acc.* homogeneous with it (D),

لَنِعْمَ مَوْئِلًا الْمَوْلَى إِذَا حُذِرَتْ  
بِئْسَ ذِي الْبَغْيِ وَاسْتِيلَاءِ ذِي الْأَحْيِ

[By God, such that *most excellent is it*, as though he said *is refuge* or *the refuge*, as a *refuge is the Protector*, i. e. *God*, or By God, *most excellent is it as a refuge*—(it, i. e. *the praised, is*) *the Protector*—when the severity of the oppressive and the domination of the rancorous are dreaded (J)],

تَقُولُ عَرَسِي وَهِيَ لِي فِي عَوْمَرَةٍ \* بِئْسَ امْرَأَةً وَأَنْنِي بِئْسَ الْمَرْءَ

[*My wife says, she being with me in a shouting*, Such that *most evil is he*, i. e. *man* or *the man*, as a *man* (art thou); and verily I, such that *most evil is*, properly <sup>بِئْسَتِ</sup>, the ت being elided for the metre, *woman* or *the*



woman (*am I*), the particularized by blame, أَنْتَ and <sup>أَنْتِ</sup>أَنْتِ, being suppressed (*J*), and VII. 176. [475] (*IA*); or (b) مَا [471], e.g. II. 273. [419] (*IH*). One should not say نِعَمٌ مِنَ مَدَحَتِ and بَيْئَسٌ مِنَ ذَمَّتِ, but نِعَمُ الرَّجُلِ, but بَيْئَسُ الشَّخْصِ, as says 'Amr Ibn Ma'dikarib نِعَمُ الْقَوْمِ قَوْمِي عِنْدَ السَّيْفِ الْمَسْلُوقِ وَالْمَالِ الْمَسْرُوقِ Most excellent is the people, my people, on the occasion of the drawn sword and the begged property. The *ag.* may not be particular: and therefore one may not say نِعَمُ زَيْدٍ or نِعَمُ أَبِي عَلِيٍّ; nor for the like reason نِعَمُ هَذَا الرَّجُلِ, because الرَّجُلِ is here an *ep.* to هَذَا, and the ل in it denotes determination of demonstration and particularity (*D*). And after the *ag.* is [a *n.* in the *nom.*, which is (*M, IA*)] the particularized (*M, IH, IA*) by praise or blame (*M, IA*); the sign of which is that it should be suitable for being made an *inch.* with the *v.* and its *ag.* as its *enunc.* (*IA*). The particularized seldom precedes نِعَمٌ and بَيْئَسٌ, as زَيْدٌ نِعَمُ الرَّجُلِ; the *ag.* being still synarthrous, or a *pron.* expounded by what is after it, as in the saying of AlAkhtal [praising Bilāl (Jsh)]

أَبُو مُوسَى فَجَدَكَ نِعَمٌ جَدًّا \* وَشَيْخُ الصَّخْرِ خَالِكَ نِعَمٌ خَالًا

(R) *Abū Mūsā* is thy grandsire. *Then thy grandsire, most excellent is he as a grandsire! And the chief of the clan is thy maternal uncle; most excellent is he as a maternal uncle!* (Jsh).

§ 470. The explicit *ag.* and the *sp.*, (1) [according to Mb, IS, F, IM, and his son (J),] may be combined [for corroboration (M),] as

تَزِدُ مِثْلَ زَادِ أَبِيكَ فِينَا \* فَنَعْمُ الزَّادُ زَادُ أَبِيكَ زَادًا

(M, IA), by Jarīr (M), *Provision thou thyself, i. e. Acquire good repute, with provisioning like the provisioning of thy father among us by justice and liberality: for most excellent was the provisioning, the provisioning of thy father, as provisioning* (Jsh) and

وَالْتَغْلَبِيُونَ بِئْسَ الْفَحْلُ فَحْلُهُمْ \* فَحْلًا وَامَهُمْ زَلَاءُ مِنْطَبِقٍ

[by Jarīr, *And the Taghlabīs, most evil is the sire, their sire, as a sire; and their mother is small in the buttocks, one that wears her waist-wrapper so that her buttocks may be magnified thereby: whence it is deducible that the sp. of the explicit (ag.) need not precede the particularized, contrary to the sp. of the pron., as in* (469) لَنَعْمَ مَوْلًى آلُخْ (J)]: (2) according to S [and Sf (J)], may not be combined, [because the *sp.* is for removal of vagueness, and there is no vagueness when the *ag.* is explicit: they make

فَحْلًا a *corrob. d. s.*, or the combination a poetic license; and AH says that there is a *pron.* in بئسَ , فَحْلًا is a *sp.*



§ 472. The particularized [ <sup>٩٨</sup>زَيْد (1) in <sup>٩٨</sup>نَعَمْ الرَّجُلُ <sup>٩٨</sup>زَيْد (ML)] is (a) [really (ML)] an *inch.*, whose *enunc.* is the preceding *prop.*, [as though the *o. f.* were <sup>٩٨</sup>زَيْد <sup>٩٨</sup>نَعَمْ الرَّجُلُ (M)]; (b) [as allowed by many GG (ML),] *enunc.* of a [necessarily (IA, ML)] suppressed *inch.* (M, IH, IA, ML), i. e. <sup>٩٨</sup>هُوَ <sup>٩٨</sup>زَيْد (M, IA), meaning <sup>٩٨</sup>الْمَمْدُوحُ <sup>٩٨</sup>زَيْد [29]; (c) [as allowed by IU (ML),] an *inch.*, whose *enunc.* is [necessarily (ML)] suppressed, i. e. <sup>٩٨</sup>زَيْد <sup>٩٨</sup>الْمَمْدُوحُ (IA, ML), which is refuted by the fact that the *enunc.* is not necessarily suppressed, unless something supply its place [29] (ML): the 1st making one sentence, and the 2nd [and 3rd] two sentences (M): (2) in <sup>٩٨</sup>زَيْد <sup>٩٨</sup>نَعَمْ الرَّجُلُ must be an *inch.* And in either case the *cop.* is generality or logical repetition of the *inch.*, according as <sup>٩٨</sup>أَلْ denote the genus or knowledge [27] (ML).

§ 473. When previously (D, IA) mentioned (D) [or] indicated (IA), [i. e.] when known (M, IH), the particularized is sometimes suppressed (D, M, IH, IA), the genus alone being mentioned, as <sup>٩٨</sup>وَهَبْنَا لِدَاوُدَ <sup>٩٨</sup>سُلَيْمَانَ <sup>٩٨</sup>نَعَمْ الْعَبْدُ XXXVIII, 29. *And We gave unto David Solomon. Most excellent was the servant (Solomon)!*, i. e. <sup>٩٨</sup>نَعَمْ <sup>٩٨</sup>الْعَبْدُ <sup>٩٨</sup>سُلَيْمَانُ, his name being suppressed because previously

mentioned and known to the person addressed (D), [and]  
 as <sup>وَجَدْنَاهُ صَابِرًا نَعْمَ الْعَبْدُ</sup> XXXVIII. 43. 44. *Verily*  
*We found him to be patient. Most excellent was the*  
*servant (Job)!*, i. e. <sup>نَعْمَ الْعَبْدُ أَيُّوبُ</sup> (M, IH, IA), <sup>أَيُّوبُ</sup>  
 being suppressed because indicated by what precedes it  
 (IA), and <sup>فَنَعْمَ الْمَاهِدُونَ</sup> LI. 48. *Then most excellent are*  
*the Spreaders, (We)!* (M, IH), i. e. <sup>فَنَعْمَ الْمَاهِدُونَ نَحْنُ</sup>  
 (M). S declares that the *sp.* of the *ag.* of <sup>نَعْمَ</sup> and <sup>بِئْسَ</sup>  
 is not suppressed [87] (ML).

§ 474. The *v.* is feminized, and the two *ns.* are dual-  
 ized and pluralized: you say <sup>نِعْمَتُ الْمَرَأَةِ هُنَّ</sup> or <sup>نَعْمُ</sup>  
 [21]; they say <sup>هَذِهِ الدَّارُ نِعْمَتُ الْبَلَدِ</sup> *This house, most*  
*excellent is the dwelling!*, since the <sup>بَلَدُ</sup> is the <sup>دَارُ</sup>, like  
<sup>مَنْ كَانَتْ أُمُّكَ</sup> [182]; and Dhu-rRumna says

<sup>أَوْ حَرَّةٌ عَيْطَلٌ ثَبَجَاءُ مَجْفَرَةٌ \* دَعَائِمُ الزَّوْرِ نِعْمَتُ زُورِقِ الْبَلَدِ</sup>

Or, a she-camel well-bred, long-bodied, broad-backed, large  
 in the supports of the breast—most excellent is the skiff  
 of the desert!: and you say <sup>نَعْمُ، نِعْمَ الرِّجَالُ أَخَوَاكَ</sup>  
<sup>نِعْمَتُ، نِعْمَتُ الْمَرَاتِي هُنَّ وَدَعْدُ، الرِّجَالُ أَخَوَاتُكَ</sup>  
<sup>بِئْسَ، بِئْسَ</sup> (M). The form of <sup>نَعْمَ</sup> and <sup>بِئْسَ</sup> is

made *sing.* with the *du.* and *pl.* (HM): the pronominal *ag.* of نَعَمْ and بئس is *sing.* [masc. (R)], not *du.* or *pl.* (R, Sh) or *fem.* (R), latent, not prominent, as نَعَمْ or رَجُلًا زَيْدًا or رَجُلَيْنِ الزَيْدَانِ or رَجُلًا زَيْدُونَ and

نَعَمْ امْرَأًا هَرِيمٌ لَمْ تَعْرِ نَائِبَةً \* إِلَّا وَكَانَ لِمُرْتَاكِ بِهَا وَزَرًا

*Most excellent as a man was Harim! Not a catastrophe befell, but he was a refuge for one affrighted by reason of it* (Sh): so that they do not say نَعْمُوا رَجُلًا or نَعْمَا رَجُلَيْنِ or نَعِمْتُ امْرَأَةً (R).

§ 475. The particularized must be homogeneous with the *ag.* (M, IH): and سَاءَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بَايَاتِنَا and VII. 176. and LXII. 5. [1] are by suppression of the *pre. n.*, i. e. مَثَلُ الْقَوْمِ, *Evil as a similitude is (the similitude of) the people who have treated Our signs as lies!*, [or سَاءَ أَصْحَابُ مَثَلُ الْقَوْمِ *Evil as (possessors of) a similitude are the people* (K),] and مَثَلُ الَّذِينَ (M); while سَاءَ مَثَلُ الْقَوْمِ *Evil is the similitude of the people, (their similitude)* is read (K, B) by AlJahdarī (K), and the place of الَّذِينَ may be [that of] a *gen.* as *ep.* to الْقَوْمِ (M), the particularized by blame being suppressed (M, B), i. e. بئس مَثَلُ الْقَوْمِ الْمَكْذِبِينَ مثلهُم (M). It must also be

particular, <sup>رَجُلٌ</sup> <sup>نَعَمْ</sup> <sup>الْإِنْسَانُ</sup> not being allowed, unless you qualify it by what removes the ignorance (R).

§ 476. <sup>زَيْدٌ</sup> <sup>حَبْدًا</sup> is said in praising, and <sup>زَيْدٌ</sup> <sup>لَا حَبْدًا</sup> in blaming, as

<sup>أَلَا حَبْدًا</sup> <sup>أَهْلَ الْمَلَا</sup> <sup>غَيْرَ أَنَّهُ</sup> \* <sup>إِذَا ذُكِرَتْ</sup> <sup>مَيَّ</sup> <sup>فَلَا حَبْدًا</sup> <sup>هِيَ</sup>

(IA), by Kanza (T, J), mother of Shamla alMinkarī (T), *Now such that dearly loved is this (J) thing, i.e. beloved among things (T), are the people of the desert, save that, when Mayy is mentioned, she is not dearly loved (J).*

<sup>حَبٌّ</sup>, [meaning <sup>صَارَ مَحْبُوبًا</sup> <sup>جَدًا</sup> (M),] is orig. <sup>حَبٌّ</sup> (M, R, IA), like <sup>ظَرْفٌ</sup> (R), the ب having been [made quiescent and (J)] incorporated into the ب : if <sup>ذَا</sup> occur after it, the ح must have Fath (IA): and if it be without <sup>ذَا</sup> (R, IA), the Damma of its ع may be transferred to its ف, like as it may be elided (R), [so that] its ح may have Fath or Damm (M, IA), Damm being more frequent (J), as

<sup>فَقُلْتُ</sup> <sup>أَقْتُلُوهَا</sup> <sup>عَنْكُمْ</sup> <sup>بِمَزَاجِهَا</sup> \* <sup>وَحَبٌّ</sup> <sup>بِهَا</sup> <sup>مَقْتُولَةٌ</sup> <sup>حِينَ</sup> <sup>تَقْتُلُ</sup>

(M, R, IA), by AlAkhtal, *And I said, Dilute ye it, and ward off its strength from you with its admixture. And very pleasant is it as diluted wine when it is diluted! (J);* and similar is every <sup>فَعْلٌ</sup> when praise or wonder is

meant by it, like <sup>أَعطيتهم</sup> بعد ما متاملي [468]; [the wonderer says  
<sup>أعطيتهم</sup> حسن الوجه وجهك (K on IV. 71),] Jh cites

لَا يَمْنَعُ النَّاسُ مِنِّي مَا أَرَدْتُ وَلَا  
 أَعْطَيْتُهُمْ مَا أَرَادُوا حَسَنٌ ذَا أَدَبًا

*Men withhold not from me what I have desired; nor give  
 I them what they have desired. How good is this as dis-  
 cipline!*, and <sup>عظم البطن بطنك</sup> is related (R). When a  
 n. other than <sup>ذَا</sup> occurs after <sup>حَبَّ</sup>, it may be governed  
 in the *nom.* by <sup>حَبَّ</sup>, as <sup>حَبَّ زَيْدٍ</sup>, or *gen.* by a *red.*  
 ب, as <sup>حَبَّ بَزِيدٍ</sup>. According to F, IB, IKh, who asserts  
 that it is the opinion of S, and IM (IA), <sup>حَبَّ</sup> in <sup>حَبَّذَا زَيْدٍ</sup>  
 [and <sup>حَبَّذَا زَيْدٍ</sup> (IA)] is a [*pret.* (IA)] *v.*; <sup>ذَا</sup>, [a *dem.*  
 to <sup>الشَّيْءِ</sup> (T), denoting *presence in the heart* (J),] is its  
*ag.* (IA, ML); and the particularized (IA), <sup>زَيْدٍ</sup> (ML), is  
 an *inch.* whose *enunc.* is the preceding *prop.*, [the *cop.*  
 being the *dem.* (ML),] Such that *dearly loved is this thing*  
*is Zaid*, or *enunc.* of a suppressed *inch.* (IA, ML), i. e.  
<sup>هُوَ زَيْدٍ</sup>, *Dearly, or Not dearly, loved is this thing: (it,*  
*i. e. the praised or blamed, is) Zaid* (IA), or, as is said, a  
*subst.* for <sup>ذَا</sup>, which is refuted by its not taking the  
 place of the first, [the *ag.* of <sup>حَبَّ</sup> being only a *dem.*



(DM),] and by its being indispensable, [the mention of what will make it known being necessary when it is suppressed (DM),] or, as is said, a *synd. expl.*, which is refuted by

وَحَبْدًا نَفَعَاتٌ مِّنْ يَّمَانِيَةٍ \* تَأْتِيكَ مِنْ قَبْلِ الرِّيَّانِ أحيانًا

[by Jarīr, *And pleasant are the fragrant breezes from a Yamānī woman, that come to thee from the quarter of ArRayyān at times* (Jsh)], the *det.* not being explicable by the *indet.* (ML): but according to [Mb, IS, IHL, and (IA)] IU, حَبْدًا is a *n.* [for المَحْبُوبُ (ML),] an *inch.*, the particularized being its *enunc.*, *The beloved is Zaid*, or an *enunc.*, the particularized being an *inch.*, *Zaid is the beloved*, [according to him that allows two constructions in زَيْدُ الْفَاضِلِ (24) (ML); so that حَب is compounded with ذَا, and made one *n.* (IA), the *n.* prevailing because what it indicates is a substance (J)]: and according to some, [among them IDh (IA),] حَبْدًا is a [*pret.* (IA)] *v.*, and زَيْد its *ag.*; [so that حَب is compounded with ذَا, and made a *v.* (IA), the precedent prevailing over the subsequent (J)]: which is the weakest opinion (IA, ML), because the particularized may be suppressed,

as

أَلَا حَبْدًا لَوْ مَا الْحَيَاءُ وَرَبَّمَا  
مَنْحَتُ الْهُوَى مَا لَيْسَ بِالْمُتَقَارِبِ

[by Marrār Ibn Hamwās (T, Jsh), or Mirdās Ibn Hammām (T), at Tā'ī, *Now dearly loved is this, (the commemoration of these women), if modesty (withheld me) not, though often have I given my love to what was not near* (T, Jsh)], whereas the *ag.* is not suppressed (ML): or حُبَّ is a *v.*, and the explicit *n.* its *ag.*, ذَا being made otiose; [which is open to the same objection] (J). حُبَّ and ذَا, [being made like one thing (HM),] may not be separated (T, HM). And حَبْدًا is uniform for the *fem.*, *du.* and *pl.* (HM): ذَا is not altered on account of the alteration of the particularized in gender and number, but keeps to the *sing. masc.*, because it resembles the *prov.*, which is not altered; so that, like as you say اَلصَّيْفُ آخ [1] to the *masc.* or *fem.*, *sing.*, *du.*, or *pl.*, uniformly, so you say <sup>٩٨</sup>حَبْدًا <sup>٩٨</sup>زَيْدٍ or <sup>٩٨</sup>هَنْدٍ or <sup>٩٨</sup>الزَيْدَانِ or <sup>٩٨</sup>الْهَنْدَانِ or <sup>٩٨</sup>الزَيْدُونَ or <sup>٩٨</sup>الْهَنْدَاتِ (IA). A *sp.* or *d. s.* agreeing with the particularized may occur before or after the latter (IH), as <sup>٩٨</sup>حَبْدًا <sup>٩٨</sup>مُحَمَّدَ <sup>٩٨</sup>رَسُولًا or <sup>٩٨</sup>رَسُولًا <sup>٩٨</sup>حَبْدًا <sup>٩٨</sup>مُحَمَّدَ <sup>٩٨</sup>رَسُولًا or <sup>٩٨</sup>حَبْدًا <sup>٩٨</sup>زَيْدٍ <sup>٩٨</sup>رَجُلًا and <sup>٩٨</sup>رَجُلًا <sup>٩٨</sup>زَيْدٍ (R). The *acc.* after حَبْدًا is said by Akh, F, and Rb to be a *d. s.*; by IAl to be a *sp.*; by some to be a *sp.* if *non-deriv.*, and a *d. s.* if *deriv.*; while some say that the *non-deriv.* is a *sp.*, and the *deriv.*, if restriction of the praise thereby be intended, as in

يَا حَبْدَا اَلْعَالُ مَبْدُولًا بَلَا سُرْفٍ

[*O lovely is wealth when given bountifully without prodigality!* (Jsh)], is a *d. s.*, and otherwise a *sp.*, as حَبْدًا زَيْدًا (ML), i. e. *I wonder at the love for this rider who is Zaid*, the purpose not being to praise him in the state of riding only (DM). The *sp.* may not be posterior to the particularized with نَعَم in a case of choice, but may be here; because here it is from the explicit لَئِنْ, and there from the covert *pron.*: and is necessary from the *pron.*, allowable from لَئِنْ; its omission being allowable here because the explicit is held superior to the *pron.* (R).

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## CHAPTER XI.

### THE TWO VERBS OF WONDER.

§ 477. The *v.* of (IH) wonder has two forms, مَا أَفْعَلُ and مَا أَفْعَلُ بِهِ (IH, IA): أَفْعَلُ being proved to be a *v.* by the inseparability of the protective نِ [170] from it when the ي of the 1st pers. is attached to it, as مَا أَفْعَلُنِي How much I am in need of God's forgiveness!; and أَفْعَلُ by the affixion of the corrob. نِ to it in

وَمُسْتَبَدِّلٍ مِنْ بَعْدِ غَضِي صَرِيمَةً  
فَاحِرٍ بِهِ مِنْ طُولِ فَقْرٍ وَاحِرِيًّا

[And scarce any person taking in exchange after a hundred camels a small herd of about thirty camels, how meet is he for length of indigence, and how meet is (he)!, the ف being red., أَحْرٍ enunc. of the inch. مُسْتَبَدِّلٍ, i. q. the ب, and بِهِ suppressed (J)], i. e. وَاحِرِيًّا, the light corrob. نِ being changed into ! in pause (IA). The two *vs.* of wonder are aplastic (IH, IA); only the *pret.* of أَفْعَلُ and *imp.* of أَفْعَلُ being used (IA). They are formed only from what the أَفْعَلُ of superi-

ority is formed from (M, IH): the *v.* that they are formed from must be (1) *tril.*; (2) plastic; (3) such that what is meant by it admits of emulation, not like مَاتَ and فَنِيَ, where one thing has no superiority over another; (4) *att.*, though the KK allow مَا أَكْرَمَ زَيْدًا قَاتِمًا;

(5) not *neg.*, necessarily, as in مَا عَاجَ فُلَانٌ بِالْذِّمَّةِ Such

*a one has not benefited by the medicine, or allowably,*

as in <sup>ضربت</sup> <sup>زيدا</sup> مَا ضَرَبْتُ زَيْدًا ; (6) such that its *qual.* is not upon

افعل, which excludes the *vs.* indicative of colors, like

أَحْوَلٌ and أَحْمَرٌ, or defects, like أَحْوَلٌ.

and <sup>اور</sup>اور; (7) not *pass.*, so that you do not say

ما اضرَبَ زيدا meaning wonder at a beating inflicted on

him, lest it be confounded with wonder at a beating

inflicted by him (IA). AK mentions that مَا اسودَّ زيداَ,

مَا أَيُّضَ هَذِهِ الْحَمَامَةُ ، مَا أَصْفَرُ هَذَا الطَّائِرُ ، مَا أَسْمَرُ عَمْرَا

and ما احمر هذا الفرس are wrong when you mean by

them wonder at the *colors*, but right when you mean by

them wonder at Zaid's *princeliness*, 'Amr's *conversation*

*by night, the bird's whistling, the abundance of the female*

pigeon's laying, and the stinking of the horse's mouth

from indigestion (D). اشدّ, اشدى and the like are made

connectives [for wonder (IA)] in other cases (IH, IA),

meaning what is not *tril.*, or is from colors or external defects, or is not *att.* (R); the *inf. n.* of the *v.* wanting the conditions being governed in the *acc.* after <sup>أَفْعَلُ</sup> as an *obj.*, and in the *gen.* after <sup>أَفْعَلُ</sup> by the *ب* ; as <sup>أَشَدُّ</sup> مَا <sup>أَشَدُّ</sup> أَشَدُّ How violent are his rolling down and his extracting !, <sup>أَقْبَحُ</sup> مَا <sup>أَقْبَحُ</sup> أَقْبَحُ How hideous is his one-eyedness !, <sup>أَحْمَرُ</sup> مَا <sup>أَحْمَرُ</sup> أَشَدُّ حَمْرَتُهُ and <sup>أَحْمَرُ</sup> أَشَدُّ بِحَمْرَتِهِ How intense is his fairness ! (IA), [and] <sup>أَشَدُّ</sup> مَا <sup>أَشَدُّ</sup> أَشَدُّ كَوْنَهُ قَائِمًا (R). He that means to wonder at colors or visible defects forms the *v.* of wonder from a *tril. v.* corresponding with his intended praise or blame, and afterwards puts what he means to wonder at, as <sup>أَحْسَنُ</sup> مَا <sup>أَحْسَنُ</sup> أَحْسَنُ بَيَاضِ هَذَا الثَّوْبِ How beautiful is the whiteness of this garment ! and <sup>أَقْبَحُ</sup> مَا <sup>أَقْبَحُ</sup> أَقْبَحُ عَوْرَ هَذَا الْفَرْسِ (D). [Similarly] the rule for [the *v.* of] wonder from the *pass. v.* is that the *pass.* should be a *conj.* to the infinitival <sup>أَشَدُّ</sup> مَا occupying the place of the wondered at after <sup>أَشَدُّ</sup> مَا أَشَدُّ, <sup>أَشَدُّ</sup> أَشَدُّ, and the like, as <sup>أَشَدُّ</sup> مَا <sup>أَشَدُّ</sup> أَشَدُّ ضَرْبَ How severe was his beating ! or How severely he was beaten ! and <sup>أَشَدُّ</sup> مَا <sup>أَشَدُّ</sup> أَشَدُّ سَجْنِ How rigorous was his imprisonment ! or How rigorously he was imprisoned !. But as for what is inseparable from negation, like <sup>أَشَدُّ</sup> نَبَسُ,

or has no *inf. n.*, like <sup>أ</sup>نعم, <sup>أ</sup>بئس, <sup>أ</sup>يذر, and <sup>أ</sup>يدع, it is impossible to make their *inf. ns.* connectives for wonder from them, since there is no *neg. inf. n.* The *v.* of wonder is sometimes formed from something else than a *v.*, as <sup>أ</sup>أحنك هذه الشاة *How voracious is this sheep!*, like <sup>أ</sup>أحنك الشاتين [353], and similarly <sup>أ</sup>أبله and <sup>أ</sup>أ and <sup>أ</sup>أفرسه *How skilful he is in the good management of camels and horses!*, the *v.* not being used, though the *ag.* <sup>أ</sup>أبل and <sup>أ</sup>أفارس is; and from an *aplastic v.*, as <sup>أ</sup>أناعم and <sup>أ</sup>أنايس : and may be formed from internal defects, as <sup>أ</sup>أحمقه [below], <sup>أ</sup>أالد *How quarrelsome he is!*. Extraordinary are <sup>أ</sup>أخيرة and <sup>أ</sup>أشره *How good, and bad, he is!* with elision of the Hamza (R). Such as <sup>أ</sup>أاعطاه *How liberally he gives*, <sup>أ</sup>أاولاه للمعروف *How beneficent he is!*, <sup>أ</sup>أاشهاها *How eagerly she is desired!*, <sup>أ</sup>أامقتة *How hateful he is!* (M), <sup>أ</sup>أاخصرة *How concise it is!* from <sup>أ</sup>أاختصر a *v.* exceeding 3 letters and *pass.*, <sup>أ</sup>أأحمقه [above] *How stupid he is!* from <sup>أ</sup>أأحمق <sup>أ</sup>أأحمق, and <sup>أ</sup>أأعصاه and <sup>أ</sup>أأعصى *How well it may be!* from <sup>أ</sup>أأعسى an *aplastic v.* (IA), are anomalous (M, IA): and S mentions that they do not say <sup>أ</sup>أأأأأأ, but <sup>أ</sup>أأأأأأ *How frequent is*

*his sleeping at noon !* (M). The wondered at, i. e. the acc. after <sup>أَفْعَل</sup> , and the gen. governed by the <sup>ب</sup> after <sup>أَفْعَل</sup> , may be suppressed when indicated, as

أَرَى أُمَّ عَمْرٍو دُمْعَهَا قَدْ تَحَدَّرَا \* بَكَاءَ عَلَى عَمْرٍو وَمَا كَانَ أَصْبَرَا  
[by Imra alKais, *I see Umm 'Amr, her tears having flowed from weeping for 'Amr, and how patient (she) was !*

(J)], i. e. أَصْبَرَهَا , the pron. being suppressed because indicated by what precedes, [i. e. the pron. that دُمْعَ is pre. to (J),] <sup>أَسْمَعُ بِهِمْ وَأَصْبِرُ</sup> XIX. 39. *How clearly shall they hear, and how clearly shall (they) see,* i. e. <sup>وَأَبْصُرُ بِهِمْ</sup> , and

فَذَلِكَ إِنْ يَلِقَ الْمَنِيَّةَ يَلْقَاهَا \* حَمِيدًا وَإِنْ يَسْتَغْنِي يَوْمًا فَاجِدِرُ  
[by 'Urwa Ibn AlWard, *Then that poor man, if he meet death, will meet it praised among men; and, if he become rich one day, how worthy will (he) be of riches !* (J)],

i. e. <sup>فَاجِدِرُ بِهِ</sup> , the wondered at being suppressed after <sup>أَفْعَل</sup> , though not coupled to an <sup>أَفْعَل</sup> like it, which is anomalous (IA). The ag. is suppressible in such as XIX. 39., because <sup>أَحْسَنُ بَزِيدٍ</sup> literally resembles <sup>أَمْرٌ بَزِيدٍ</sup> [478] (ML).

§ 478. <sup>مَا أَفْعَلُ زَيْدًا</sup> in <sup>أَفْعَلُ</sup> is a pret. v., its ag. a pron. relating to <sup>مَا</sup> , and <sup>زَيْدًا</sup> a direct obj. (KN). The



sense of <sup>زَيْدًا</sup> <sup>مَا</sup> <sup>أَكْرَمَ</sup> <sup>شَيْءٌ</sup> <sup>جَعَلَهُ</sup> <sup>كَرِيمًا</sup> is *Something* [479]  
*has made Zaid generous, like* <sup>أَمْرٌ</sup> <sup>أَفْعَدَهُ</sup> <sup>عَنِ</sup> <sup>الْخُرُوجِ</sup> *Some*  
*matter has stopped him from going forth and* <sup>أَمْرٌ</sup> <sup>أَفْعَدَهُ</sup> <sup>عَنِ</sup> <sup>الْخُرُوجِ</sup> *مهم*  
*Some concern has made him to go away from*  
*his place, meaning that his stopping and going away were*  
*not but for some matter; though this transport from*  
*every v., save what is excepted therefrom, is peculiar to*  
*the cat. of wonder (M).* <sup>أَفْعَلُ</sup> is (1) *imp.* in form, *admi-*  
*rative in sense, orig. a tril. v., then transmuted into an*  
*augmented pret. v., i. e.* <sup>أَفْعَلُ</sup> *i. q.* <sup>صَارَ</sup> <sup>ذَا</sup> <sup>كَذَا</sup> <sup>أَفْعَلُ</sup>, like <sup>أَفْعَدَ</sup>  
<sup>أَفْعَدَ</sup> [488], then transmuted into the requisitive mood  
while the enunciatory sense remains, and made to imply  
the sense of wonder; so that, its governing the explicit  
*n.* in the *nom.* being bad, because of its being in the form  
of the *imp.*, the **ب** is redundantly added in its *ag.*, as in  
XIII. 43. [503], save that the redundancy of the **ب**  
in the *ag.* of <sup>كَفَى</sup> is prevalent, not necessary, as is proved  
by the saying of Suhaim

عَمِيرَةٌ وَدَعِ أَنْ تَجْهَزْتَ غَدِيًا  
كَفَى الشَّيْبَ وَالْإِسْلَامَ لِلْمَرْءِ نَاهِيًا

[To 'Umaira bid thou farewell, if thou equip thyself  
going early in the morning. Enough are hoariness and

*All Islām for man as a prohibitive* (SM, Jsh)], but in the *ag.* of this <sup>أَفْعَل</sup> necessary, [except when the *ag.* is <sup>أَنْ</sup> and its *conj.*, like <sup>وَاحْبِبْ</sup> <sup>أَلْخ</sup> (480), because of the universality of suppression with <sup>أَنْ</sup> (514) (J),] for rectification of the expression, since the latter becomes by means of it in the form of the real *imp.* <sup>أَمْرٌ</sup> <sup>بَزِيدٍ</sup>: so say the majority of the BB (BS): <sup>بِ</sup> is an *ag.* according to S, so that there is no *pron.* in <sup>أَفْعَل</sup> (IH): (2) *imp.* in mood and sense, the commanded being the person addressed, and the *v.* assuming his *pron.*, which is necessarily latent in all numbers and genders, because it is a sentence that follows the course of the *prov.*: the speaker of <sup>مَا أَفْعَلُ</sup> wonders, while the speaker of <sup>بِ</sup> <sup>أَفْعَلْ</sup> commands another to wonder: so say Fr, Zj, IKh, and Z (BS): <sup>أَكْرَمٌ</sup> <sup>بَزِيدٍ</sup> is said to be *orig.* <sup>أَكْرَمَ</sup> <sup>زَيْدٍ</sup>, i. e. *Zaid has become possessed of generosity*, but in my opinion is a command to every one to *make Zaid generous*, i. e. qualify him with generosity, the <sup>بِ</sup> being *red.*, as in II. 191. [503], for corroboration and particularization, or to *pronounce him to be possessed of generosity*, the <sup>بِ</sup> being to make *trans.* (M): (3) *imp.*, as these say, the commanded being, however, the *inf. n.* indicated by the *v.*, so that <sup>أَحْسَنُ</sup> <sup>بَزِيدٍ</sup> means <sup>أَحْسِنِ</sup> <sup>يَا</sup> <sup>حَسَنُ</sup> <sup>بَزِيدٍ</sup> *Make thou Zaid to be goodly*, (U



*What has made Zaid goodly (is a great thing) (IA)]: (3), according to some, [Fr and IDh (J),] interrog. (M, IA), the prop. after it being its enunc.; constructively أَي شَيْءٍ أَحْسَنَ زَيْدًا What has made Zaid goodly?: (4) according to some, [AKh (J),] a qualified indet., the prop. after it being an ep. of it, and the enunc. suppressed; constructively شَيْءٌ أَحْسَنَ زَيْدًا عَظِيمٌ A thing that has made Zaid goodly (is great).*

§ 480. The *reg.* of the *v.* of wonder may not precede it, so that you do not say مَا زَيْدًا مَا أَحْسَنَ or مَا زَيْدًا أَحْسَنَ, nor بَزِيدٍ أَحْسَنَ: nor be separated from it by an extraneous word, so that you do not say مَا أَحْسَنَ مَعْطِيكَ الدَّرَاهِمَ for مَعْطِيكَ الدَّرَاهِمَ; there being no difference between the *gen.* and anything else, so that you do not say مَا أَحْسَنَ بَزِيدٍ مَرًّا for مَرًّا بَزِيدٍ, nor جَالِسًا عِنْدَكَ مَا أَحْسَنَ for جَالِسًا عِنْدَكَ. If, however, the *adv.* or [*prep.* and] *gen.* be a *reg.* to the *v.* of wonder, separation of the latter from its [first mentioned] *reg.* by means of either is generally held to be allowable, [when the *reg.* does not contain a *pron.* relating to the *gen.* (J),] as in the saying of 'Amr Ibn Ma'dikarib لِّلَّهِ دَرَبٌ بَنِي سَلِيمٍ مَا أَحْسَنَ فِي الْهِجَاةِ لِقَاءَهَا وَأَكْرَمَ فِي الزَّبَاتِ عَطَاؤُهَا

واثبت في المكرمات بقاءها To God be ascribed the excellence of the Banu Salīm! how goodly in the fray is their meeting! and generous in scarcities their giving! and steadfast in noble deeds their continuing!, of 'Alī on passing by 'Ammār [Ibn Yāsir al'Absī (Is)] and wiping the dust from his face اعز علي ابا اليقظان ان اراك صريعاً مجنحاً  
How grievous unto me, Abu -lYakẓān, is that I should see thee prostrate, made to cleave to the stones!, and of one of the Companions, [Al'Abbās Ibn Mirdās asSulamī (Jsh),]

وقال نبي المسلمين تقدموا  
واجب الينا ان يكون المقدما

[And the Prophet of the believers said to the Companions, Go ye forward before me in battle against the enemy. And how dear to us is that he should be the sender forward! (J)], and [otherwise is necessary, as in (J)]

خيلي ما احرى بني اللب ان يرى  
صبراً ولكن لا سبيل الى الصبر

(IA) My two friends, how meet for the possessor of intelligence is that he should be seen to be very patient! But there is no way even to patience, much less to abundance of it!, where بني اللب may not be made posterior, lest the pron. [in يرى] relate to a word posterior literally and in natural order (J).

§ 481. You say <sup>زَيْدًا</sup> <sup>أَحْسَنَ</sup> <sup>مَا</sup> <sup>كَانَ</sup> *How goodly was Zaid!*, [mentioning <sup>كَانَ</sup> (S)] to indicate the past (S, M), while it governs nothing (S): and <sup>أَصْبَحَ</sup> <sup>أَبْرَدَهَا</sup> <sup>مَا</sup> *How cool it became!* and <sup>أَمْسَى</sup> <sup>أَدْفَأَهَا</sup> <sup>مَا</sup> *How warm it became!* have been transmitted, the *pron.* belonging to the <sup>غَدَاةً</sup> (M).

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## CHAPTER XII.

### THE TRILITERAL VERB.

§ 482. The *v.* is unaugmented and augmented (IA). The [unaugmented (L)] *v.* is *tril.* and *quad.* (SH, L), not *quin.*, because it would then become heavy by reason of its universal affixes, the aoristic letters, the sign of the *act.* and *pass. parts.*, and the *nom. prons.*, which are like a part of the word (R). The unaugmented *tril.* [pret. (SH)] has three (M, SH, L, IA) measures (IA) [or] formations (M, SH, L) for the *act.* voice (L, IA), **فَعَلَ**, **فَعِلَ**, and **فَعُلَ** (M, SH, L, IA), with Fath of the **ف**, and Fath, Kasr, or Damm of the **ع** (L, IA), the two first *trans.* and *intrans.*, and the 3rd *intrans.* (M), like **ضَرَبَ** and **ذَهَبَ** and **سَلِمَ** and **ظُرِفَ** (L); and one for the *pass.*, **فُعِلَ** with Damm of the **ف** and Kasr of the **ع**, like **ضُمِنَ** (IA). In **لَعَلَّمَهُ** IV. 85. *Would know it* **لَعَلَّمَهُ** is read by making the **ل** quiescent, like

فَاِنْ اَهْجَعَهُ يَضْجُرُ كَمَا ضَجِرَ بَازِلٌ  
 مِنْ الْاَلَامِ دَبَرَتْ صَفْحَتَا وَغَارِبَةٌ

(K) *And if I satirize him, he will groan as groans a youthful he-camel of the intensely white ones, whose two sides*

and the top of whose hump have been galled, ضَجِرَ and دُبِرَ among *vs.* being lightened as فُخِدَ is among *ns.* (N).

The ع of the *aor.* from فَعَلَ is pronounced with (1) Kasr or Damm (SH, L), the general rule (R), not Fath, when its ع or ل is not guttural ; so long as Kasr is not prevented by the notoriety of Damm, as in يَخْرُجُ خَرَجَ, خَلَقَ, or by the *v.*'s being indicative of *superiority*, or by its ع or ل's being a و ; nor Damm by the notoriety of Kasr, as in يَجْلِسُ جَلَسَ, يَضْرِبُ ضَرَبَ, or by its ف's being a و [or ي], or its ع or ل a ي (L) : they use the two *dials.* in many words,

like عِلْفَ, يَنْسِلُ نَسَلَ, يَشْتِمُ شَتَمَ, يَنْفِرُ نَفَرَ, يَعْرِشُ عَرَشَ, يَعْلِفُ (R) : (2) Kasr, (a) when its ف is (SH, L) unsound (SH), a و (R, L) or ي (R), as

يَعْلِفُ (L) [and يَيْسِرُ يَسَرَ] ; Damm being discarded because a ي followed by a و or ي before a Damma is

deemed heavy (R) : (a) the *o. f.* is يُوْعَدُ ; but the و is elided,

because deemed heavy when quiescent between a ي pronounced with Fath and an inseparable Kasra ; and the

*imp.* and *inf. n.* are made to accord with the *aor.*, as عَدَّ ,

وَلَعَّ , يَقَعُّ , يَقَعُّ , يَضَعُّ , يَضَعُّ , يَهَبُّ , وَهَبَ (L) : (b) in



يَلْغُ the *o. f.* is Kasr of the ع in the *aor.* [699], so that the و is elided; the ع being afterwards pronounced with Fath because of the guttural letter: and similar is وَدَعُ not used in the *pret.*, except by poetic license, as

لَيْتَ شِعْرِي عَنْ خَلِيلِي مَا الَّذِي  
غَالَهُ فِي الصَّبِّ حَتَّى وَدَعَهُ

[*Would that I knew respecting the state of my friend, what is that which has destroyed him in love, so that he has abandoned it!* (Jsh)]: and يَنْزُرُ is made to accord with يَدْعُ, because *syn.* with it; but its *pret.* is not used even by poetic license: (c) the ي of يَيْسُرُ is not elided, because it is lighter than the و, though some of the Arabs treat the ي like the و in elision, which is rare, saying يَسُرُّ يَسُرُّ (R): (d) يَجْدُ وَجْدُ is weak (SH), the *dial.* of the Banū 'Āmir; says Labīd Ibn Rabī'a al'Āmirī

لَوْ شِئْتَ قَدْ نَقَعَ الْفَوَادُ بِشْرِبَةٍ  
تَدْعُ الصَّرَادِي لَا يَجْدُنْ غَلِيلًا

(R) *If thou hadst willed, it, i.e. thy saliva, would have quenched the thirst of the heart with a single draught leaving the thirsty ribs of the breast in such a state that*

*they would not experience heat of thirst* (Jsh): (b) when its ع or ل is a ي (SH, L), as يَرْمِي رَمَى and يَكِيلُ كَال (L); but not necessarily, if the ل of the hollow or ع of the defective be guttural, as يَشِيخُ شَاخَ and يَشَاءُ شَاءَ, يَبْغِي بَغَى and يَسْعَى سَعَى (R): (c) when it is reduplicated intrans., as يَتَنَّى moaned أَنَّى and يَحْنُ yearned حَنَّ; except 28 vs. with Damm, أَبَّ prepared himself to go away [ أَجَّ ] الرَّجُلُ and تَوَجَّجَ made a sound أَجَّتِ النَّارُ, يُوَجَّجُ hastened [ يُوجَّجُ ] أَلَّ اللَّوْنُ was clear and bright and يَثْلُ ثَلَّ الحَيَوَانُ, يُؤَلُّ made a noise الأَنْسَانُ, جَنَّ اللَّيْلُ عَلَيْهِ, يَجْلُ emigrated جَلَّ الرَّجُلُ عَنْ مَنْزِلَةِ covered جَنَّ خَبَّ الْفَرَسِ, يَجْنُ went at a pace falling short of quick and خَشَّ فِي الشَّيْءِ, يَخْشُ became tall النَّبْتُ entered رَشَّ الْعِزْنَ, تَنْزَرُ rose ذَرَّتِ الشَّمْسُ, يَخْشُ poured الدَّمْعُ and سَمَّ الْمَطَرُ, يَزُمُّ was proud زَمَّ بِأَنْفِهِ, يَرشُ شَقَّ عَلَيْهِ الْأَمْرُ, يَشْدُ ran شَدَّ, يَسْمُ down abundantly طَشَّ, يَشْكُ doubted شَكَّ فِي الْأَمْرِ, يَشُقُّ was hurtful عَسَّتْ, يَطْلُ was shed unavenged طَلَّ دَمَةٌ, يَطشُّ rained, يَعَمُّ عمَّ النَّبْتُ, تَعْسُ pastured alone النَّاقَةُ قَشَّ, تَقْسُ, عَسَّتْ, i. q. قَسَّتْ, يَعْلُ entered غَلَّ فِئَةً

٨٨٨٨٨٨ became well-off after distress يُقشون, ٨٨٨٨٨٨ re-  
 turned to attack يكر, ٨٨٨٨٨٨ كم النخل produced date-pods يكم,  
 ٨٨٨٨٨٨ هم, ٨٨٨٨٨٨ هبت الريح, ٨٨٨٨٨٨ يمل went quickly, ٨٨٨٨٨٨ يمر مر به  
 ٨٨٨٨٨٨ meditated يهم; and 18 with either, ٨٨٨٨٨٨ and  
 ٨٨٨٨٨٨ became plentiful and luxuriant يئث and يئث,  
 ٨٨٨٨٨٨ shed tears copiously تتر, ٨٨٨٨٨٨ ثرت العيون, ٨٨٨٨٨٨ ثرت النواة  
 and ٨٨٨٨٨٨ gave milk copiously تتر, ٨٨٨٨٨٨ جد في الامر was  
 ٨٨٨٨٨٨ diligent يجد, ٨٨٨٨٨٨ جم الشيء became abundant يجم,  
 ٨٨٨٨٨٨ discarded ornaments on account of his death ٨٨٨٨٨٨ على زوجها,  
 ٨٨٨٨٨٨ fell ٨٨٨٨٨٨ خر الشيء, ٨٨٨٨٨٨ يحتر was hot, ٨٨٨٨٨٨ تحدر,  
 ٨٨٨٨٨٨ and ٨٨٨٨٨٨ تدّر yielded milk abundantly, ٨٨٨٨٨٨ در اللبن,  
 ٨٨٨٨٨٨ reared يشب, ٨٨٨٨٨٨ شب الحصان, [يدر] flowed abundantly,  
 ٨٨٨٨٨٨ was singular يشذ, ٨٨٨٨٨٨ شذ الشيء, ٨٨٨٨٨٨ يشم was niggardly,  
 ٨٨٨٨٨٨ turned away ٨٨٨٨٨٨ صد عن الشيء, ٨٨٨٨٨٨ تشط was distant, ٨٨٨٨٨٨ شطت الدار,  
 ٨٨٨٨٨٨ flew off on being severed ٨٨٨٨٨٨ تطر, ٨٨٨٨٨٨ طرت اليد, ٨٨٨٨٨٨ يصن,  
 ٨٨٨٨٨٨ hissed ٨٨٨٨٨٨ فحكت الانعى, ٨٨٨٨٨٨ يعن, ٨٨٨٨٨٨ presented itself,  
 ٨٨٨٨٨٨ (L): (3) Damm, (a) ٨٨٨٨٨٨ ينس was dry, ٨٨٨٨٨٨ نس اللحم and ٨٨٨٨٨٨ نس الخبز  
 when it is reduplicated trans. (SH, L), as ٨٨٨٨٨٨ سل الشيء drew.

out <sup>يسله</sup> , untied <sup>يحلّه</sup> : Kasr, however, occurs anomalously, like Damm in *intrans. vs.*; alone in <sup>حبه</sup> loved <sup>يحبّه</sup> , in accordance with which is the reading of Al'Uṭaridī <sup>الله</sup> يحبكم III. 29. [420], [(and) a poet says

أحبُّ أبَا ثَرْوَانَ مِنْ حُبِّ تَمْرَةٍ \* وَاعْلَمْ أَنَّ الرِّفْقَ بِالْجَارِ أَرْفَقُ  
وَوَاللَّهِ لَوْلَا تَمْرَةٌ مَا حَبَبْتُهُ \* وَلَا كَانَ أَدْنَى مِنْ عُبَيْدٍ وَمُشْرِقِ

(K) *I love Abū Tharwān from love of his dates; and know that courtesy to the neighbour is more courteous. But, by God, if it were not for his dates, I should not love him; nor would he be nearer that 'Ubaid and Mushrik, the poet's two sons (N)]; and with Damm according to rule in five vs., <sup>بِتِ الْحَكَمِ</sup> and <sup>الطَّلَاقِ</sup> made the decree, and the divorce, absolute <sup>يَبْتَهُ</sup> , <sup>شَدَّ الْمَتَاعَ</sup> made hard <sup>يَشْدَهُ</sup> , <sup>يُعَلِّهِ</sup> gave to drink after a first draught <sup>عَلَهُ</sup> بالشرابِ ,  
carried and divulged <sup>يَنْمُو</sup> , <sup>يَهْرَهُ</sup> abhorred <sup>يَهْرَهُ</sup> (L):*

(b) when its ع or ل is a و (SH, L), as <sup>يَغْزُو غَزَاً</sup> , <sup>قَامَ يَقُومُ</sup> (SH, L), as <sup>يَغْزُو غَزَاً</sup> (L); but not necessarily, if the ع of the defective be guttural, as <sup>يَشَاءُ</sup> preceded <sup>يَشَاءُ</sup> and <sup>يَرْغُو رَغَاً</sup> , though necessarily, if the ل of the hollow be guttural, as <sup>يَنْوِي نَاءً</sup> and

يُنُوْحُ نَاحُ (R): (c) when it is indicative of *superiority to the competitor*, and its ف is not a و, nor its ع or ل a ي, as سَابِقُنِيْ فُسَبِقْتَهُ He competed, or vied, with me in being foremost, and I surpassed him in being foremost, جَالِدُنِيْ فَجَلَدْتَهُ , اَسْبَقْتَهُ He contended with me in fighting, and I overcame him in fighting, اَجَلَدْتَهُ , اَخَصَمْتَهُ He contended with me in disputation, and I overcame him in disputation, اَخَصَمْتَهُ : but Kasr, if the ف be a و, or the ع or ل a ي, as وَاَعْدُنِيْ فَوَعَدْتَهُ , بَايَعُنِيْ فَبَيْعْتَهُ , قَالَانِيْ فَقَلَيْتَهُ He vied with me in promising and selling and hating, and I surpassed him in promising and selling and hating, اَعْدَا , اَبَيْعَا , اَقْلَيْتَا ; and, according to Ks, Fath, if the ع or ل be a guttural letter, a Hamza, اَ , ح , ع , اَهْزَاةً , هَازَانِيْ فَهَزَاتَهُ , اَنْهَمَةً , فَاهَمْنِيْ فَفَهَمْتَهُ , غ , اَصْرَعَةً , صَارَعُنِيْ فَصَرَعْتَهُ , whereas others hold that the guttural letters have no effect in this sort, which is shown to be correct by the saying of the Arabs شَاعَرُنِيْ فَشَعَرْتَهُ [484] He vied with me in poetizing, and I surpassed him in poetizing, اَشْعَرَةً with Damm of the ع (L): (4) Fath, when [ فَعَلٌ ] does not denote *superiority to the competitor*, and (L) the ع or ل is a guttural letter (SH, L) other than ا (SH), which is also a guttural letter (R); so long

as it is not reduplicated, like كَعَّ , دَعَّ , شَعَّ , سَعَّ , nor notorious for Kasr or Damm, like يَهْنِي هَنَا , يَنْتَمِ نَامَ , صَلَحَ , يَبْرُرُ بَرًا , يَشْخَبُ شَخْبَ , يَقْعُدُ قَعْدَ , يَرْجِعُ رَجْعَ , يَبْعَثُ , يَذْهَبُ ذَهَبَ , يَسَالُ سَالَ : e. g. يَنْفَعُ نَفْعَ , يَصْلَحُ كَلِمَ , يَقْلَعُ قَلْعَ , يَقْرَأُ قَرَأَ , يَفْخَرُ فَخْرَ , يَنْحَرُ نَحْرَ , يَبْعَثُ يَكْلِمُ : sometimes together with something else, [because the guttural letter makes agreement of the *pret.* and *aor.* in Fath allowable, not necessary (BS),] as نَضِمَ , يَدْبِغُ دَبِغَ , يَصْبِغُ صَبِغَ , يَجْنِمُ جَنْمَ , يَمْنَعُ مِنْهُ , يَنْضِمُ , يَرْجِمُ رَجِمَ الدِّينَارَ , اَمْحُوهُ and اَمْحَاةُ مَحْوَتِ الْكِتَابِ , يَقْلِي قَلَى , يَقْلِي قَلَى يَا بِي أَبِي (L): but يَقْلِي قَلَى is anomalous, and يَرْكَنُ رَكْنًا and يَرْكَنُ رَكْنًا an intermixture (SH) of يَرْكَنُ رَكْنًا and يَرْكَنُ رَكْنًا (R). The ع of the *aor.* from فَعَلَ is pronounced with (1) Fath, [the general rule (R), as سَلِمَ , يَعْلَمُ عِلْمًا (L)]: (2) Kasr (SH, L), if the ف be unsound (SH), a و , these *vs.* being formed upon Kasr in order that the cause of elision of the و may be produced; though Kasr is not universal in every such *v.* (R): (a) anomalously (L), (a) with Fath, [which is more regular (R),] in [4 (or rather 5) *vs.* whose ف is not a و (R), يَبْنِي بِنًى , يَبْنِي بِنًى]

يَيْتُسُ يَيْتُسُ, يَنْعَمُ نَعِمَ, يَحْسِبُ حَسِبَ, (L) يَبَاسُ and  
 and يُوْحَرُ and يَحْرُوحِرُ [in] and يَيْبِسُ يَبِسُ, يَبَاسُ and  
 وَلَهُ, يُوْغَرُ and يَغْرُوغَرُ, (R) يُوْرِعُ, more often, [يُرْعُ وِرْعُ]  
 يُوْهَلُ and يَهْلُ وَهْلُ, [يُوْلَهُ] [more often (R)] and يَلَهُ  
 (L); (b) without it in [some *vs.* whose ف is a و (R),]  
 though S transmits [يُرْعُ وِرْعُ], يِرْتُ وِرْتُ, يَتَّقُ وَتَقُ  
*The marrow* وَرَى الْمَخِ, [يِرْمُ وِرْمُ] (L), as a *dial. var.*  
*The fire-stick pro-* وَرَى الزَّندِ, whereas in يَرَى, the Kasr of the ع in the *aor.* is not ano-  
 malous, but an intermixture of two *dial. vars.*, the *aor.* of  
 وَرَى الزَّندِ being used instead of the *aor.* of وَرَى الزَّندِ (L),  
 (R, L): (b) with Fath also  
 in the *pret.* in two words, يَبِقُ وَبِقُ and يَرَى الزَّندِ :  
 (c) *orig.* in يَسَعُ وَسَعُ and يَطْلُ وَطْلُ, as is proved by the  
 elision of the و; the ع of the *aor.* being afterwards pro-  
 nounced with Fath because of the guttural letter (R).  
 And Tayyi say يَبْقَى بَقَى in the *conjug.* of يَبْقَى بَقَى (SH);  
 because they allow conversion of every final ي pro-  
 nounced with an uninflectional Fatha and preceded by  
 Kasr into ا, as دُعَى, بَقَى for نَاصِلَةٌ, دُعَى, بَقَى, and

نَاصِيَةٌ (R). The ع of the *aor.* from فَعَلَ is pronounced with Damm (SH, L), as يَشْرَفُ شَرَفٌ, يَظْرَفُ ظَرْفٌ, not otherwise (L), a rule not broken save in one word كَدْتُ (R). But [يَفْعَلُ فَعَلَ, as (M)] مَتَّ [يَفْضُلُ فَضَلَ, as (M)] مَتَّ [يَفْعَلُ فَعَلَ, as (M)] مَتَّ (M), [يَنْعَمُ نَعَمَ (SH),] is an intermixture (M, SH) of two *dial. vars.* (M), يَفْضُلُ فَضَلَ and يَفْضُلُ فَضَلَ, مَتَّ, تَمَاتُ مَتَّ and تَمُوتُ, as

بَنَيْتِي سَيِّدَةَ الْبَنَاتِ \* عَيْشِي وَلَا نَامَنُ أَنْ تَمَاتِي

*My little daughter, princess of daughters, thou art my life, and we are not free from fear that thou shouldst die,* نَعَمُ كَدْتُ and يَنْعَمُ نَعَمَ (R): and likewise يَفْعَلُ فَعَلَ, as يَفْعَلُ فَعَلَ [463] (M). The augmented *tril.* becomes, through the augment, of four letters, like ضَارَبَ, or five, like انْطَلَقَ, or six, like اسْتَخْرَجَ (IA). The augment is homogeneous with the letters of the word or heterogeneous, as in *ns.* [369] (M). Among the formations of the augmented [*tril.*] *v.* are (1) فَعَّلَ, as عَلَّمَ; (2) فَاعَلَ, as زَهَّقَ الرَّجُلُ, as عَلَّمَ; (3) أَفْعَلَ, as ضَارَبَ; (4) عَفْعَلَ, as هَدَمَ i.q. أَهْزَقَ *laughed much* and هَدَمَ i.q. هَدَمَ *demolished*; (5) فَعْلَسَ, as خَلَبَسَ قَلْبَهُ *seduced and took away*, transmitted by AZ, and seemingly derived from



- <sup>خَلَبَ</sup> *deluded*; (6) <sup>فَعَلَمَ</sup>, as <sup>غَلَصَهُ</sup> i.q. <sup>غَلَصَهُ</sup> *cut his*  
<sup>غَلَصَهُ</sup>; (7) <sup>فَعَلَنَ</sup>, as <sup>قَطَرَنَ الْبَعِيرَ</sup> i.q. <sup>قَطَرَهُ</sup> *smeared him*  
*with pitch*; (8) <sup>فَعَلَى</sup>, as <sup>سَلَقَى الرَّجُلَ</sup> *threw him down*  
*upon his back*; (9) <sup>فَعَتَلَ</sup>, as <sup>كَلَّتَبَ</sup> *acted with slyness*,  
<sup>الْكَلَّتَبَانِ</sup> *The pimp being said by As to be derived from*  
<sup>الْكَلْبِ</sup> *Procuration*; (10) <sup>فَعَمَلَ</sup>, as <sup>جَلَمَطَ رَأْسَهُ</sup> i.q. <sup>جَلَمَطَهُ</sup>  
*shaved*; (11) <sup>فَعَنَلَ</sup>, as <sup>قَلَنَسَهُ بِالْقَلَنَسَةِ</sup> i.q. <sup>قَلَسَهُ</sup> *dressed*  
*him with the cap*; (12) <sup>فَعَوَلَ</sup>, as <sup>كَلَمَهُ فِي جَهْوَرٍ</sup> *spoke*  
*loud*; (13) <sup>فَعِيلَ</sup>, as <sup>عَذِيطَ الرَّجُلَ</sup> *stooled in coition*; (14)  
<sup>فَعَمَلَ</sup>, as <sup>زَمَلَاقَ الْفُجُلَ</sup> *ejected his semen before insertion*;  
(15) <sup>فَعَمَلَ</sup>, as <sup>سَبَلَ الزَّرْعَ</sup> i.q. <sup>أَسَبَلَ</sup> *put forth its ears*;  
(16) <sup>فَهَعَلَ</sup>, as <sup>رَهَمَسَ الشَّيْءَ</sup> i.q. <sup>رَمَسَهُ</sup> *concealed*; (17)  
<sup>فَوَعَلَ</sup>, as <sup>جَوَرَبَهُ</sup> [485] and <sup>حَوَقَلَ الرَّجُلَ</sup> *became aged*;  
(18) <sup>تَفَعَّلَ</sup>, as <sup>بَيَطَرَ الدَّابَّةَ</sup> *treated medically*; (19) <sup>تَفَعَّلَ</sup>,  
as <sup>تَرَمَسَ الرَّجُلَ</sup> *absented himself from battle*, derived  
from <sup>رَمَسَ الْمَيِّتَ</sup> *buried* and <sup>الْكَلَامَ</sup> *uttered in a low tone*  
and <sup>الْخَبَرَ</sup> *concealed*; (20) <sup>سَفَعَلَ</sup>, as <sup>سَبَسَ</sup> i.q. <sup>سَبَسَ</sup>  
*hastened*; (21) <sup>هَفَعَلَ</sup>, as <sup>هَلَقَمَ الشَّيْءَ</sup> i.q. <sup>لَقَمَهُ</sup> *swallowed*;  
(22) <sup>تَفَعَّلَ</sup>, as <sup>تَكَلَّمَ</sup>; (23) <sup>تَفَاعَلَ</sup>, as <sup>تَغَاعَلَ</sup>; (24) <sup>تَفَعَّلَ</sup>,  
as <sup>تَرَهَّشَفَ</sup>, <sup>تَفَهَّعَلَ</sup>; (25) <sup>تَفَهَّعَلَ</sup>, as <sup>تَسَلَّقَى</sup> *quasi-pass. of*  
<sup>سَلَقَى</sup> *sucked*; (26) <sup>تَمَفَّعَلَ</sup>, as <sup>تَمَسَّكَنَ الرَّجُلَ</sup> [483]





of <sup>9</sup>مَسْكِينٌ, <sup>9</sup>مِدْرَعَةٌ, <sup>9</sup>مِنْدِيلٌ was the ف of the word, like the ق of <sup>9</sup>قَنْدِيلٌ and د of <sup>9</sup>دِرْهَمٌ, whereas the regular form was <sup>9</sup>تَسْكَنُ, <sup>9</sup>تَنْدَلُ, <sup>9</sup>تَدْرَعُ; so that <sup>9</sup>تَمْسِكُنِي, &c., though really upon <sup>9</sup>تَمْفَعُلُ, were in their imagination upon <sup>9</sup>تَفْعَلُ (R)]; (c) <sup>9</sup>اِحْرَنْجِمُ, as <sup>9</sup>اِقْعَنْسَسُ [496], <sup>9</sup>اِسْلَنْقَى: [the proof of coordination being the unity of the two *inf. ns.* (M):] (2) [commensurable with it, though (M)] not coordinated, as <sup>9</sup>جَرَبٌ, <sup>9</sup>قَاتِلٌ, <sup>9</sup>اَخْرَجٌ: [(3) incommensurable with it, as (M)] <sup>9</sup>اِغْدُودُنِ, <sup>9</sup>اِشْهَابٌ, <sup>9</sup>اِسْتَخْرَجَ, <sup>9</sup>اِشْهَبَ, <sup>9</sup>اِتْدَرَّ, <sup>9</sup>اِنْطَلَقَ (M), <sup>9</sup>اِعْلُومًا (M, SH). And <sup>9</sup>اِسْتَكَانَ *became low* is said to be [orig. <sup>9</sup>اِسْتَكُنَ (R),] <sup>9</sup>اِفْتَعَلَ from <sup>9</sup>اَلْسَكُونُ, [the Fath being made full (R),] in which case the prolongation is anomalous; or <sup>9</sup>اِسْتَفْعَلَ from <sup>9</sup>اَلْكُونُ [or <sup>9</sup>اَلْكَيْنُ, the س denoting transition, as in <sup>9</sup>اِسْتَحْجَرَ (493), i. e. *he passed to another* <sup>9</sup>كُونٌ, i. e. *state*, i. e. *from dignity to lowness*, or *became like the* <sup>9</sup>كَيْنٌ *a piece of flesh inside the* <sup>9</sup>فَرْجٌ, i. e. *in softness and lowness* (R),] in which case the prolongation is regular.

§ 484. <sup>9</sup>فَعَلَ denotes many meanings. And the *conj.* of *contending for superiority*, [by which we mean that one of the two matters should be superior to the other in the

meaning of the *inf. n.* (R),] is formed upon <sup>فَعَلَّتْ</sup> <sup>فَعَلَّتْ</sup> <sup>فَعَلَّتْ</sup> ,  
[then *trans.* only (R),] as <sup>كَارَمْنِي</sup> <sup>فَكَرَمْتَهُ</sup> *He vied with me*  
*in nobility, and I surpassed him in nobility,* <sup>اَكْرَمَهُ</sup> ; [the  
*v.*, when not of this *conjug.*, like <sup>غَلَبَ</sup> , <sup>خَصِمَ</sup> , <sup>كَرَّمَ</sup> , being  
transferred to it when this meaning is intended (R)]:  
except [when the *ف* is a *و* , or the *ع* or *ل* a *ي* , as  
in (R)] the *conjug.* of <sup>وَعَدْتُ</sup> , <sup>بَعْتُ</sup> , <sup>رَمَيْتُ</sup> , [the *aor.*  
of] which is <sup>أَفْعَلْتُ</sup> with Kasr; and, according to Ks, [when  
the *ع* or *ل* is a guttural letter, as in (R)] <sup>شَاعَرْنِي</sup> <sup>فَشَعَرْتَهُ</sup>  
[482], <sup>أَشْعَرَهُ</sup> with Fath, [whereas AZ has transmitted  
<sup>فَشَعَرْتَهُ</sup> , <sup>شَاعَرْتَهُ</sup> , <sup>أَشْعَرَهُ</sup> , and <sup>فَخَضَرْتَهُ</sup> <sup>فَخَضَرْتَهُ</sup> <sup>فَخَضَرْتَهُ</sup> , with  
Damm. The *conjug.* of *contending for superiority* is not  
regular, however: S says "And it is not in everything that  
this occurs; for you do not say <sup>نَازَعْنِي</sup> <sup>فَنَزَعْتَهُ</sup> , <sup>انْزَعَهُ</sup> , <sup>غَلَبْتَهُ</sup> ,  
being used instead" (R)]. In <sup>فَعَلَ</sup> , [oftener *intrans.*  
than *trans.*, *accidents*, namely (R)] *ailments*, *griefs*, and  
*their opps.*, are numerous, as <sup>سَقِمَ</sup> *was sick*, <sup>مَرَضَ</sup> *was ill*,  
<sup>حَزِنَ</sup> *grieved*, <sup>فَرِحَ</sup> *rejoiced*: and *colors*, *defects*, and *appear-*  
*ances* all occur upon it, [as <sup>أَدِمَ</sup> *was tawny*, <sup>شَهَبَ</sup> *was*  
*gray*, <sup>شَتَرَ</sup> *had an inversion and contraction of the eyelid*,  
<sup>ضَلَعَ</sup> *was crooked*, <sup>رَسِمَ</sup> *had little flesh in the posteriors and*  
*thighs*, <sup>هَضَمَ</sup> *was lank-bellied*; though <sup>أَفْعَلَ</sup> and <sup>أَفْعَالَ</sup>

are the most prevalent in *colors*, as <sup>أَبْيَضَ</sup> *was white*, <sup>أَحْمَرَ</sup> *was red*, <sup>أَصْفَرَ</sup> *was yellow*, <sup>أَزْرَقَ</sup> *became blue*, <sup>أَخْضَرَ</sup> *became green*, from which *colors* <sup>فَعَلَ</sup> and <sup>فَعُلَ</sup> do not come (R)]: but [ <sup>فَعُلَ</sup> sometimes shares with it in *colors*, *defects*, and *appearances* (R), so that] <sup>أَدِمَ</sup> *was brown*, <sup>عَجِفَ</sup> *was lean*, <sup>حَمِقَ</sup> *was stupid*, <sup>خَرِقَ</sup> *was clumsy*, <sup>عَجِمَ</sup> *had an impediment in his speech*, <sup>رَعِنَ</sup> *was foolish*, with Kasr and Damm, occur; [and in *diseases* and *pains*, as <sup>سَقِمَ</sup> : and in all these meanings mentioned <sup>فَعَلَ</sup> is *intrans.*; <sup>فَرَّقَتْهُ</sup> *feared him*, <sup>فَزَعَتْهُ</sup> *was terrified at him*, and <sup>خَشِيتُهُ</sup> *dreaded him* being orig. <sup>فَرَّقَتْ مِنْهُ</sup>, <sup>فَزَعَتْ مِنْهُ</sup>, and <sup>خَشِيتُ مِنْهُ</sup> (R)]. And <sup>فَعُلَ</sup> is for the *vs.* of *natures*, [i. e. *created qualities* (R),] and *the like*, [what is not a *nature* sometimes following the course of one, when it has some duration (R),] as <sup>حَسُنَ</sup> *was beautiful*, <sup>قُبِحَ</sup> *was ugly*, <sup>كَبُرَ</sup> *was great*, <sup>صَغُرَ</sup> *was small*, [<sup>طَهَرَ</sup> *was pure*, and <sup>تَارَّيْتُ</sup> *tarried* (R)]: and is therefore *intrans.* [432]; <sup>رَحِبْتُكَ الدَّارَ</sup> *The house was spacious to, or with, thee*, [said by Az to be from the speech of Naṣr Ibn Sayyār <sup>رَحِبْتُكُمْ الدَّارَ</sup>, and not to be evidence (R),] i. e. <sup>رَحِبْتُ بِكَ</sup>, being anomalous, [or rather made *trans.* because implying the sense

of <sup>وَسَّعَ</sup> (R)]; and the Damm in the *conjug.* of <sup>سَدَّ</sup> ruled him, [not orig. of the *conjug.* of <sup>فَعَلَ</sup> with Damm, nor transferred thereto, as is apparently the saying of S and the majority, because they say that <sup>قَوْلْتُ</sup> is transferred to <sup>قَوْلْتُ</sup> and <sup>بِيعْتُ</sup> to <sup>بِيعْتُ</sup>, in order that they may afterwards transfer the Damma of the <sup>و</sup> and Kasra of the <sup>ي</sup> to what is before them, so that, after the elision of the <sup>و</sup> and <sup>ي</sup>, what may indicate them, i. e. the Damma and Kasra, may remain (R),] being for explanation [of the *v.* as one] of the scions of the <sup>و</sup>, not for transfer [from one *conjug.* to another (R)]; like which is the *conjug.* of <sup>بَعَثَ</sup> [403], while in that of <sup>خَفَّتْ</sup> they have had regard to explanation of the mode of formation (SH).

§ 485. <sup>تَفَعَّلَ</sup> is (1) *quasi-pass.* of <sup>فَعَّلَ</sup>, as <sup>جَوَرَبَهُ</sup> <sup>فَتَجَوَّرَبَ</sup> He put on him socks, and he put on socks and <sup>جَلَبَبَهُ</sup> <sup>فَتَجَلَبَّبَ</sup> He put on him a shirt, and he put on a shirt: (2) a coined formation, as <sup>تَسَهَّوَكُ</sup> walked softly and <sup>تَرَهَّوَكُ</sup> undulated in his gait (M).

§ 486. <sup>تَفَعَّلَ</sup> (1) is *quasi-pass.* of <sup>فَعَّلَ</sup>, as <sup>كَسَرَتْهُ</sup> <sup>فَتَكَسَّرَتْ</sup> I broke it in pieces, and it broke in pieces: (2) denotes affecting, or endeavouring to acquire, as <sup>تَشَجَّعَ</sup>

encouraged himself and تَحَلَّم (M, SH): says Ḥatim [aṭ-  
Tā'i (Jsh)]

تَحَلَّم عَنِ الْإِنِّينِ وَاسْتَبَقِ وَدَهُم  
وَلَكِنْ تَسْتَطِيعُ الْحَلَمَ حَتَّى تَحَلَّمَا

[*Endeavour thou to acquire forbearance with the nearer relatives, and preserve their love. And thou wilt not be capable of forbearance until thou endeavour to acquire forbearance, orig. تَحَلَّم (Jsh)*]: S says "And this is not like تَجَاهَل [487], because this one *seeks to become forbearing*": and hence تَقَيَّسَ and تَنَزَّرَ attached himself to the tribe of *Kais* and *Nizār* (M): (3) is i. q. اسْتَفْعَلَ [in two senses peculiar to اسْتَفْعَلَ, *believing the thing to be of the quality of its root* (R)], as تَكَبَّرَ and تَعَظَّمَ *believed himself to be great and grand* (M, SH), and *requiring*, as تَنَجَّزَتْ required the fulfilment of it (R), تَبَيَّنَتْ, and تَبَيَّنَتْ (M), *sought the settlement, and manifestation, of it* (K on IV. 96., XLIX. 6.): Dhu-r Rumma says

فَيَا كَرَّمَ السَّكَنِ الْإِنِّينَ تَحَلَّمُوا  
عَنِ الدَّارِ وَالْمُسْتَخْلَفِ الْمَتَبَدَّلِ

*Then O the nobleness of the inhabitants who have journeyed away from the abode! And O the baseness of the substitute taken in exchange!*, meaning مَا اسْتَخْلَفْتَهُ وَيَا لَوَمٍ



(K on IV. 2.), i. e. *the wild cows and gazelles* (N): (4) denotes *repeated action in a leisurely manner*, as *تَجَرَّعَ* *swallowed it in successive gulps*: and hence *تَفَهَّم* *understood, one thing after another*, [ *تَبَصَّرَ* *looked, and تَسَمَّعَ* *listened* (M); though apparently *تَفَهَّم* denotes *endeavouring to acquire understanding*, like *التَّسَمَّعَ* and *التَّبَصَّرَ* (R)]: (5) denotes *taking to, or for, oneself*, [as *تَوَسَّدْتُ التُّرَابَ* and *تَدِيرْتُ الْمَكَانَ* *I took the place as an abode and the dust for a pillow*: and hence *تَبَنَّا* *adopted him as a son* (M)]: (6) denotes *shunning*, as *تَحَرَّجَ* and *تَأَثَّم* (M, SH), i. e. *shunned* *الْأَثَمَ* *sin* and *الْحَرَجَ* *crime* (M): (7) mostly means *the thing's becoming possessed of its root*, as *تَاهَلَ*, *تَاصَلَ*, and *تَالَبَ*, i. e. *became possessed of* *أَهْلٌ* *a wife*, *أَصْلٌ* *a root*, *أَلْبٌ* *a collection*: so that it is *quasi-pass.* of *فَعَلَ* denoting *making the thing to be possessed of its root*; really, as in *أَلْبَتَهُ فَتَالَبَ* *I collected it, and it collected together* and *أَصْلَتَهُ فَتَاصَلَ* *I made it to become firmly rooted, and it became firmly rooted*; or constructively, as in *تَاهَلَ* *took a wife*, since *أَهْلٌ* is not used in the sense of *made to be possessed of a wife*: (8) is sometimes *quasi-pass.* of *فَعَلَ* meaning *making the thing to be its root itself*, really or constructively, as

تَكَلَّلَ The grapes became زَيْبُ raisins and تَزَيَّبُ العنبُ  
It became a اَكْلِيلُ fillet, i. e. encircling (R).

§ 487. تَفَاعَلَ (1) denotes *what is [reciprocally] done by two and upwards*, as تَضَارَبَا and تَضَارَبُوا They two, and They, fought together: and is from فَاعَلَ, (a) *singly trans.*, as ضَارَبَ Fought with, being then *intrans.*; (b) *doubly trans.*, as جَاذَبْتَهُ الثَّوبُ I contended with him in pulling the garment, being then *singly trans.*, as تَجَاذَبْنَا الثَّوبُ We contended together in &c. (M): sometimes, however, it denotes *agreement in the root of the v.*, but not by some's subjecting some to that, like the saying of 'Ali <sup>وَتَعَايَا</sup> اِهْلَهُ And his family were unequal to the description of his malady (R): (2) denotes *that the ag. shows you that he is in a state that he is not in*, as تَغَامَيْتُ, تَغَافَلْتُ, and تَجَاهَلْتُ feigned to be heedless, blind, and ignorant; e. g.

اِذَا تَخَاَزَرْتُ وَمَا بِي مِنْ خَزَرٍ

When I make a show of looking from the outer angle of the eye, while there is not in me any looking &c. (M): (3) is i. q. فَعَلَ, as [فِي الْأَمْرِ] (M) تَوَانَيْتُ flagged [in the matter and تَجَاوَزَ الْغَايَةَ] passed the goal (M): there must

be *intensiveness* in it (R)]: (4) is *quasi-pass.* of فاعل, as  
 بَاعَدْتَهُ قَتْبَاعِدٌ I made him to remove to a distance, and he  
 removed to &c. (M, SH). IDh says that according to Th's  
 school it is only from two [or more], and is not *trans.*;  
 which is refuted by the saying [of Imra alKais (EM)]

تَجَاوَزْتُ أَحْرَاسًا إِلَيْهَا وَمَعْشَرًا \* عَلَى حِرَاصًا لَوْ يَسِرُّونَ مَقْتَلِي

(ML) I passed guards in my going to her (EM) and a  
 band eager for me, for keeping secret the slaying of me,  
 لَوْ يَسِرُّونَ being [in the place of the *gen.* as (Jsh)] a *subst.*  
 of implication for the *pron.* of عَلَى (DM, Jsh).

§ 488. افْعَلَ (1) mostly denotes *making* [the *tril.*  
 (R)] *trans.*, as اجْلَسْتَهُ seated him: [(a) what was *ag.* to  
 the *intrans.* is made *obj.* to the meaning of *making to be*, *ag.*  
 to the root of the accident, as before, so that اَذْهَبْتُ زَيْدًا  
 means I made Zaid to be going away, Zaid being *obj.*  
 to the meaning of *making to be* imported from the Hamza,  
*ag.* to the going away, as in ذَهَبَ زَيْدٌ; and therefore,  
 if the *tril. v.* be *intrans.*, it becomes through the Hamza  
*trans.* to one, the *obj.* of the meaning of the Hamza, i. e.  
*making to be* or *become*: (b) if *trans.* to one, it becomes  
 through the Hamza *trans.* to two, the 1st the *obj.* of the  
*making to be*, and the 2nd of the root of the *v.*, as احْفَرْتُ

زيدا <sup>ز ي د ا</sup> *I made Zaid to be digging the canal*, the 1st being made to be and the 2nd dug; and the made to be takes precedence of the obj. of the root of the v., because the meaning of agency is in it: (c) if *trans.* to two, it becomes through the Hamza *trans.* to three, the 1st belonging to the making to be and the 2nd and 3rd to the root of the v.; which is two *vs.* only, <sup>ا ع ل م</sup> اعلّم and <sup>ا ر ي</sup> ارى: (d) the *tril.* is sometimes *trans.* and *intrans.* in one meaning, as <sup>ح ز ن</sup> حزّن *sorrowed* and <sup>ح ز ن ت</sup> حزنته *made sorrow to be in him*; then we say <sup>ا ح ز ن ت</sup> احزنته denoting *transport of the intrans.*, not of the *trans.*, so that the original meaning is *made him to be sorrowful*: (e) the Hamza in <sup>ا س ر ع</sup> اسرع *was quick* and <sup>ا ب ط</sup> ابط *was slow* does not denote *transport*; but the *tril.* and augmented are both *intrans.*, <sup>ا س ر ع</sup> سرع and <sup>ا ب ط</sup> بطو, however, being more intensive, because, as it were, (denotative of) *nature*, like <sup>ا ص غ ر</sup> صغر and <sup>ا ك ب ر</sup> كبر: (f) if (Z and) IH said that <sup>ا ف ع ل</sup> افعل mostly *makes the thing to be possessed of its root*, it would be more general, because that of which the root is a *prim.* would be included in it, as <sup>ا ج د ا</sup> اجدّاه *gave him a gift*, i. e. *made him to be possessed of a* <sup>ا ج د ا</sup> جدّا *gift*, and <sup>ا ذ ه ب ت</sup> اذهبتك *gilded it*, i. e. *made it to be possessed of* <sup>ا ذ ه ب</sup> ذهب *gold*: (g) sometimes it denotes *making the thing to be its root itself*, as <sup>ا ه د ي ت</sup> اهديت الشىء *made it to be a* <sup>ا ه د ي</sup> هديّة *present* or <sup>ا ه د ي</sup> هدى *animal led to Makka for sacrifice* (R):] (2) denotes *exposing*

[to the thing (M), the Hamza importing that you make what was obj. to the tril. to be exposed to be obj. to the root of the accident, whether it become an obj. to it or not (R)], as [ <sup>س د ا ن ا ه</sup> اُقتلته and (M, R) ] <sup>س د ا ن ا ه</sup> اُبعثه [exposed him to slaughter and sale (M), i. e. exposed him to become slain, whether he were slain or not, and sold (R), whence (M) <sup>س د ا ن ا ه</sup> اُقبرته (M, R) made for him a grave, whether he were buried or not (R), <sup>س د ا ن ا ه</sup> اُشفيته prescribed for him a medicine (M), <sup>س د ا ن ا ه</sup> اُسقيته (M, R) assigned to him drink, whether he drank or not (R)]: (3) denotes [its ag.'s (R)] becoming possessed of such a thing, [i. e. of what it is derived from (R),] as <sup>س د ا ن ا ه</sup> اُغد البعير became possessed of a <sup>س د ا ن ا ه</sup> غدة pestilential swelling; [or of a thing possessed of what it is derived from, as <sup>س د ا ن ا ه</sup> اُجرب الرجل became possessed of camels having <sup>س د ا ن ا ه</sup> جرب scab (R):] and hence [ <sup>س د ا ن ا ه</sup> اُلام incurred blame (M, R), <sup>س د ا ن ا ه</sup> اُراب incurred suspicion, <sup>س د ا ن ا ه</sup> اُصرم النخل The palm-trees came to the season when their fruit ought to be cut off (M),] <sup>س د ا ن ا ه</sup> اُحصد <sup>س د ا ن ا ه</sup> الزرع The seed-produce attained to the season for being reaped, [ <sup>س د ا ن ا ه</sup> اُبشر rejoiced at an announcement, <sup>س د ا ن ا ه</sup> اُفطر broke his fast (M), <sup>س د ا ن ا ه</sup> اُصبح and <sup>س د ا ن ا ه</sup> اُمسي entered upon the morning and evening, <sup>س د ا ن ا ه</sup> اُشملنا and <sup>س د ا ن ا ه</sup> اُجنبنا entered upon the time of the north wind and south wind, <sup>س د ا ن ا ه</sup> اُنجد and <sup>س د ا ن ا ه</sup> اُجبل arrived at Najd and the mountain, <sup>س د ا ن ا ه</sup> اُتسع and <sup>س د ا ن ا ه</sup> اُلف amounted to nine



denotes *praying*, as <sup>٥٥٨ / ٨٤</sup> اسقىته *prayed for rain for him*, as says Dhu -rRumma

وقفت على ربيع لمية ناقتي \* فما زلت ابكي عنده واخاطبه  
واسقيه حتى كان مما ابته \* يكلمني احجاره وملاعبه

[I halted my she-camel at a home of Mayya's, and ceased not to weep beside it and address it and pray for rain for it, until, from what I was revealing, it was well-nigh speaking to me, its stones ( <sup>٥٥ / ٨٤</sup> احجاره being a subst. for the sub. of كان, vid. the pron. in it) and its playgrounds (FA)]; though the commonest in the cat. of *praying* is فعل, as <sup>٥٥٨</sup> جدعة [489]: (8) denotes *other meanings* not having any rule like the rules of the meanings mentioned, as <sup>٥٥٨ / ٨٤</sup> ابصرة *saw him*: (9) is seldom quasi-pass. of فعل, as <sup>٥٥٨ / ٨٤</sup> فطرتك فانطار *I made him break his fast, and he broke his fast* and <sup>٥٥٨ / ٨٤</sup> بشرتك فابشر *I rejoiced him by an announcement, and he rejoiced at the announcement* (R).

§ 489. فعل (1) mostly denotes *multiplying* [the root of the v., in the trans. (R),] as <sup>٥٨٨</sup> قطعت *cut in pieces* and <sup>٥٨٨</sup> غلقت *shut*; [and intrans., as (R)] <sup>٥٨٨</sup> جوات and <sup>٥٨٨</sup> طوفت *multiplied the جولان going about and the طواف going round* (M, R)] and <sup>٥٨٨</sup> موت المال [The murrain fell among the camels, and death was frequent among them (R): it is

not said of one (M); you say غَلَقْتُ الْبَابَ مَرَّةً, and not غَلَقْتُهُ from the inconceivability of the idea of repetition in the like, but غَلَقْتُ الْأَبْوَابَ; and جَرَحَتْهُ means multiplied his wounds, whereas جَرَحَتْهُ wounded him admits of multiplying or not: says AlFarazdaq

مَا زِلْتُ أَفْتَحُ أَبْوَابًا وَأَغْلِقُهَا \* حَتَّى رَأَيْتُ أَبَا عَمْرٍو بَنِي عَمَارٍ

*I ceased not to open doors and shut them until I saw Abū*

*‘Amr Ibn ‘Ammār, i. e. أَفْتَحْتُهَا and أَغْلَقْتُهَا (R): (2) denotes*

*making trans., [explained in أَفْعَلَ (R),] as فَرَحَتْهُ gladdened him; [where also it would be better to say making*

*the thing to be possessed of its root, that it might be com-*

*mon to such as فَكَّى الْقَدْرَ flavoured the pot, i. e. made it*

*to be possessed of فَكَا aromatic herbs or spices: but this is*

*not trans. to three like أَفْعَلَ, except when made to*

*accord with أَفْعَلَ, like حَدَفَ and خَبَرَ (R):] and hence*

*فَسَقَتْهُ I imputed wickedness to him [and جَدَعْتُهُ I said to*

*him جَدَعَا لَكَ God cut off thy nose! (M): (3) denotes*

*depriving (M, SH), as جَلَدَتِ الْبَعِيرَ and قَرَدَتْهُ removed*

*the جُلْدَ skin and the قَرَادَ tick (M): (4) is i. q. فَعَلَ, [in*

*the intrans., as مَشَى and مَشَى, e. g.*

وَدُويَةٌ قَفَرٍ تَمْشِي نَعَامَهَا \* كَمْشِي النَّصَارَى فِي خِفَافِ الْأَرَنْدَجِ



*Many a desert waste, whose ostriches walk like the walking of the Christians in boots of black leather; and trans.* (BS),] as <sup>٥٥٨</sup>زَلَّتْهُ and <sup>٥٥٨</sup>زَيْلَتْهُ (M, SH, BS) separated it, e.g. <sup>٥٥٨</sup>فَزَيْلْنَا بَيْنَهُمْ X. 29. *And We will separate their union, and sever the ties that were between them in the world* (BS): (5) denotes *imprecating upon the obj. the root of the v.*, as <sup>٥٥٨</sup>جَدَعْتَهُ [above]; or *blessing him*, as <sup>٥٥٨</sup>سَقَيْتَهُ said to him <sup>٥٥٨</sup>سَقَيْتُكَ [41]: (6) denotes *becoming possessed of its root*, as <sup>٥٥٨</sup>وَرَّقَ became leafy: (7) denotes *becoming its root*, as <sup>٥٥٨</sup>عَجَزَتِ الْمَرْأَةُ became an <sup>٥٥٨</sup>عَجُوزَ old woman: (8) denotes *making its obj. to become in the state that it is in*, as <sup>٥٥٨</sup>سَبَّحَانَ الَّذِي ضَوَا الْأَضْوَاءَ وَكَوَفَ الْكُوفَةَ وَبَصَرَ الْبَصْرَةَ *Extolled be the perfection of Him that hath made the lights to become lights, and made the round heap of red sand to become a round heap of red sand, and made the soft white stone to become soft white stone!*: (9) denotes *doing something in the time that it is derived from*, as <sup>٥٥٨</sup>صَبَحَ came at morning: (10) denotes *going to the place that it is derived from*, as <sup>٥٥٨</sup>كَوَفَ went to *AlKūfu*: (11) denotes *other meanings not governed by rules like those mentioned*, as <sup>٥٥٨</sup>جَرَّبَ tested and <sup>٥٥٨</sup>كَلَّمَ spoke (R).

§ 490. <sup>٥٥٨</sup>فَاعَلَى (1) denotes *that another does to you what you do to him*, as <sup>٥٥٨</sup>ضَارَبْتَهُ and <sup>٥٥٨</sup>قَاتَلْتَهُ fought with him; and therefore, when you are the superior, you say <sup>٥٥٨</sup>فَاعَلَى فَعَلْتَهُ

(M) : inasmuch as <sup>فَاعِلٌ</sup> implies the sense of *sharing* with (R), the *intrans.* becomes *trans.*, as <sup>كَارَمَتُهُ</sup> and <sup>شَاعَرَتُهُ</sup>; and the *trans.* to one [*obj.*] incongruous with the *ag.* becomes *trans.* to two, as <sup>جَاذَبَتْهُ الثُّوبُ</sup> [487], contrary to <sup>شَاتَمَتْهُ</sup> *vied with him in reviling* (SH), i. e. if the *shared with* here be the *obj.* of the root of the *v.*, the *trans.* to one in the *tril.* is *trans.* to one here also, but, if the *shared with* here be other than the *obj.* of the root of the *v.*, the *v.* then becomes *trans.* to two *objs.*: sometimes, however, the *obj.* added in the *conjug.* of <sup>فَاعِلٌ</sup> is the one affected by the root of the *v.* not by way of *sharing with*, as <sup>عَاوَدَتْهُ</sup> and <sup>رَاجَعَتْهُ</sup> *returned to him* (R): (2) is i. q. <sup>فَعَلَ</sup>, as <sup>سَافَرَتْ</sup> (M, SH) i. q. <sup>سَفَرَتْ</sup> *went forth to journey*, though there must be *intensiveness* in <sup>سَافَرَتْ</sup> : similar is <sup>نَلَتْهُ</sup> i. q. <sup>نَالَتْهُ الشَّيْءُ</sup> *gave him the thing*; and <sup>يُدَافِعُ</sup> <sup>أَنَّ اللَّهَ يَدْفَعُ</sup> XXII. 39. *Verily God defendeth* and <sup>يُدَافِعُ</sup> [*is energetic in defending with the energy of him that contendeth for superiority in it* (K, B)] are read (R): (3) is i. q. <sup>أَفْعَلَ</sup> (M), denotes *making the thing to be possessed of its root*, like <sup>أَفْعَلَ</sup> and <sup>فَعَلَ</sup> (R), as <sup>عَافَاكَ اللَّهُ</sup> (M, R) *God make thee to be possessed of عَافِيَةٌ health*, <sup>رَاعِنَا سَمْعَكَ</sup> *Make thine ear to be possessed of رَعَايَةٌ mindfulness for us*, like <sup>أَرَعَانَا</sup>, and <sup>صَاعَرَ خَدَّهُ</sup> *turned away his cheek from*

*pride*, i. e. <sup>صَعْرَة</sup> (R): (4) is i. q. <sup>فَعَلَ</sup>, [i. e. denotes *multiplying* like <sup>فَعَلَ</sup> (R),] as [<sup>صَاعَفْتُ</sup> <sup>الشَّيْءَ</sup> (R)] *doubled* [*the thing*, i. e. *multipplied its* <sup>أَضَاعَ</sup> *likes*, like <sup>أَضَاعَ</sup>, and <sup>نَعِمَ</sup> <sup>اللَّهُ</sup> like <sup>نَعِمَ</sup>, i. e. *multipplied his* <sup>نَعِمَة</sup> *wealth*. These (last) three *cats*. are most often *trans.* (R)].

§ 491. <sup>أَفْعَلَ</sup> is [intrans. (SH),] quasi-pass. of <sup>فَعَلَ</sup>, as <sup>كَسَرْتُه فَانْكَسَرَ</sup> *I broke it, and it broke* (M, SH); except what is anomalous (M), [or] seldom of <sup>أَفْعَلَ</sup> (SH), as <sup>أَسْفَقْتُه فَانْسَفَقَ</sup> *I shut it, and it shut*, [though <sup>أَسْفَقَ</sup> may be quasi-pass. of <sup>سَفَقْتُ</sup> <sup>البَابَ</sup>, because <sup>سَفَقْتُ</sup> and <sup>أَسْفَقْتُ</sup> are syn. (R),] and <sup>أَزْعَجْتُه فَانْزَعَجَ</sup> *I disquieted him, and he was disquieted* It is peculiar to *physical action and production of impression*, [because this *conjug.* is applied to denote *quasi-passivity*, i. e. *reception of impression*, which is more appropriate and congruous in what is *apparent to the eyes*, like *breaking* and *cutting* and *pulling*, so that <sup>أَعْلَمْتُه فَانْعَلِمَ</sup> and <sup>فَهَّمْتُه فَانْفَهَّم</sup> are not said; whereas, though <sup>فَتَعَلَّمَ</sup> <sup>فَعَلَ</sup> is applied to denote *quasi-passivity of* <sup>فَعَلَ</sup>, <sup>فَتَعَلَّمَ</sup> and <sup>فَتَفَهَّمْتُه</sup> are allowable, because the *repetition* in it seems to make it *apparent* and *manifest*, so that it becomes like the *sensible* (R)]: and therefore <sup>أَنْعَدْتُ</sup> is [said to be (SH)]

wrong; [while they say <sup>قَالَ</sup> قُلْتُ <sup>قَالَ</sup> I said it, and it was said, because the sayer *works* in moving his tongue (M). But it is not universal in all that is (indicative of) *physical action*; so that <sup>طَرَدَ</sup> طَرَدْتُ <sup>طَرَدَ</sup> is not said, but <sup>فَذَهَبَ</sup> فَذَهَبَ, *I drove him away, and he went away* (R)].

§ 492. <sup>اِنْفَعَلَ</sup> اِنْفَعَلَ (1) is [mostly (SH) partner with <sup>اِنْفَعَلَ</sup> اِنْفَعَلَ in being (M)] *quasi-pass.*, as <sup>غَمِمْتُ</sup> غَمِمْتُ <sup>غَمِمْتُ</sup> I grieved him, and he grieved [and <sup>شَوِيْتُ</sup> شَوِيْتُ <sup>شَوِيْتُ</sup> I roasted it, and it was roasted, <sup>اِنْعَمَ</sup> اِنْعَمَ and <sup>اِنشَوَى</sup> اِنشَوَى being also said (M): S says "The *conjug.* in quasi-passivity is <sup>اِنْفَعَلَ</sup> اِنْفَعَلَ; and <sup>اِنْفَعَلَ</sup> اِنْفَعَلَ is rare, as <sup>جَمَعْتُ</sup> جَمَعْتُ <sup>جَمَعْتُ</sup> I collected it, and it collected and <sup>مَزَجْتُ</sup> مَزَجْتُ <sup>مَزَجْتُ</sup> I mixed it, and it was mixed": since, then, it is not applied to denote *quasi-passivity* like <sup>اِنْفَعَلَ</sup> اِنْفَعَلَ, it may denote it in other than *physical action*, as <sup>غَمِمْتُ</sup> غَمِمْتُ <sup>غَمِمْتُ</sup>, not <sup>فَانْعَمَ</sup> فَانْعَمَ: and it often serves instead of <sup>اِنْفَعَلَ</sup> اِنْفَعَلَ as *quasi-pass.* of *vs.* whose *ف* is *ا*, *ل*, *م*, *ن*, or *ر*, as <sup>رَمَيْتُ</sup> رَمَيْتُ <sup>رَمَيْتُ</sup> I threw it, and it was thrown, not <sup>لَامْتُ</sup> لَامْتُ, <sup>اَنزَمِي</sup> اَنزَمِي, <sup>اَنلَامُ</sup> اَنلَامُ, <sup>اَنلَامُ</sup> I bound up the wound, and it united, not <sup>اَنلَامُ</sup> اَنلَامُ, <sup>اَنلَامُ</sup> I removed it, and it was removed, not <sup>اَنلَامُ</sup> اَنلَامُ, <sup>اَنلَامُ</sup> I joined it, and it was joined, not <sup>اَنلَامُ</sup> اَنلَامُ, though <sup>اَنلَامُ</sup> اَنلَامُ and <sup>اَنلَامُ</sup> اَنلَامُ was effaced occur; because

these are letters that the quiescent ن becomes incorporated into (751), while the ن of اَنْفَعْل is the sign of quasi-passivity, so that its obliteration is disliked; whereas the ت of اِنْتَعْل in اَذْكُرْ and اَطْلُبْ, not being peculiar to any meaning like the ن of اِنْفَعْل, becomes as it were not a sign, since the property of the sign is peculiarity (R): (2) is i. q. تَفَاعَلْ, as اَجْتَرُّرُوا [707] became mutual neighbours, اِخْتَصَمُوا disputed one with another, [التَّقَوُّا met together (M)]: (3) denotes making for oneself, as اِشْتَوَى (M, SH) and اَذْبَحَ prepared شَوَاءَ roast meat, and اَذْبَحَ ذَبِيحَةً slaughtered animal, for himself (M), i. e. [with an obj.] denotes your making the thing to be its root, which should not be an inf. n., apparently for yourself, as اَشْتَوَى اللَّحْمَ made the flesh to be شَوَاءَ roast meat for himself (R): XXXVI. 57. وَلَهُمْ مَا يَدْعُونَ means And they shall have what they ask for themselves, like اِشْتَوَى and اَجْتَمَلَ when he roasts flesh, and melts fat, for himself (K, B): says Labid

وَعَلَامٍ ارسلته امة \* بالوكي فبذلنا ما سال

ارسلته فانة رزقة \* فاشتوى ليكة ريح واجتمل

*Many a lad there was that his mother sent with a message, and we gave bountifully what he asked—that she sent, and his sustenance came to him, so that he roasted flesh for himself on a night of wind and melted fat for himself (K):*

and hence <sup>اَكْتَالَ</sup> and <sup>اَتَرَنَ</sup> took, or received, something measured and weighed: (4) is i. q. <sup>فَعَلَ</sup>, as <sup>قَرَأَتْ</sup> and <sup>اَقْرَأَتْ</sup> read, <sup>خُطِفَ</sup> and <sup>اِخْتُطِفَ</sup> snatched away (M): (5) denotes (M, SH) exceeding the meaning thereof (M), practising versatility (SH), i. e. striving, and agitating, in producing the root of the v. (R), as <sup>اِكْتَسَبَ</sup> [and <sup>اَعْتَمَلَ</sup> in relation to <sup>كَسَبَ</sup> and <sup>عَمَلَ</sup> (M); for which reason God says <sup>لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ</sup> II. 286. *It shall have what it hath earned, i. e. whether it strive in good works or not, and shall answer for what it hath striven to earn, i. e. shall not be chastised save for the sins that it hath striven to produce (R):* S says “As for <sup>كَسَبَتْ</sup>, it says *I obtained*, whereas <sup>اِكْتَسَبَتْ</sup> is *practising versatility and seeking*; and <sup>اِلْعَتِمَالُ</sup> is equivalent to *agitating*” (M): but others than S make no distinction between <sup>كَسَبَ</sup> and <sup>اِكْتَسَبَ</sup>: (6) sometimes denotes something else not governed by rule, as <sup>اَتَحَلَّ الْخُطْبَةُ</sup>, *made an exception in the speech (R)*].

§ 493. <sup>اِسْتَفْعَلَ</sup> [mostly (SH)] denotes (M, SH) requiring the act (M), [or] asking, plainly, as <sup>اِسْتَكْتَبْتَهُ</sup>

asked him to write, or constructively, as <sup>س س ا ا ا ا</sup>اَسْتَخْرِجْتَهُ (SH): you say <sup>س س ا ا ا</sup>اَسْتَخَفَّ and <sup>س س ا ا ا</sup>اَسْتَعْمَلَ and <sup>س س ا ا ا</sup>اَسْتَعْجَلَ when he requires his <sup>س</sup>خَفَّةَ briskness and <sup>ع</sup>عَمَل working and <sup>ع</sup>عَجَلَة hastening; and <sup>س س ا ا ا</sup>مَرَّ مُسْتَعْجِلًا, i.e. passed, requiring that from himself, tasking himself with it: and hence <sup>س س ا ا ا ا</sup>اَسْتَخْرِجْتَهُ, i.e. did not cease coaxing and requesting until he went forth (M); [and] you say <sup>س س ا ا ا ا</sup>اَسْتَخْرِجْتَ الْوُتْدَ pulled out the peg, where requiring properly is not possible, as it is in <sup>س س ا ا ا ا</sup>اَسْتَخْرِجْتَ زَيْدًا, save by seeking to accomplish the extraction of it and striving to move it, as though this were a requiring of it that it should come out: in <sup>س س ا ا ا ا</sup>اَخْرَجْتَهُ, then, there is no indication that you extracted it at once or with striving, contrary to <sup>س س ا ا ا</sup>اَسْتَخْرِجْ (R): (2) denotes becoming transmuted [into the thing, properly or tropically (R),] as <sup>س س ا ا ا ا</sup>اَسْتَخْرِجُ الطِّينَ [The clay become stone or like stone in hardness (R)] and <sup>س س ا ا ا ا</sup>اِنَّ الْبَغَاثَ بَارِضًا تَسْتَنْسِرُ \* <sup>س س ا ا ا ا</sup>وَالْاَتْنَ فِي اسْوَاقِنَا تَسْتَحْمِرُ [Verily the small birds that do not prey in our land become vultures, and the she-asses in our markets become he-asses (Jsh)]: (3) is i. q. <sup>س</sup>فَعَلَ, as <sup>س</sup>قَرَّ and <sup>س</sup>اَسْتَقَرَّ rested (M, SH), though there must be intensiveness in <sup>س س ا ا</sup>اَسْتَقَرَّ (R), and <sup>س س ا ا</sup>عَلَا قَرْنَهُ and <sup>س س ا ا ا</sup>اَسْتَعْلَاهُ smote his adversary (M): (4)

often (R) denotes (M, R) *finding to be of a certain quality* (M), [or] *believing the thing to be of the quality of its root* (R), as <sup>سٓٓٓٓ</sup>اِسْتَعْظَمْتَهُ and <sup>سٓٓٓٓ</sup>اِسْتَسَمَنْتَهُ (M, R) *found him to be* عَظِيمٌ *grand* and سَمِينٌ *fat* (M), [or] *reckoned him to be* possessed of عَظْمَةٌ *grandeur* and سَمَنٌ *fatness*: (5) denotes *making for oneself*, as mentioned in اِفْتَعَلَ, as اِسْتَلَامٌ *prepared blame for himself*: (6) denotes *other meanings* not governed by rule.

§ 493.A. اَفْعَلٌ generally denotes *inseparable color* or *sensible defect*, and اَفْعَالٌ *accidental color* or *sensible defect*: but the 1st sometimes occurs in the *accidental*, and the 2nd in the *inseparable* (R). [See § 494.]

§ 494. اَفْعُولٌ is *intensive* (M, R) and *corrob.* (M) in relation to what it is derived from (R); so that اِخْشَوْشٌ *was very rough*, اَعْشَوْشَبَتِ الْاَرْضُ *produced much green fodder*, and اَحْلَوْلَى الشَّيْءُ *was very sweet* are *intensivenesses* in relation to خَشِنٌ, اَعْشَبَتِ, and حَلَا (M): and is sometimes *trans.*, as اِعْرُورِيَتِ الْفَرَسِ *rode the horse bare-backed*. اَفْعُولٌ is a *coined* formation, not transferred from a *tril. v.*: and is *trans.*, as اَعْلَوْطُ [482]; and *intrans.*, as اَجْلَوْتُ and اَخْرَوْتُ [482]. Similarly اِنْعَلَى is



coined, as اَغْرَنْدَى [432]: and sometimes اِنْعَزَلَ, as اِنْزَلَوْنِي hid himself; and اِنْعَلَّ and اِنْعَالَّ, as اِنْطَلَرَّ and اِنْطَلَرَّ began to dry up.

§ 494.A. All the *conjugs.* mentioned occur *trans.* and *intrans.*, except اِنْفَعَلَ, اِنْعَلَّ, and اِنْعَالَّ [496]. The meanings mentioned for the preceding *conjugs.* are those prevalent in them and governable by rule: but each *conjug.* sometimes denotes many other meanings not governed by rule, as repeatedly pointed out (R).

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## CHAPTER XIII.

### THE QUADRILITERAL VERB.

§ 495. The unaugmented *quad.* has one (M, SH, L, IA) measure (L, IA) [or] formation (M, SH) for the *act.* voice (IA), فَعَّلَ (M, L), with Fath of the 1st and 3rd (L), *trans.* (M), like [أَفْعَلَّ الصَّخْرَ] (M) دَحْرَجَ (M, IA) *rolled the stone down*, and *intrans.*, like دَرَبَخَ *lowered his head* (M); one for the *pass.*, like دُحْرَجَ; and one for the *imp.*, like دَحْرَجْ. The augmented *quad.* becomes, through the augment, of five letters, like تَدَحْرَجُ, or six, like أَحْرَنْجَمُ [and أَشْعَرُ] (IA). The augmented [*quad.*] has (M, SH, L) two (M), [or rather] three (SH), formations (M, L), (1) تَفَعَّلَ (L), as تَدَحْرَجُ [495. A.] (SH, L); (2) أَفْعَلَّلَ, as (M, L) أَحْرَنْجَمَ (M, SH, L), e. g. خَرَجَمَتِ النِّعَمُ فَأَحْرَنْجَمَتِ *I crowded the camels together, and they crowded together*, أِبْرَنْشَقَ الرَّجُلُ *was joyful*, أَخْرَنْطَمَ *was haughty* (L); (3) أَفْعَلَّ, as (M, L) أَشْعَرَ *shuddered* (M, SH), أَشْمَعَلَ *hastened*, أَسْبَطَرَ الشَّعْرَ *became long*, أَسْعَدَ *became swollen* (L): which are *intrans.* (SH).

§ 495. A. <sup>تَفَعَّلَ</sup> is *quasi-pass.* of the *trans.* <sup>فَعَّلَ</sup>, like <sup>تَفَعَّلَ</sup> of <sup>فَعَلَ</sup>, as <sup>دَحْرَجْتَهُ</sup> <sup>فَتَدَحَّرَجَ</sup> *I rolled it down, and it rolled down* (R).

§ 496. The [other] two formations of the augmented are [also] *intrans.*: and in the *quad.* are like <sup>انْفَعَلَ</sup> and <sup>انْفَلَّ</sup> in the *tril.* S says "And there is not in the language <sup>اِحْرَنْجَمْتَهُ</sup>, because it is like <sup>انْفَعَلْتُ</sup> in *trils.*; they have added a <sup>نَ</sup> and *conj.* <sup>اَ</sup>, as they have in this:" and he says "And there is not in the language <sup>اِفْعَلَّتَهُ</sup>, nor <sup>اِفْعَالَّتَهُ</sup>, e. g. <sup>اِحْمَرَّتْ</sup> *was red* and <sup>اِشْهَابَيْتَ</sup> *became gray*; and the like of that from *quads.* is <sup>اِطْمَانَنْتَ</sup> *was at rest* and <sup>اِشْمَارَزَتْ</sup> *quaked*" (M). And <sup>اِفْعَنَّ</sup> coordinated with <sup>اِحْرَنْجَمَ</sup>, like <sup>اِقْعَنَّسَ</sup> *went back*, is *intrans.*, like what it is coordinated with: and similarly <sup>تَجَرَّرَبَ</sup> [485] and <sup>تَشِيطُنَ</sup> *acted as a devil* coordinated with <sup>تَدَحَّرَجَ</sup>: and <sup>اِحْرَنْبَى</sup> coordinated with <sup>اِحْرَنْجَمَ</sup>; though it occurs *trans.* in poetry, as <sup>اِنِّى اَرَى النُّعَاسَ اَلْحَ</sup> [432] *Verily I see slumber overcome &c.*, as though the *prep.* were suppressed, i. e. <sup>يَغْرُنْدَى عَلَى</sup> and <sup>يَسْرُنْدَى عَلَى</sup>.

§ 496. A. The meanings mentioned for the formations mentioned are not peculiar to their *prets.*: but are mentioned in the *pret.* because it is the root of the *conjug.* (R).

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## PART THE THIRD.

### THE PARTICLE.

#### CHAPTER I.

##### THE PARTICLE IN GENERAL.

§ 497. The *p.* is what indicates a meaning [realized (Jm)] in another (M, Z, III, Sh) expression (R), [i. e.] conceived in relation to it (Jm); i. e. is a word that indicates its meaning through the medium of something else (A.A). It is not independently intelligible, so as to be predicable of or predicable; but requires the addition of another matter (Jm). The expression that the meaning of the *p.* is [realized] in is sometimes a single term, like the [*n.*] made *det.* by the **ج**; and sometimes a *prop.*, as in <sup>٩</sup>هَلْ <sup>٩</sup>زَيْدٌ <sup>٩</sup>قَائِمٌ Is Zaid standing?, since Zaid's standing is inquired about (R). The *p.* is therefore inseparable from an accompanying *n.* or *v.*, except in particular positions, wherein the *v.* is suppressed, and the expression restricted to the *p.*, which acts as a substitute, as <sup>٩</sup>نَعَمْ [556], <sup>٩</sup>يَا زَيْدُ [48], and <sup>٩</sup>قَدْ in <sup>٩</sup>وَكَانَ <sup>٩</sup>قَدْ [577] (M). Sometimes it needs a single term; and sometimes a *prop.*, like the *neg.*, *interrog.*, and *cond. ps.* (R). The *p.* is distinguishable from the *n.* and *v.* by its freedom from their signs. It is (1) [not peculiar, i. e. (IA)] prefixed to *ns.* and *vs.*, like <sup>٩</sup>هَلْ, [as <sup>٩</sup>فَهَلْ <sup>٩</sup>أَنْتُمْ <sup>٩</sup>شَاكِرُونَ XXI. 80. Then will ye be

*thankful?* and هَلْ أَتَاكَ نَبَأُ الْكَافِرِينَ XXXVIII. 20.

*And hath the story of the adversaries come unto thee?*

(Sh): (2) peculiar to (a) *ns.*, like فِي [in فِي السَّمَاءِ

رِزْقِكُمْ LI. 22. *And in heaven is your sustenance* (Sh)];

(b) *vs.*, like لَمْ [in CXII. 3. (404) (Sh)]. The *ps.* are

[all (IA)] *uninfl.* (IA, Sh), upon quiescence, like هَلْ ;

Fath, like ثُمَّ ; Kasr, like جِئْ ; or Damm, like مِنْ in

the *dial.* that makes it govern the *gen.* (Sh). The species

of *p.* are (1) the *preps.*, (2) the *ps.* assimilated to the *v.*,

(3) the *cons.*, (4) the *neg. ps.*, (5) the premonitory *ps.*, (6)

the *voc. ps.*, (7) the *ps.* of assent, (8) the exceptive *ps.*,

(9) the *ps.* of allocution, (10) the connective *ps.*, (11) the

*expos. ps.*, (12) the infinitival *ps.*, (13) the excitative *ps.*,

(14) the *p.* of approximation, (15) the *ps.* of futurity,

(16) the *interrog. ps.*, (17) the *cond. ps.*, (18) the causative

*p.*, (19) the *p.* of reprehension, (20) the *ps.*, (21) the

quiescent ت of feminization, [(22) the Tanwīn (AA),]

(23) the *corrob.* نِ , (24) the ء of silence (Z), (25) the

ش and س of pause, (26) the *p.* of disapproval, (27) the

*p.* of trying to remember (AA). The conjunct *ps.* [177,

571] are not mentioned [under that name] by [Z or] IM:

they are five, (1) اِنْ , conjoined with the plastic *v.*, *pret.*,

as عَجِبْتُ مِنْ اِنْ قَامَ زَيْدٌ I wondered that Zaid stood ;

and *aor.*, as اِنْ يَقُومَ زَيْدٌ should stand ; and

*imp.*, as اَشْرَفَ اِلَيْهِ بَانَ قَم I signed to him, Stand: where-  
 as, if an aplastic *v.* occur after it, as اَنْ لَيْسَ لِلْاِنْسَانِ اِلَّا وَاَنْ عَسَى اَنْ وَاَنْ  
 LIII. 40. And that (the case is this,) man hath  
 not ought save that he hath wrought and اَنْ عَسَى اَنْ وَاَنْ  
 VII. 184. And that (the case is  
 this,) haply their end may have drawn near, it is con-  
 tracted: (2) اَنْ, conjoined with its *sub.* and *pred.*, as  
 اَوَلَمْ يَكْفِهِمْ اَنَا اَنْزَلْنَاهُمْ XXIX. 50. And hath it not sufficed them  
 that We have revealed? and the contracted اَنْ is like  
 the uncontracted, being conjoined with its *sub.* and *pred.*;  
 but its *sub.* is suppressed [525], whereas the *sub.* of the  
 uncontracted is mentioned: (3) كَى, conjoined with an  
*aor. v.* only, as جِئْتَ كَى تَكْرُمَ زَيْدًا Thou camest in order  
 that thou mightest honor Zaid: (4) مَا, infinitival, adver-  
 bial, as لَا اَصْحَبُكَ مَا دُمْتَ مُنْطَلِقًا I shall not accompany  
 thee so long as thou continuest to be departing; and not  
 adverbial, as عَجِبْتُ مِمَّا ضَرَبْتَ زَيْدًا I wondered that  
 thou didst beat Zaid: conjoined with the *pret.*, as exempli-  
 fied; and *aor.*, as لَا اَصْحَبُكَ مَا يَقُومُ زَيْدٌ so long as Zaid  
 shall stand and عَجِبْتُ مِمَّا تَضْرِبُ زَيْدًا that thou wast  
 beating Zaid; and nominal *prop.*, as عَجِبْتُ مِمَّا زَيْدٌ قَائِمٌ

that Zaid was standing and <sup>٩٨</sup>لَا أَصْحَبُكَ مَا زَيْدٌ قَائِمٌ so long as Zaid is standing: the adverbial infinitival being oftenest conjoined with the *pret.*, or with the *aor.* denied by <sup>٩٨</sup>لَمْ, as <sup>٩٨</sup>لَمْ تَضْرِبْ زَيْدًا as thou dost not beat Zaid; seldom with the *aor.* not denied by <sup>٩٨</sup>لَمْ, as

أَطُوفُ مَا أَطُوفُ ثُمَّ آرِي \* إِلَى بَيْتِ قَعِيدَتِكَ لَكَاعِ

[by AlHutai'a, I roam about so long as I roam about; then repair to a home whose housewife is a shut (J)]: (5)

<sup>٩٨</sup>لَوْ, conjoined with the *pret.*, as <sup>٩٨</sup>وَدِدْتُ لَوْ قَامَ زَيْدٌ I wished that Zaid had stood; and *aor.*, as <sup>٩٨</sup>وَدِدْتُ لَوْ يَقُومُ زَيْدٌ would stand. The sign of the conjunct *p.* is its replaceability by the *inf. n.*, as <sup>٩٨</sup>وَدِدْتُ لَوْ تَقُومُ, i. e. قِيَامَكَ (IA). The *inf. n.* [however] is not given the predicament of <sup>٩٨</sup>أَنْ or <sup>٩٨</sup>أَنَّ and its *conj.* in suppressibility of the *prep.*

[514]; nor in supplying the place of the two terms of attribution, which question is common to <sup>٩٨</sup>أَنْ and <sup>٩٨</sup>أَنَّ in the *cat.* of طُنًى [440], but peculiar to <sup>٩٨</sup>أَنْ and its *conj.* in that of عَسَى, [according to IM's saying (459) that عَسَى is then *non-att.* (DM),] and to <sup>٩٨</sup>أَنْ in that of لَوْ [591]: nor are they given its predicament in being a *subst.* for the *adv.* of time [65]. You say



أَنْتَ قَائِمٌ or عَجِبْتُ أَنْ تَقُومَ and عَجِبْتُ مِنْ قِيَامِكَ , but  
 not قِيَامِكَ , [60] فَيَاكَ أَيَاكَ الْخ being anomalous, [*orig.*  
 and أَنْ قَامَ or حَسِبْتُ أَنَّهُ قَائِمٌ (DM)]: and مِنْ الْمِرَاءِ  
 not قِيَامِكَ , unless you mention the *enunc.*, [e. g. حَاصِلًا  
 (DM)]; and عَسَى أَنْ تَقُومَ , but not أَنْتَ قَائِمٌ ; and لَوْ  
 جِئْتِكَ صَلَوةَ الْعَصْرِ : and أَنْ تَقُومَ , but not أَنْتَ تَقُومُ  
 not أَنْ تَصَلِيَ الْعَصْرَ , contrary to the opinion of IJ and  
 Z (ML). The conjunct *ps.* must be followed by a *conj.*  
 explaining their meaning (IA). The ن of females is a  
*p.* in يَذْهَبْنَ النِّسوةُ in the *dial.* of أَكْلُونِي الْخ [21]. The  
 ڤ is (1) a *p.* denoting absence, i. e. the ڤ in أَيَا [162],  
 the *pron.* being أَيَا alone: (2) substituted for the *interrog.*  
 Hamza, as وَاتَى الْخ [690]: but rightly this should not  
 be reckoned, because not an *o. f.*; though some assert  
 that the *o. f.* is هَذَا , the ا being elided. هُوَ and its  
 branches are *ps.* in such as زَيْدٌ هُوَ الْفَاضِلُ , when parsed  
 as a distinctive [166] having no place in inflection ;  
 but some say *ns.* The ر is (1) the sign of male persons  
 in the *dial.* of Tayyi or Azd Shanū'a or BalḤārith, as  
 يَلُومُونَنِي الْخ and يَتَعَابُونَ الْخ [21], according to S a *p.*  
 indicating plurality, as the ت in قَالَتْ is a *p.* indicating .

femininization; and sometimes used for irrational objects, when treated like rational beings, as أَكَلُونِي الْغُ , devouring here, says Ish, being i. q. *injustice and wrong*, like

أَكَلْتُ بَنِيكَ أَكَلِ الضَّبِّ حَتَّى \* وَجَدْتُ مَرَارَةَ الْكَلَا الْوَيْبِلِ

i. e. ظَلَمْتَهُمْ , *Thou wrongedst thy sons as the ضَبِّ devours his young, until thou foundest the bitterness of the unwholesome herbage*, the ideal being likened to the real devouring: some attribute to this *dial.* V. 75. [21] and XXI. 3. [1]; but to attribute them to something else is better, because of its weakness: (2) the و of disapproval [620], as الرَّجُلَةُ *What! the man?*: but rightly this should not be reckoned, because it is an impletion of the vowel, as is shown by الرَّجُلَا in the *acc.* and الرَّجُلِيَّة in the *gen.*; and like it are the و in مَنْو [183] in imitation, and in أَنْظُر in

وَأَنْتَى حَيْثَمَا يَتَنَّى الْهَوَى بَصْرِي \* مِنْ حَوْتَمَا سَلَكُوا أَدْنُو فَاَنْظُرْ

[*And that I, whenever inclination turns mine eye, draw near to wherever they have gone along, and gaze (Jsh)*], and the و of rhymes, as

سَقَيْتِ الْغَيْثَ أَيَّتَهَا الْخِيَامُ

[1]: (3) the و of trying to remember [623], as when he that means to say يَقْرُم زَيْد , and, forgetting زَيْد , wishes to

prolong the sound, in order that he may try to remember, says يَقُومُ : but rightly this is like the one before it: (4) the و substituted for the interrog. Hamza preceded by Damm, like the readings وَالْيَهُ النَّشُورَ وَأَمْنَتُمْ LXVII. 15. 16. *And unto Him shall be the resurrection. Have ye become safe?* and قَالَ فِرْعَوْنُ وَأَمْنَتُمْ بِهِ VII. 120. *Pharoah said, Have ye believed in Him?*: but rightly this also should not be reckoned, because substituted. The ا (1) denotes disapproval, as أَعْمَرَا *What! 'Amr?*: (2) denotes trying to remember, as رَأَيْتُ الرَّجُلَا *I saw the man*: but rightly these two should not be reckoned: (3) is the sign of the *du.*, as

الْفَيْتَا عَيْنَاكَ عِنْدَ الْقَفَا \* ارْلَى قَارْلَى لَكَ ذَا وَاقِيَهْ

[*Thy two eyes were found at the back of the head in battles (meeter and meeter for thee is this matter) when keeping guard (Jsb)*], رَقْدَ أَسْلَامَا الْخ [21], and

وَرَمَى وَمَا رَمْتَا يَدَا فَصَابِنِي \* سَهْمٌ يَعْذِبُ وَالسَّهَامُ تَرِيحٌ

by AlMutanabbi, [*And he shot me with his glance, though his two hands shot not. And an arrow inflicting torment hit me, though arrows kill and give rest (W)*]: (4) is the restraining ا, as

بَيْنَا نَسُوسُ النَّاسِ وَالْأَمْرُ أَمْرُنَا \* إِذَا نَحْنُ فِيهِمْ سَوْفَةً نَتَنَصَفُ

[by Ḥuraka Biat AnNu'māu, *While we rule the people, and the dominion is our dominion, lo, we are among them subjects taken as servants ! (T)*]: but some say the *!* is part of the restraining مَ ; and some say an impletion, يَين being *pre.* to the *prop.*, which is confirmed by its being *pre.* to the single term in

يَينَا تَعَانَقَهُ الْكَمَالُ وَرَوْغُهُ \* يَوْمًا اتَّيَحُّ لَهُ جَرِيٌّ سَلْفَعُ

[by Abū Dhu'aib alHudhālī, *Amid his embracing, i. e. combating, the brave armed men and his eluding, one day was appointed for him a bold daring man to repel him (Jsh)*]: (5) separates the two Hamzas [661], as أَنْذَرْتَهُمَّ II. 5. [28], allowably not necessarily, whether the 2nd Hamza be softened or sounded true: (6) separates the ن of females and the *corrob.* ن, as اضْرِبْنَائِي, necessarily: (7) [55]: (8) is a *subst.* for a quiescent ن, either the *corrob.* ن, as XCVI. 15. [649], وَلِيَكُونَا XII. 32. *And shail surely be*, and وَلَا تَعْبُدُ الْآلِهَ [649]; or the Tanwīn of the *acc.* [640], as رَأَيْتَ زَيْدًا in the *dial.* of others than Rabī'a, [who pause with quiescence upon the *acc.* pronounced with Tanwīn (DM)]. But the *!* substituted for the ن of اذْنُ may not be reckoned: nor the *!* of multiplication, as قَبْعَثَرِي; of femininization, as حَبْلِي; of co-ordination, as اِرْطَلِي; of unbinding, as

مَا هَاجَ اشْجَانًا وَشَجَرُوا قَدْ شَجَا \* مِنْ طَلَلٍ كَا لَا تَحْمِيْ اَنْهَجَا

[by Al'Ajjū], *What has aroused sorrows and a sadness that has saddened, because of a ruin like the striped Yamanī garment that has become worn out?* (Jsh)]; of dualization, as <sup>أَيُّ</sup>الزَّيْدَانِ; of impletion, in imitation, as <sup>مُنَا</sup>, or elsewhere in case of necessity, as

أَعُوذُ بِاللَّهِ مِنَ الْعَقْرَابِ \* الشَّائِلَاتِ عَقَدَ الْأَذْنَابِ

[*I seek refuge with God from the scorpions raising the joints of the tails* (Jsh)]; that the vowel is made manifest by in pause, i. e. the <sup>أَ</sup> of <sup>أَنَا</sup> according to the BB [161]; or of making *dim.*, as <sup>أَيُّ</sup> and <sup>أَيُّ</sup>; [or substituted for the Hamza of <sup>أَلْ</sup> on prefixion of the *interrog.* Hamza, as <sup>أَلَا</sup> *Now?* (DM)]. The <sup>ي</sup> is a *p.* of (1) disapproval, as <sup>أَيُّ</sup> [618]: (2) trying to remember, as <sup>أَيُّ</sup> [624]: but rightly they should not be reckoned, like the <sup>ي</sup> of making *dim.*, of the *aor.*, of unbinding, [as <sup>أَيُّ</sup> <sup>أَيُّ</sup> (DM),] and of impletion, [for imitation, as <sup>أَيُّ</sup>, or anything else (DM),] and the like, [e. g. of the *du.* and *perf. pl. masc.* in the *gen.* and *acc.* (DM)]<sup>1</sup>; because they are parts of words, not words (ML).

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## THE PREPOSITIONS.

§ 498. The *prep.* is what is applied to conduct, [i. e. make *trans.* (R),] a *v.* or its like, [the *act. part.*, &c., as in the *d. s.* (75) (R),] or its sonse, [the *adv.* and *prep.* and *gen.* (R),] to what follows it (IH), whether a plain *n.* or renderable by a *n.* (Jm): so that its *gen.*, being a direct *obj.* to that *v.*, is *acc.* in place; and may therefore be coupled to with the *acc.* in <sup>٨٥٥٥</sup>وَارْجُلَكُمْ V. 8. [130. A.] (R). They are (1) [*ps.* only, vid. (M, R)] <sup>٨٤٦</sup>حَتَّى , <sup>٨٤٦</sup>إِلَى , <sup>٨٤٦</sup>مِنْ , <sup>٨٤٦</sup>فِي , the <sup>٨٤٦</sup>ب , the <sup>٨٤٦</sup>ل , and the <sup>٨٤٦</sup>و and <sup>٨٤٦</sup>ت [of the oath (M, IH, KN); (2) *ps.* and *ns.*, vid. (M, R)] <sup>٨٤٦</sup>عَنْ , <sup>٨٤٦</sup>عَلَى , the <sup>٨٤٦</sup>ك , <sup>٨٤٦</sup>مَنْذ , and <sup>٨٤٦</sup>مَنْذ (M, IH, IM, Sh, KN); (3) *ps.* and *vs.*, vid. (M, R) <sup>٨٤٦</sup>حَاشَا , <sup>٨٤٦</sup>عَدَا , and <sup>٨٤٦</sup>خَلَا (M, IH, IM); (4) <sup>٨٤٦</sup>كَيْ [513] (IM, Sh), <sup>٨٤٦</sup>لَعَلَّ , and <sup>٨٤٦</sup>مَتَى (IM). These 20 *ps.* are all peculiar to *ns.*, and govern the *gen.* (IA). The *preps.* govern in the *gen.* (1) the explicit *n.* and the *pron.*, the general rule, vid. <sup>٨٤٦</sup>حَتَّى , <sup>٨٤٦</sup>إِلَى , <sup>٨٤٦</sup>عَنْ , <sup>٨٤٦</sup>عَلَى , the <sup>٨٤٦</sup>ب , the <sup>٨٤٦</sup>ل , and <sup>٨٤٦</sup>فِي , as <sup>٨٤٦</sup>وَمِنْكَ وَمِنْ نُوْحٍ XXXIII. 7. And from thee and from Noah, <sup>٨٤٦</sup>إِلَى اللَّهِ مَرْجِعُكُمْ V. 53. Unto God shall be your returning and X. 4. [41], <sup>٨٤٦</sup>طَبَقًا عَنْ طَبَقٍ LXXXIV. 19. Degree

*after degree and رَضُوا عَنْهُ V. 119. God shall be satisfied with them, and they shall be satisfied with Him, وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ XXIII. 22. And upon them and upon the ships ye are carried, آمِنُوا بِاللَّهِ وَرَسُولِهِ IV. 135. Believe in God and His Apostle and وَآمِنُوا بِهِ XLVI. 30. And believe in Him, مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ II. 284. Unto God belong what is in the heavens and what is in the earth and كُلُّ لَهٗ قَانِتُونَ II. 110. All (of them) are obedient unto Him [117], وَفِي الْأَرْضِ آيَاتٌ I.I. 20. And in the earth are signs for the sure knowers and وَفِيهَا مَا تَشْتَهُی الْأَنْفُسُ XLIII. 71. And in it shall be what the souls desire [177]: (2) only the explicit n., but not any particular one exclusively, vid. the ك , حَتَّى , and the وَ : (3) two particular words, vid. the ت , which governs only اللَّهُ and رَبِّ pre. to الْكَعْبَةِ or the وَتَاللَّهِ لَاكِيدُنْ أَصْنَامَكُمْ XXI. 58. And, by God, I will assuredly outwit your idols and تَرَبَّى or تَرَبَّى تَرَبَّى or تَرَبَّى By the Lord of the Ka'ba or my Lord: (4) a particular one, and a particular sort, of the explicit ns., vid. كَيْ , which governs only (a) the interrog. مَا , as كَيْمَةً For what?; (b) the understood أَنْ and its conj., as جِئْتُكَ*

أَنْ تَكْرِمَنِي [411], if كَرَّمَ be causative, the understood أَنْ with this *v.* being renderable by an *inf. n.* governed in the *gen.* by كَرَّمَ, as though you said لَا أَكْرَامُ : (5) a particular sort of the explicit *ns.*, vid. مِنْذُ and مِنْذُ, the *gen.* of which is only a *n.* of time, definite, not vague, and past or present, not future, as مَا رَأَيْتُهُ مِنْذُ يَوْمِ الْجُمُعَةِ or مِنْذُ I have not seen him since Friday, and مِنْذُ يَوْمِنَا or مِنْذُ in our day, not لَا أَرَاهُ مِنْذُ غَدٍ or مِنْذُ, nor مَا رَأَيْتُهُ مِنْذُ رَقَّتْ nor [or مِنْذُ] : (6) a particular sort of the *prons.* and explicit *ns.*, vid. رَبُّ, which governs only (a) a *pron.* of the 3rd *pers. sing. masc.*, whereby the *sing. masc.* or anything else is intended, necessarily expounded by an *indet.* after it agreeing with the sense intended and governed in the *acc.* as a *sp.*, as رَجُلًا and رَبَّةً رَجُلًا and رَجُلَيْنِ and رَجُلًا and امْرَأَةً and رَجُلًا and امْرَأَتَيْنِ Scarce any man and two men and men and woman and two women and women, all of which is rare ; (b) a qualified *indet.* explicit *n.*, as رَجُلٌ صَالِحٌ Scarce any good man have I met, which is frequent (Sh). The *adv.* and *prep.* and *gen.* must depend upon (1) the *v.*, or (2) its like, [i. e. the *deriv. n.* governing like the *v.* (DM)], as صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ [I. 6. 7. [The way of them that] Thou hast been gracious unto, not of them that Thou art wroth with and



وَاشْتَعَلَ الْمَبِیضُ فِي مَسْوَدَةٍ  
مِثْلَ اشْتِعَالِ النَّارِ فِي جُزْءِ الْغَضَا

[149], by Ibn Duraid, [*And the white hair has become glowing in its black hair with (a glowing) like the glowing of the fire in the dry log of غَضَا (Jsh)*] ; or (3) what is renderable by its like, as XLIII. 84. [177], فِي depending upon <sup>91</sup>الله because renderable by <sup>9 9 8 8</sup>مَعْبُود worshipped, and

وَأَنَّ لِسَانِي شَهْدَةٌ يَشْتَفِي بِهَا \* وَهُوَ عَلَى مَنْ صَبَدَ اللَّهُ عِلْقَمَ

[*And verily my tongue is honey whereby convalescence is attained: but it (161) against him (that) God has poured it out (upon) is colocynth. orig. عَلَى مَنْ صَبَدَ اللَّهُ عِلْقَمَ (DM)*], the عَلَى mentioned depending upon <sup>9 8 8</sup>عِلْقَم because renderable by <sup>9 8 8</sup>صَعِب hard, شَاق troublesome, or <sup>9</sup>شَدِيد severe ; or (4) what points to its sense, as

أَنَا أَبُو الْمِنْهَالِ بَعْضُ الْأَحْيَانِ \* لَيْسَ عَلَيَّ حُسْبِي بِصَوَانٍ

[*I am Abu-lMinhāl sometimes. Mine ancestral glory is not a safeguard over me, but my safeguard is valour and munificence (Jsh)*] and

أَنَا ابْنُ مَارِيَةَ إِنْ جَدَّ النَّقَرُ \* وَجَاءَتْ الْخَيْلُ أَثَابِي زَمَرٌ

[by Fadakī {Ibn A'bad (Jsh)} alMinkarī (KF, Jsh), *I am the son of Māwīya, when the cry used for rousing the*

horse becomes vehement, and the cavalry come in troops, in squadrons (Jsh)], بَعْضُ and اُنْ depending upon the two proper names because of the sense of الشَّجَاعُ the valiant or الجَوَادُ the munificent in them : and, if none of these four things be found, one is supplied as ثَمُودُ أَخَاهُم صَالِحًا VII. 71. And (We sent) unto Thamūd their brother Sālīh, وَآلِیْ ثَمُودَ أَخَاهُم صَالِحًا XXVII. 12. (Go thou) amid nine signs unto Pharoah, وَبِالَّذِیْنَ احْسَنَّا II. 77. And (do good) unto parents with doing good or And (enjoined upon them) respecting parents doing good, and the بِسْمَلَةِ [In the name of God (I recite or rehearse), like بِالْقُرْآنِ وَالْبَیِّنِ and بِالْیَمَنِ وَالْبَرَكَةِ (Mayst thou bring home thy wife or wed) with close union and begetting of sons/ and with happiness and prosperity!, and

(DM)]: (2) the aplastic *v.*:—F says on <sup>أ</sup>نعم <sup>م</sup>مَزْكَأ <sup>م</sup>مِنْ <sup>أ</sup>آلِخ [182] that the *adv.* is dependent upon <sup>أ</sup>نعم: (3) the *p.*:—that is commonly disallowed; but IH says on مَا <sup>أ</sup>أَنْتَ <sup>أ</sup>أَنْتَ LXVIII. 2. *Thou art not by the grace of thy Lord possessed by a devil* that the [1st] ب depends upon the *neg.*, since, if it depended upon <sup>أ</sup>بِمَجْنُونٍ, it would import negation of a particular demoniac possession, that which is from the grace of God, whereas the meaning is not negation of a particular demoniac possession. Six *preps.* do not depend, (1) the *red. prep.*, as in XIII. 43. [503] and هَلْ <sup>أ</sup>مِنْ <sup>أ</sup>خَالِقٍ <sup>أ</sup>غَيْرِ <sup>أ</sup>اللَّهِ XXXV. 3. *Is there any creator other than God?*; because the dependence means the ideal attachment [of the *op.* to the *gen.* (DM)], some *vs.* failing to reach the *ns.*, and being therefore aided thereto by the *preps.*; whereas the *red.* enters the sentence only to strengthen and corroborate it, not for attachment: but the strengthening ل may be said to depend upon the strengthened *op.*, as مُصَدِّقًا <sup>أ</sup>لِمَا <sup>أ</sup>مَعَهُم II. 85. *Verifying what is with them*, LXXXV. 16. [31], and <sup>أ</sup>أَنْ <sup>أ</sup>كُنْتُمْ <sup>أ</sup>لِلرُّوْيَا <sup>أ</sup>تَعْبِرُونَ XII. 43. *If ye be interpreters of the dream*; being really not a pure *red.*, because of the weakness imagined in the *op.*, which makes it *quasi-intrans.*: (2) لَعَلَّ <sup>أ</sup>لِ in the *dial.* of 'Ukail; because

it is *quasi-red.*, its *gen.* being in the position of a *nom.* by inchoation, since what is after it is in the *nom.* as an *enunc.*, as

فَقُلْتُ ادْعِ أُخْرَى وَارْفَعْ الصَّوْتَ جَهْرَةً  
لَعَلَّ أَبِي الْمَغْوَارِ مِنْكَ قَرِيبٌ

[by Ka'b Ibn Sa'd alGhanawī, *Then said I, Call thou another call, and raise the voice loudly; perchance Abu-lMighwār is near thee (J)*]; and because it is not prefixed to make an *op. trans.*, but to import *expectation*: (3) لَوْلَا in لَوْلَاكَ, لَوْلَايَ, according to S's saying [169]; for what is after it also is *nom.* in place by inchoation, since رَبِّ رَجُلٍ صَالِحٍ in رَبِّ (4): [574]; because its *gen.* is an *obj.* in the 2nd, and an *inch.* in the 1st or an *obj.* with the accusative *op.* supplied after the *gen.*, *Many a*, or *Scarce any*, good man (have I met), have I met him, not before the *prep.*, because رَبِّ takes the head [of the sentence]; and it is prefixed only to import *multitude* or *paucity*, not to make an *op. trans.*: (5) the ك of comparison, say Akh and IU, arguing that in زَيْدٌ كَعَمْرٍو Zaid is like 'Amr the *op.*, if اسْتَقَرَّ, is not indicated by the ك, and, if a *v.* akin to the ك, i. e. اَشْبَهَ, is *self-trans.*; but the truth is that all *preps.* occurring in the position of *enuncs.* and the like indicate حَاشَا, عَدَا, خَلَا: (6) the exceptive *p.*, i. e. حَاشَا, عَدَا, and خَلَا;

because they denote removal of the *v.* from what they are prefixed to, which is the reverse of the meaning of making *trans.*, i. e. conducting the meaning of the *v.* to the *n.* The predicament of the *adv.* and *prep.* and *gen.* after *dets.* and *indets.* is that of *props.*: so that they are *eps.* in

رَأَيْتُ طَائِرًا فَوْقَ غُصْنٍ or عَلَى غُصْنٍ I saw a bird above, or upon, a branch, because they are after a pure *indet.*;

*ds. s.* in رَأَيْتُ الْهَلَالَ بَيْنَ السَّحَابِ or فِي الْإِفْقِ I saw the new moon among the clouds or in the horizon, because they are after a pure *det.*; and susceptible of being either

يُعْجِبُنِي الزَّهْرُ فِي أَكْمامِهِ وَالثَّمَرُ عَلَى أَغْصَانِهِ Flowers please me in their calices, and fruit upon its boughs,

because the generic *det.* is like the *indet.*, and in هَذَا ثَمَرٌ

يَانِعُ عَلَى أَغْصَانِهِ This is ripe fruit upon its boughs, because the qualified *indet.* is like the *det.* When followed by

a *nom.*, (1) if they be preceded by a *neg.*, *interrog.*, qualified [*n.*], conjunct [*n.*], *inch.*, or *s. s.*, [the *qual.*, *conj.*,

*enunc.*, or *d. s.* being the *adv.* (DM),] as مَا فِي الدَّارِ أَحَدٌ

جاءَ الَّذِي وَمررت بِرَجُلٍ مَعَهُ صَقْرٌ and فِي الدَّارِ زَيْدٌ and

مررت بِزَيْدٍ عَلَيْهِ and زَيْدٌ عِنْدَكَ أَخُوهُ and فِي الدَّارِ أَبُوهُ

جَبَّةٌ, there are three opinions as to the *nom.*, that it is

(a) preferably an *inch.*, whose *enunc.* is the *adv.* or [*prep.* and] *gen.*; (b) preferably an *ag.*, which IM adopts, the *o. f.* being absence of *hyst.-prot.*; (c) necessarily an *ag.*:

and, when it is parsed as an *ag.*, then whether its *op.* be the suppressed *v.*, or the *adv.* or [*prep.* and] *gen.*, because *substs.* for <sup>ا</sup>اَسْتَقَرَّ, and approximate to the *v.* as being supported, [the *v.* being supported upon the subject especially, and upon such as the *interrog.*, which is mostly prefixed to *vs.* (DM),] is disputed; the preferable opinion being the 2nd, because the *d. s.* may not precede in <sup>ا</sup>زَيْدٍ, whereas, if the *op.* were the *v.*, it might, and because of <sup>ا</sup>فَإِنَّ فَوَادِيَّ أَلْحَ [26], the *pron.* being latent only in its *op.*, [so that the *adv.* is the *op.* of the *pron.*, and therefore, if there be no *pron.* in it, because of the presence of the *nom.* after it, is the *op.* of that *nom.* (DM)]: (2) if they be not supported, as <sup>ا</sup>فِي الدَّارِ زَيْدٍ or <sup>ا</sup>عِنْدَكَ, the majority hold inchoation to be necessary; but Akh and the KK allow both constructions. They must depend upon a suppressed [*op.*], (1) when they (a) occur as (a) an *ep.*, as <sup>ا</sup>اَوْ كَصَيْبٍ مِّنَ السَّمَاءِ II. 18. [24], (b) a *d. s.*, as <sup>ا</sup>فَخَرَجَ عَلَى <sup>ا</sup>فَلَمَّا رَأَاهُ مُسْتَقَرًّا <sup>ا</sup>اَسْتَقَرَّ in <sup>ا</sup>اَسْتَقَرَّ [502] his pomp, the <sup>ا</sup>اَسْتَقَرَّ in <sup>ا</sup>اَسْتَقَرَّ XXVIII. 79. Then he went forth unto his people with [502] his pomp, the <sup>ا</sup>اَسْتَقَرَّ in <sup>ا</sup>اَسْتَقَرَّ XXVII. 40. And when he saw it resting before him meaning motionlessness, not unrestricted existence and coming to pass, so that it is a particular being, (c) a *conj.*, as <sup>ا</sup>وَلَهُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ XXI. 19. And unto Him belong they that are in the heavens

and the earth: and they that are before Him deem not themselves too great, (d) an *enunc.*, though it sometimes appears in poetic license, as لَكَ الْعَزَّ النَّحْ [26]; (b) govern the explicit *n* in the *nom.*, as XIV. 11. and II. 18. [24]: (2) when the *op.* is (a) used suppressed in a *prov.* or the like, as حِينَئِذٍ الْآنَ [67] and بِالرَّفَاءِ النَّحْ; (b) expounded, as بَزِيدٍ مَرَرْتُ بِهٖ [67] and أَيُّومَ الْجُمُعَةِ صُمْتُ فِيهِ, when allowed on the authority of the reading [of Ibn Mas'ūd (K)] وَلِلظَّالِمِينَ أَعَدَّ لَهُمْ LXXVI. 31. [And (hath prepared) for the evil-doers, hath prepared for them (K)], though most hold that the *prep.* must be dropped and the *n.* governed in the *nom.* or *acc.* [62]: (3) in the oath with any [*prep.*] other than the *ب*, as وَاللَّيْلِ إِذَا يَغْشَى, XCII. 1. *By the night when it covereth*, XXI. 58., and اللَّهُ لَا يُؤْخِرُ الْإِجْلَ [653]; and, if the *v.* were expressed, the *ب* would be necessary. The necessarily suppressed *op.* is a *v.* without dispute in the oath and *conj.*, because they are only *props.*; and in the *ep.* in رَجُلٍ فِي [32], because the *ف* is allowed in رَجُلٍ يَاتِينِي فَلَهُ النَّحْ, but disallowed in رَجُلٍ صَالِحٍ فَلَهُ النَّحْ, the saying

كُلُّ امْرِئٍ مَبْعَدٍ أَوْ مَدَانٍ \* فَمَنْوُطٌ بِحِكْمَةِ الْمُتَعَالَى

[*Every matter, removing far or bringing near, is suspended upon the justice of the Most High (Jsh)*] being extraordinary: and most supply the *v.* in the *enunc.*, *ep.*, and *d. s.*, because it is the *o. f.* in government; but some the *qual.*, because the *o. f.* in the *enunc.*, *ep.*, and *d. s.* is the single term, and because the *v.* in them must be constructively a *qual.*, and, say they, because lessening the supplied is better, [the *v.* with its *ag.* being a *prop.*, but the *qual.* with its *nom.* equivalent to the single term (DM),] which is of no account, because we do not suppress the *pron.*, but transport it to the *adv.*, so that the suppressed is a *v.* or *qual.*, each a single term: and in distraction it is supplied according to the exponent, the *v.* being supplied in <sup>أَيُّومَ الْجُمُعَةِ تَعْتَكِفُ فِيهِ</sup> (Wilt thou devote thyself to prayer) on Friday, wilt thou devote thyself to prayer on it?, and the *qual.* in <sup>أَيُّومَ الْجُمُعَةِ أَنْتَ</sup> <sup>مَعْتَكِفٌ فِيهِ</sup>. In the oath it is <sup>أَقْسَمُ</sup>; in distraction like the spoken; in the *prov.* [and the like (DM)] according to the sense; and in the remainder *unrestricted being*, i. e. <sup>كَائِنٌ</sup> or <sup>مُسْتَقَرٌّ</sup> or their *aor.*, if the present or future be meant, and <sup>كَانَ</sup> or <sup>اِسْتَقَرَّ</sup> or their *qual.*, if the past, and, when you are ignorant of the meaning, the *qual.*, it being suitable in all times; not *particular being*, like <sup>قَائِمٌ</sup> and <sup>جَالِسٌ</sup>, save because of indication, in which case the



suppression is allowable, not necessary, and a *pron.* is not transported from the suppressed to the *adv.* and [*prep.* and] *gen.* It is generally supplied preceding them, like the rest of the *ops.* with their *regs.*: but sometimes following, preferably, as in <sup>أَ</sup>فِي الدَّارِ زَيْدٌ, because the suppressed is the *enunc.*, which is *orig.* posterior to the *inch.*; or necessarily, as in <sup>أَ</sup>إِنَّ فِي الدَّارِ زَيْدًا, because <sup>أَ</sup>إِنَّ is not followed immediately by its *nom.*; while he that supplies it as a *v.* must supply it following in both cases, because the *enunc.*, when a *v.*, does not precede the *inch.* As they allow themselves more latitude in the *adv.* and [*prep.* and] *gen.* than in anything else, they (1) separate therewith (a) the *non-att. v.* from its *reg.* [458]; (b) the *v.* of wonder from the wondered at [480]; (c) the annulling *p.* from its annulled, as [34] <sup>أَ</sup>فَلَا تَلَحِّنِي الْخَ, (d) the *interrog.* from <sup>أَ</sup>قَالَ treated like <sup>أَ</sup>طَلَى, as <sup>أَ</sup>أَبْعَدُ بَعْدُ, (e) the *pre. n.* and *prep.* from their *gens.*, as <sup>أَ</sup>أَشْتَرَيْتَهُ بِوَاللَّهِ دِرْهَمٍ [1,125] and <sup>أَ</sup>هَذَا غُلَامٌ وَاللَّهِ زَيْدٌ, *I bought it for (by God!) a dirham*; (f) <sup>أَ</sup>أَذْنٌ and <sup>أَ</sup>لَنْ from their *subjs.*, as

أَذْنٌ وَاللَّهِ نَرْمِيهِمْ بِحَرْبٍ  
يَشِيبُ الْفُطْلَ مِنْ قَبْلِ الْمَشِيبِ

[by Ḥassān Ibn Thābit, *In that case, by God, we will cast them into a war that will make the little child hoary before the entry into the period of hoariness (Jsh)*] and

لَنْ مَّا رَأَيْتَ أَبَا يَزِيدٍ مُّقَاتِلًا \* أَدْعُ الْقِتَالَ وَاشْهَدْ الْهَيْجَا

[*I will not, so long as I see Abū Yazid fighting, leave off fighting and witnessing the fray (Jsh)*]: (2) make them

precede (a) the sub., when preds. in the cat. of اِنَّ [34], as اِنَّ فِيْ ذٰلِكَ لَعِبْرَةٌ III. 11. *Verily in that is an ensample, or regs. of the pred. in the cat. of مَا* [107], as

بَاهِبَةً حَزْمٍ لَّدَايِ كُنْتَ آمِنًا  
فَمَا كُلَّ حِينٍ مِّنْ تُؤَاتِي مُؤَاتِيَا

*Take thou as a buckler the armament of prudence, even though thou be feeling safe; for not at every time is he that thou agreeest with agreeing with thee, whereas its government is nullified if the reg. be anything else, as*

وَقَالُوا تَعْرِفُهَا الْمَنَازِلَ مِنْ مِّنِيْ  
وَمَا كُلَّ مَنْ دَانِيْ مِنْ مِّنِيْ اَنَا عَارِفٌ

[by Muzāḥim Ibn al-Ḥārith al-Uḡailī, *And they said, Inquire thou about her at the halting-places of Minā; but not every one that has come to Minā am I acquainted with that I should inquire (SM, Jsh)*]; (b) [the conjunct,] when regs. of the conj. of اَلْ , as وَكَانُوا فِيْهِ مِنَ الْزَاهِدِيْنَ

XII. 20. *And were of the listless about him in one saying; (c) the v. denied by مَا, as*

وَنَحْنُ عَنْ فَضْلِكَ مَا اسْتَغَيْنَا  
فَثَبَّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا  
وَأَنْزَلْنَا سَكِينَةً عَلَيْنَا

[by 'Abd Allāh Ibn Rawāḥa asṢaḥābī, *And we have not become independent of Thy favor. Wherefore make Thou the feet steadfast if we encounter them; and do surely send down mercy and blessing, whereby the heart may become calm, upon us Companions (Jsh)*]; (d) the id. op., as أَكَلْتُ يَوْمَ لَكَ ثَوْبٌ Every day hast thou a garment?. Some preps. sometimes act as substs. for others; though the BB and their followers hold that the p. retains its own sense, the op. being made to imply the sense of an op. trans. by means of that p., because the use of a trope is easier in the v. than in the p. (ML).

§ 499. مِنْ denotes (1) *beginning* (M, Z, IH, IA, ML) of extent (M, AA, R, IA, ML), in other than time, [according to the BB, whether its gen. be a place or otherwise (R), as مِنْ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى XVII. 1. *From the Sacred Mosque at Makka to the Farthest Mosque at Jerusalem* (IA, ML) and مِنْ سُلَيْمَانَ XXVII. 30. *Verily it is from Solomon* (ML)]; and in time [also, accord-

ing to the KK (R, ML) and Akh, Mb, and IDh (ML)], as

لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ IX. 109. *Assuredly a Mosque that was founded upon piety from the first day*

(R, 1A, ML), إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ LXII. 9.

*When the call is sounded for prayer on [below] Friday,*

لِمَنِ الدِّيَارُ بَقْعَةُ الْحَجَرِ \* أَقْوَمِينَ مِنْ حَجَجٍ وَمِنْ ذَهَبٍ

(R), by Zuhair, *Whose are the dwellings in the height of, the abodes of Thamūd, that have been empty of inmates from many years and from past time?* (Jsh), فَمَطَرْنَا مِنْ

الْجُمُعَةِ إِلَى الْجُمُعَةِ And we were rained upon from Friday to Friday in tradition (ML), and

تَخْيِيرٍ مِنْ أَزْمَانٍ يَوْمِ حَلِيمَةٍ  
إِلَى الْيَوْمِ قَدْ جَرَّبَ كُلَّ التَّجَارِبِ

(1A, ML), by AnNābigha (ML) adhDhubaynī, *They have been chosen from the times of the day of Ḥalīma until to-day, having been proven with all provings* (J): in the two texts indeed مِنْ is i. q. فِي, being often so in *adv.*,

as مِنْ بَعْدِهِ and جِئْتُ مِنْ قَبْلِ زَيْدٍ I came in a time before, and after the time of the coming of Zaid and

وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ XLI. 4. *And in between u. and thee is a veil, and the meaning is on account of (the lapse of) years &c.; but apparently the opinion of the*

KK is correct: the inceptive <sup>أ</sup>مِنْ is known by the appropriateness of <sup>أ</sup>لِى , or what imports the sense thereof, in opposition to it, as <sup>أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ</sup> *I betake myself for refuge, or flee, unto God from the accursed devil* (R): (2) partition, [as <sup>خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً</sup> IX. 104. *Take thou of their goods an alms* (R), whence <sup>وَمِنَ النَّاسِ</sup> *And of the men are they that say* (182), *We believe in God* (IA): its sign is its replaceability by <sup>بَعْضُ</sup>, like Ibn Mas'ūd's reading <sup>حَتَّى تَنْفَقُوا</sup> *Until ye expend part of what ye love* (ML)]: (3) explanation (IH, AA, IA, ML) of genus (IA, ML), being replaceable by <sup>الَّذِى</sup> (AA), after (a) <sup>مَا</sup> and <sup>مَهُمَا</sup>, often, because of their excessive vagueness, as <sup>مَا نَنْسَخُ مِنْ آيَةٍ</sup> II. 100. *Whatever verse We abrogate* and VII. 129 [419]; (b) something else (ML), as <sup>فَاجْتَنِبُوا</sup> XXII. 31. (AA, R, IA, ML) *Wherefore shun the abomination, which is idols* (AA): the <sup>مِنْ</sup> in <sup>لَقِيتُ مِنْ زَيْدٍ أَسَدًا</sup>, however, is not this one; but a *pre. n.* is suppressed, i. e. *I met from (meeting) Zaid a lion* (R): (4) exchange, as <sup>أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ</sup> IX. 38. *Have ye become satisfied with the present life in exchange for the life to come?* (R, IA, ML),

فَلَيْتَ لَنَا مِنْ مَّاءٍ زَمْزَمٍ شَرِبَةً  
مَبْرُودَةً بَاتَتْ عَلَى الطَّهْيَانِ

*Then would that we had instead of the water of Zamzam a draught chilled, that had been all night on the mountain-peak! (R),* لَجَعَلْنَا مِنْكُمْ <sup>مَلَائِكَةً</sup> فِي الْأَرْضِ <sup>يُخَلِّفُونَ</sup> XLIII.

60 *We would make instead of you angels in the earth succeeding you, the saying, [says IM (ML),]*

جَارِيَةٌ لَمْ تَأْكُلِ الْأَمْرَقَةَ \* وَلَمْ تَذُقِ مِنَ الْبَقْرَلِ الْفَسْتَقَا

(IA, ML), by Abū Nukhaila [Ya'mar Ibn Ḥazn, This is a maid that has not eaten the broad thin cake of bread, nor tasted instead of herbs the pistachio (J)],

III. 8. [below] in lieu of obedience to God, لَا بَنْفَمَ ذَا Nor shall fortune profit the possessor of fortune in lieu of obedience to Thee, and

أَخَذُوا الْأَمْخَاضَ مِنَ الْفَصِيلِ غَلْبَةً  
ظَلَمًا وَيَكْتَبُ لِلْأَمِيرِ أَفِيلًا

[by ArRā'ī They seized from us the she-camels big with young instead of the weanling by main force; but "A small young camel" is recorded for the ruler (Jsh)], أَفِيلًا

being in the acc. by imitation, because they record ادى Such a one has paid &c. (ML): it is known by its replaceability by بَدَلٍ (R): (5) causation (R, ML), as

مَّا خَطَايَاهُمْ أَغْرَقُوا LXXI. 25. *Because of their sins were they drowned,* وَذَلِكَ مِنْ نَبَا آلِ نَحْشٍ [1], and

يُغْضِي حَيَاءً وَيُغْضِي مِنْ مَهَابَتِهِ \* فَلَا يَكَلِّمُ إِلَّا حِينَ يَبْتَسِمُ by AlFarazdak (ML), *He contracts his eyelids from modesty ; but eyelids are contracted from awe of him, so that none speaks save when he smiles* (Jsh) : in

لَا تَنْكِحِي عَجُوزًا إِنْ أَتَيْتِ بِهَا  
وَإِخْلَعْ ثِيَابَكَ مِنْهَا مَمْنَعًا هَرَبًا

*Do not thou wed an old woman if thou be brought her : and strip off thy garments on account of her, going far, fleeing* مِنْهَا may mean مِنْ أَجْلِهَا (T) : (6) i. q. the ب ,

as ينظرون مِنْ طَرَفٍ خَفِيّ XLII. 44. *Looking with faint eye,* says Y (ML) : [and,] with Damm and Kasr of the م ,

i. q. the ب of the oath, prefixed only to رَبِّ as مِنْ رَبِّي By my Lord, like the ت to اللَّهُ, prefixion of each to

the reg. of the other being anomalous, as تَرَبِّي and اللَّهُ مِنْ By God; a prep. according to S, whose م may be pronounced with Damm in the oath exclusively while

some say the مِنْ is abbreviated from يَمِينِ, and the مِنْ from اَيْمَنِ (R) : (7) i. q. فِي (R, BS, ML) in

لَكِنَّهَا خَلَّةٌ قَدْ سَيْطَأَ مِنْ دَمِهَا \* فَجَعَّ دَوْلَعٌ وَأَخْلَافٌ وَتَبْدِيلٌ

by Ka'b, *But she is a mistress in whose blood are mingled tormenting and falsehood and faithlessness and fickleness*

(BS), as in <sup>أَعَادُوا</sup>أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ XXXV. 8. *Show me what they have created in the earth* and LXII. 9. (BS,

ML); [and] in *adv.*, as above (R): (8) *i. q.* <sup>أَعَادُوا</sup>عَنِ, as <sup>أَعَادُوا</sup>فَوِيلٌ

XXXIX. 23. *Then woe unto them whose hearts are hard to the mention of God!* and

XXI. 97. *O woe unto us, we have been in heedlessness of this!*: IM asserts that

(ML) the [comparative (R)] <sup>أَعَادُوا</sup>مِنْ [in such as <sup>أَعَادُوا</sup>زَيْدٌ أَفْضَلُ

<sup>أَعَادُوا</sup>مِنْ عَمْرٍو (ML)] denotes *passing* (R, ML), as though Zaid has surpassed 'Amr in excellence were said: (9) *i. q.* <sup>أَعَادُوا</sup>عِنْدَ,

as <sup>أَعَادُوا</sup>لَنْ تَغْنَى أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا III. 8. *Their goods shall not avail them, nor their children, before God*

*ought*, says AU: (10) *i. q.* <sup>أَعَادُوا</sup>رَبَّمَا, when conjoined with مَا, as

وَأَنَا لَمَّا نَضْرِبَ الْكَبْشَ ضَرْبَةً  
عَلَى رَأْسِهِ تَلْقَى اللِّسَانَ مِنَ الْفَمِ

[by Abū Ḥayya anNumairī, *And verily we often strike the chief a stroke upon his head that casts the tongue out of the mouth* (Jsh), say Sf, IKh, ITr, and Am, who thus



explain S's saying <sup>وَأَعْلَمُ أَنَّهُمْ مِمَّا يَحْذَرُونَ</sup> كَذَا *And know thou that they sometimes suppress such a thing*: (11) i. q. <sup>عَلَى</sup> as <sup>وَنَصْرَانَا مِنَ الْقَوْمِ</sup> XXI. 77. *And We helped him against the people*: (12) distinction, which is the one prefixed to the 2nd of two opposites, as <sup>وَاللَّهُ يَعْلَمُ الْمَقْسِدَ مِنْ</sup> *والله يعلم المقسد من* II. 219. *And God knoweth the marrer from the mender* and <sup>حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ</sup> III. 173. *Until He distinguish the bad from the good*, says IM: (13) extreme: S says "And you say <sup>رَأَيْتَهُ مِنْ ذَلِكَ الْمَوْضِعِ</sup> *رأيتة من ذلك الموضع*, making it an extreme for your sight, i. e. a place of beginning and ending": (14) designation of generality, which is the red. in <sup>مَا جَاءَنِي مِنْ رَجُلٍ</sup> *ما جاءني من رجل*. *Not any man has come to me*; for before its prefixion this admits of meaning *negation of genus* and *negation of unity*: (15) corroboration of generality, which is the red. in <sup>مِنْ دِيَارٍ</sup> *من ديار* or <sup>مِنْ أَحَدٍ</sup> *ما جاءني من أحد*. *Not any one has come to me*; for *أحد* and *ديار* are forms of generality (ML) after negation (DM). [Thus] it is [sometimes (AA)] red. (IH, AA, IA), i. e. suppressible (AA), in the non-aff. (IH) sentence (Jm), as <sup>مِنْ أَحَدٍ</sup> *ما جاءني من أحد* (AA, IA), i. e. <sup>أَحَدٌ</sup> (AA). The conditions of its redundance [in the two sorts (ML), according to the majority of the BB (IA),] are (1) precedence of negation, prohibition, or

interrogation [by means of <sup>هَلْ</sup>, as <sup>وَمَا تَسْقُطُ مِنْ رَرَقَةٍ إِلَّا</sup> <sup>هَلْ</sup> <sup>يَعْلَمُهَا</sup> VI. 59. *Nor doth any leaf fall but He knoweth it,*  
<sup>هَلْ تَرَى مِنْ</sup> <sup>لَا يَقُمْ مِنْ أَحَدٍ</sup> <sup>فَطُورٍ</sup> LXVII. 3. *Seest thou any flaws?; and F adds con-*  
 dition, as

وَمَهْمَا تَكُنْ عِنْدَ امْرِئٍ مِنْ خَلِيفَةٍ  
 وَإِنْ خَالَهَا تَخْفَى عَلَى النَّاسِ تَعْلَمُ

(ML), by Zuhair, *And whatever any disposition be in a man, though he fancy it to be unnoticed by men, it will be known* (EM)]: (2) indeterminateness of its *gen.* (IA, ML): (3) its [*gen.*'s] being an *ag.*, direct *obj.*, or *inch.* It is *red.* in the *acc.* and *nom.* in <sup>مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ</sup> <sup>مَعَ</sup> <sup>مِنْ</sup> <sup>إِلَهِ</sup> XXIII. 93., where you may construe <sup>كَانَ</sup> to be *att.*, *God hath not gotten any offspring, nor hath there been with Him any god*, because its *nom.* is an *ag.*; or *non-att.*, *nor hath any god been with Him*, because its *nom.* is like the *ag.*, and *orig.* an *inch.* The restriction of the *obj.* as direct is IM's phrase, as though its redundancy were disallowed in the concomitate, causative, and adverbial *objs.* because i. q. the *gen.* governed by <sup>مَعَ</sup>, the <sup>ل</sup>, and <sup>فِي</sup>, with which <sup>مِنْ</sup> is not combined; but no cause appears for the disallowance in the unrestricted *obj.*, and AB thus explain <sup>مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ</sup>

VI. 38. *We have not been remiss in the Writing at all,*  
i. e. <sup>تَقْرِيطًا</sup>. By analogy it should not be *red.* in the 2nd obj.  
of <sup>طَن</sup> or 3rd of <sup>أَعْلَمَ</sup>, because *orig.* an *enunc.*; and the  
reading [of Abū Ja'far alMadanī (K)] مَا كَانَ يَنْبَغِي لَنَا  
<sup>أَن</sup> نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ XXV. 19. *It behoved not*  
*us to be taken besides Thee to be lords* is anomalous. Akh  
does not prescribe the two 1st conditions, citing وَلَقَدْ  
<sup>جَاءَكَ مِنْ نَبَا الْمُرْسَلِينَ</sup> VI. 34. *And assuredly the tale*  
*of the Apostles hath come unto thee* and <sup>يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ</sup>  
XLVI. 30. *He will forgive you your sins*; nor the KK  
the 1st, citing قَدْ كَانَ مِنْ مَطَرٍ *There has been rain* and

وَيَنْمِي لَهَا حُبَهَا عِنْدَنَا \* فَمَا قَالَ مِنْ كَاشِحٍ لَمْ يَضُرْ

by 'Umar Ibn Abī Rabi'a [alMakhzūmī, *And her love*  
*grows for her beside us, so that what a dissembling foe has*  
*said harms not* (Jsh)]. The <sup>مِنْ</sup> prefixed to قَبْلَ and بَعْدَ,  
say the majority, denotes *beginning of extent*; but IM  
asserts that it is *red.* In <sup>أَنْتُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ</sup>  
VII. 79. *What! will ye indeed lie with men*  
*out of lust (begun) from others than women?*, [i. e. from  
men (DM),] <sup>مِنْ</sup> denotes *beginning* (ML). In رَامِهَاتٍ  
<sup>نِسَائِكُمْ دَرَبَاتِكُمْ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ</sup>

IV. 27. رَبَّائِبِكُمْ depends upon نِسَائِكُمْ, *And the mothers of your wives, and your step-daughters, who are in your bosoms, by your wives that ye have gone in unto,* بَنَاتُ رَسُولِ اللَّهِ denoting beginning [of extent, like] صَلَّعَمِ مِنْ خَدِيجَةَ The daughters of the Apostle of God by Khadija (K)]; not upon the امهات also, unless مِنْ denote (16) connection, i. e. connected with your wives, like IX. 68. *The men hypocrites and the women hypocrites are some of them connected with some (K).]*

اِذَا حَاوَلْتُ فِي اَسَدٍ فَجُورًا \* فَاَنِّ لَسْتُ بِمِنْكَ وَلَسْتُ مِنِّي  
*When thou contrivest wickedness concerning Asad, verily, I am not connected with thee, nor art thou connected with me (K, B), and [the Prophet's saying (K on XXI. 31.)]*  
 مَا اَنَا مِنْ دَدٍ وَلَا الدُّ مِنِّي *I am not connected with pastime, nor is pastime connected with me (K). And 'Amr Ibn Sha's says*

فَاِنْ كُنْتُ مِنِّي اَوْ تُرِيدِيْنِ صَحْبَتِي  
 فَكُونِي لَهٗ كَالسَّمَنِ رَبَّتْ لَهٗ الْاَلَامُ

*Wherefore, if thou be (17) agreeing with me, or desiring my society, be to him good like the clarified butter that the skins have been seasoned with inspissated date-juice for,*

that it may not go bad; from <sup>فَلَانٍ</sup> <sup>مَنَا</sup> *Such a one is of us*, i. e. *agrees with us* (T). <sup>مِنْ</sup> is exclusively distinguished by governing in the *gen.* <sup>لَدَى</sup>, <sup>عِنْدَ</sup>, <sup>بَعْدَ</sup>, <sup>قَبْلَ</sup>, <sup>لَكِنْ</sup>, <sup>مَعَ</sup>, and <sup>بَلَدَ</sup>, and also <sup>عَنْ</sup> and <sup>عَلَى</sup> when *ns.* (R).

§ 500. <sup>إِلَى</sup> denotes (1) *ending* (M, Z, IH, IA, ML) of *extent* (M, R, IA, ML), *temporal* and *local*, as <sup>ثُمَّ أَتَمُّوا</sup> <sup>ثُمَّ أَتَمُّوا</sup> II. 183. *Then complete the fast until the night* (R, ML) and XVII. 1. [499] (ML); and governs the last [part] and anything else, as <sup>سِرَّتِ الْبَارِحَةَ إِلَى</sup> <sup>سِرَّتِ الْبَارِحَةَ إِلَى</sup> the last [part] and anything else, as <sup>إِلَى</sup> <sup>إِلَى</sup> (IA): the two limits, *beginning* and *end*, are oftener not included in the limited; so that in <sup>أَشْتَرَيْتُ مِنْ هَذَا الْمَوْضِعِ إِلَى ذَاكَ الْمَوْضِعِ</sup> <sup>أَشْتَرَيْتُ مِنْ هَذَا الْمَوْضِعِ إِلَى ذَاكَ الْمَوْضِعِ</sup> the two places are apparently not included in the *buying*, but may be with context (R): [for,] when a context indicates the inclusion of what is after it, as <sup>قَرَأْتُ الْقُرْآنَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ</sup> <sup>قَرَأْتُ الْقُرْآنَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ</sup> *I recited the Kur'ān from its beginning to its end*, or its exclusion, as II. 183. and II. 280. [447], it is acted upon (ML); but [otherwise (ML)] what is after <sup>إِلَى</sup> is not [necessarily (AA)] included (AA, ML) in the predicament of what is before it (AA): (2) *i. q.* <sup>مَعَ</sup> (III, ML), seldom (III), when you join a thing to another (ML), as in <sup>وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ</sup> <sup>وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ</sup> IV. 2 *Nor devour*

*their goods with your goods* (R): so say the KK and many of the BB on <sup>ص</sup>اللّٰهُ <sup>أ</sup>إِنصَارِي <sup>أ</sup>إِلَى <sup>أ</sup>إِلَهِ III. 45. *Who will be my helpers with God?* and <sup>أ</sup>الذُّود <sup>أ</sup>إِلَى <sup>أ</sup>الذُّود <sup>أ</sup>أَبِل <sup>أ</sup>Camels from 3 to 10 with camels from 3 to 10 are a herd of camels, i. e. *Little joined to its like becomes much*: (3) *explanation of the agency of its gen.*, after a *v.* of wonder or *n.* of superiority importing love or hatred, as <sup>أ</sup>رَبِّ <sup>أ</sup>السَّجْنِ <sup>أ</sup>أَحَبُّ <sup>أ</sup>إِلَى XII. 33. *My Lord, the prison is more pleasing unto me*: (4) i. q. the ل, as <sup>أ</sup>وَالْأَمْرُ <sup>أ</sup>إِلَيْكَ <sup>أ</sup>And command be- longeth unto Thee (ML): (5) i. q. <sup>أ</sup>فِي, as is said [by many (ML)], in

فَلَا تَتْرُكْنِي بِالْوَعِيدِ كَأَنِّي  
إِلَى النَّاسِ مُطْلَى بِهِ الْقَارِ أَجْرِبُ

(R, ML), by AnNābigha adhDhubyānī, *Then do not thou leave me to be because of the threat as though I were among men a he-camel that pitch is smeared upon, mangy* (Jsh), and

وَإِنْ يَلْتَقِ الْحَيَّ الْجَمِيعُ تَلَأَقِي  
إِلَى ذُرَّةِ الْبَيْتِ الْكَرِيمِ الْمَصْدُ

[by Tarafa (EM),] *And if the whole tribe meet together, thou wilt meet me among the highest of the noble house repaired to by men* (R), whence, says IM, may be <sup>أ</sup>لِيَجْمَعَنَّكُمْ

إلى يوم القيامة IV. 89. *He will assuredly gather you together on the day of resurrection: (6) beginning [of extent (DM)], as*

نَقُولُ وَقَدْ عَالَيْتِ بِالْكُورِ فَوْقَهَا

أَيْسَقَى فَلَا يَرَوِي إِلَى ابْنِ أَحْمَرَ

(ML), by 'Amr Ibn Aḥmar alBāhili (Jsh), *She says, when I have raised the camel-saddle above her, Shall Ibn Aḥmar be given to drink and not quench his thirst from, i. e. ride and not be weary of riding, me? (DM): (7) i. q. عِنْدَ (R, ML), as in*

أَمْ لَا سَبِيلَ إِلَى الشَّبَابِ وَذِكْرِهِ

أَشْهَى إِلَى مِنَ الرَّحِيقِ السَّلْسَلِ

(ML), by Abū Kabīr alHudhali, *Or is there no way to youth, when its remembrance is more delicious to me than mellow wine? (Jsh), [and,] it is said, in أَنْتَ إِلَى or بَغِيضٌ or حَبِيبٌ Thou art dear, or hateful, to me and I sat by him (R): (8) corroboration, which is the red., authorized by Fr, citing the reading فَاجْعَلْ أَفْتَدَةً أَفْتَدَةً XIV. 40. Wherefore make Thou hearts of men to love them (ML).*

§ 501. عَتَى [and حَتَّى a Hudhaili dial. var., a prep., con., and inceptive p. (R), used in one of three senses,

*ending of extent*, prevalently, and *causation*, and *i. q.* <sup>١٢</sup> *إِلَّا* in exception, the rarest of them and mentioned by few (ML),] is (1) [a *prep.* (R, I, ML),] *syn.* with <sup>١٣</sup> *إِلَى* (M, R, I, ML) and <sup>١٤</sup> *كَي* (R, I) and sometimes <sup>١٥</sup> *إِلَّا* (I); governing, when *syn.* with <sup>١٦</sup> *كَي* [or <sup>١٧</sup> *إِلَّا* ], only an *inf. n.* paraphrased by the *v.* governed in the *subj.* after it by the understood <sup>١٨</sup> *أَن*, as <sup>١٩</sup> *اسْلَمْتُ الْخ* [414], not <sup>٢٠</sup> *حَتَّى دُخُولِ الْجَنَّةِ*; and, when *syn.* with <sup>٢١</sup> *إِلَى*, the same, as <sup>٢٢</sup> *سِرْتُ حَتَّى تَغِيبَ الشَّمْسُ* *I journeyed until the sun set*, and the plain *n.* also, as XCVII. 5. [below] (R): it differs from <sup>٢٣</sup> *إِلَى* in that [ (a) it must be preceded by a thing having parts, expressed, as <sup>٢٤</sup> *ضَرَبْتُ الْقَوْمَ حَتَّى زَيْدٌ*; or supplied, as <sup>٢٥</sup> *نَمْتُ* <sup>٢٦</sup> *حَتَّى اللَّيْلَةِ* (R):] (b) its *gen.* is not a *pron.*, [the saying

<sup>٢٧</sup> *أَنْتَ حَتَّاكَ تَقْصِدُ كُلَّ فَيْحٍ \* تَرْجِي مِنْكَ أَنْهَا لَا تَخِيبُ*

being a poetic license (ML), *She came unto thee, betaking herself to every road, hoping from thee that she should not be disappointed* (Jsh), (and) <sup>٢٨</sup> *حَتَّى* in

<sup>٢٩</sup> *وَكَفِيهِ مَا يَخْشَى* <sup>٣٠</sup> *وَاعْطِيهِ سَوْلَةً*

<sup>٣١</sup> *وَالْحَقَّةَ* <sup>٣٢</sup> *بِالْقَوْمِ* <sup>٣٣</sup> *حَتَّى* <sup>٣٤</sup> *لَا حَقَّ*



being inceptive, i. e. <sup>هُوَ</sup> حَتَّى <sup>هُوَ</sup>, *And I will suffice him against what he dreads, and give him his request, and join him to the people, so that he shall be joined, and the saying*

فَلَا وَاللَّهِ لَا يَلْقَىٰ أَنَسٌ \* فَتَىٰ حَتَّاكَ يَا بَنِي أَبِي زِيَادٍ

anomalous (R), *Then no, by God, men will not find a hero until they find thee, O son of Abū Ziyād (J)]*; and, [when preceded by a thing having parts (ML),] must be the last, or contiguous to the last, part [of the thing (M)], as أَكَلْتُ السَّمَكَةَ حَتَّىٰ رَأْسَهَا *I ate the fish even to its head* [and <sup>هِيَ</sup> حَتَّىٰ <sup>مَطْلَعُ</sup> الْفَجْرِ *Peace is it until the time of rising of the dawn (R, ML), the time of rising of the dawn not being part, but contiguous to the last part, of the night (R)]*, not حَتَّىٰ نِصْفَهَا, [the saying objected by IM

عَيَّنْتُ لَيْلَةً فَمَا زِلْتُ حَتَّىٰ \* نِصْفَهَا رَاجِيًا فَعُدْتُ يَرْوَسًا

not being a case in point, because he does not say <sup>فِي</sup> حَتَّىٰ, though he means it (ML), *She appointed a night; and I ceased not until its middle to be hoping, then returned despairing (Jsh)*; and ought to be precise, because it is a limit, <sup>فَنَزَرَهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ</sup> XXIII. 56. *Then leave thou them in their ignorance until a time being i. q. the precise, i. e. the time of their chas-*

*isement* (R)]: (c) what is after it is [apparently' (R)] included (M, R, ML) in [the predicament of (R)] what is before it (M, R), when there is no context requiring its inclusion, as in

الْقَى الصَّحِيفَةَ كَيْ يَخْفَ رَحْلَهُ  
وَالزَّادَ حَتَّى نَعْلَهُ الْقَاهَا

[by Abū Marwān anNahwī, *He threw away the letter, that he might lighten his luggage, and the provision for the journey, even to his sandal, he threw it away* (Jsh)], or its non-inclusion, as in

سَقَى الْحَيَا الْأَرْضَ حَتَّى امْكِنَ عَزِيَّتَ  
لَهُمْ فَلَا زَالَ عَنْهَا الْخَيْرَ مُجْدُودًا

(ML) *May the rain water the earth as far as places related to them, and may good cease not to be cut off from them!* (Jsh); so that in the *ex.* of the fish the head has been eaten

(M): (d) the *v.* made *trans.* by حَتَّى must dispose of all the parts of the [thing] divided into parts before حَتَّى, part by part, until it reaches the part or [thing] contiguous after حَتَّى; while, if إِلَى be preceded by a thing having parts, and followed by a part or [thing] contiguous, its predicament is the same, but otherwise not

(R): (e) كَتَبْتُ إِلَى زَيْدٍ *I wrote to Zaid* and سَرْتُ مِنْ الْكُوفَةِ إِلَى الْبَصْرَةِ *I journeyed from AlBaṣra to AlKūfa* are



*Kāhil* (Jsh): (2) a *con.* [540], [like the *prep.* in the sense of *ending*, but not *syn.* with كَى ( or اَلَّا ) (R)]: (3) an inceptive , (M, R, I, ML), as

سَرِيتْ بِهِمْ حَتَّى تَكُلْ مُطِيعٌ  
وَحَتَّى الْجِيَادُ مَا يَقْدِرُ بَارِسَانِ

by Imra alKais, *Have I made to journey by night, so that their riding-beasts are weary, and so that the generous coursers are not led with leading-ropes* (M), prefixed to (a) the nominal (R, I, ML) *prop.*, as فَمَا زَالَتْ الْقَتْلَى الْخَ [1] (I, ML) and

فَوَا عَجَبًا حَتَّى كَلِيبٌ تَسْبِنِي \* كَانِ ابَاهَا نَهْشَلٌ أَوْ مُجَاشِعٌ

by AlFarazdak, *Then, ah my wonder! men revile me, so that even the tribe of Kulaib reviles me, as though its forefather were Nahshal or Mujāshi'* (ML); (b) the verbal (R, ML), whose *v.* is (ML) an *aor.* [*ind.* (I)], as II. 210. [414] with the *ind.* [and

يَغْشَوْنَ حَتَّى مَا تَهَرُّ كَلَابِهِمْ \* لَا يَسْأَلُونَ عَنِ السَّوَادِ الْمَقْبِلِ

by Ḥassān (ML) Ibn Thābit, *They are visited by a multitude of guests, so that their dogs whine not. They ask not concerning the approaching person* (Jsh),] or a *pret.*, as وَحَتَّى عَفَرُوا وَقَالُوا VII. 93. *So that they multiplied, and said* (I, ML) : and importing either *vilifying*, as فَوَا عَجَبًا الْخَ ; or *magnifying*, as فَمَا زَالَتْ الْخَ (R). The

position is sometimes suitable for the 3 kinds of حَتَّى, as اَكَلْتُ السَّمَكَةَ حَتَّى رَأَسَهَا; and

عَمَّتْهُمْ بِالْنَدَى حَتَّى غَوَاتِهِمْ  
فَكُنْتُ مَالِكٌ لِي غِيٍّ رَنَى رَشْدِ

*Thou includedst them all with bounty, even to, or even, their erring ones, or so that even their erring ones (were included); so that thou wast master of possessor of error and possessor of right direction and حَتَّى نَعَلَهُ الْقَاهَا even to, or even, or so that even, his sandal, he threw it away* are related with the three cases, though the *nom.* in the 1st verse is anomalous, because the *enunc.* is not mentioned, as say the BB, who require, when you say حَتَّى رَأَسَهَا, that you should say مَأْكُول [1] (ML).

§ 502. فِي denotes (1) *adverbiality* (M, IH, IA, ML), often (IA), (a) *real* (DM), *local* or *temporal*, both combined in اَلَمْ غَلِبْتَ الرُّومَ فِي اَدْنَى الْاَرْضِ وَهُمْ مِنْ بَعْدِ XXX. 1—3. *Alif-Lām-Mīm.* *The Greeks have been overcome in the nearest of the land of the Arabs unto them; but they after their being overcome shall overcome in from three to nine years;* (b) *tropical*, as وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ II. 175. *And in the retaliation ye will have life* : (2) *accompaniment*, as

أَدْخَلُوا فِي أُمِّ VII. 36. *Enter ye [in, or among, (an aggregate, and crowd, of) races, accompanying them, i. e. (K)] with races and XXVIII. 79. [498] (ML); [similarly] وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمِّ XLI. 24. means And the sentence of chastisement became due upon them in, or among, (an aggregate of) races, like*

إِنْ تَكُ عَنْ أَحْسَنِ الصَّنِيعَةِ مَا  
فُؤَا فَفِي آخِرِينَ قَدْ أَنْكُرُوا

[by 'Urwa Ibn Udayya, *If thou be perverted from the best of kind dealing, thou art amongst others that have been perverted from that also (N)*], i. e. *in, or among, (an aggregate, and number, of) others, not singular in that (K):*

(3) *causation, as* أَنْ أَمْرًا دَخَلَتْ النَّارَ فِي هَرَّةٍ حَبَسَتْهَا (3) *Verily a woman entered Hell-fire about a she-cat that she tied up (IA, ML), words of the Prophet (IA), and* فَذَلِكَ فِي XII. 32. *Then that is he that ye blamed me for (enticing) [126] (ML): (4) i. q. عَلَى (IH, BS, ML), seldom (IH), in Ka'b's saying*

تَمَرٌ مِثْلَ عَسِيبِ النَّظْلِ ذَا خُصَلٍ  
فِي غَارِزٍ لَمْ تَخْزَنْهُ إِلَّا حَالِيلٌ

*That passes a tail like the leafless branch of the palm-tree, possessed of tufts of hair, over an udder that the outlets of*

the milk have not wasted (BS), as in <sup>وَالصَّلْبُ</sup> <sup>لَكُمْ</sup> <sup>فِي</sup> <sup>جَذْعِ</sup> <sup>النَّخْلِ</sup> <sup>XX. 74.</sup> *And will assuredly crucify you upon the trunks of palm-trees,*

بَطْلٌ كَانَ ثِيَابُهُ فِي سَرْحَةٍ  
تَكْذِبِي نَعَالِ السَّبْتِ لَيْسَ بِتَوَامٍ

(BS, ML), by 'Antara, He was a man of valour, tall of stature, as though his garments were put upon a great tree, for whom sandals of the kingly ox-hide tanned with <sup>قُرْطٌ</sup> are cut out, [strong (Jsh)], not a twin (EM, Jsh), and

هُمْ صَلَبُوا الْعَبْدِيَّ فِي جَذْعِ نَخْلَةٍ  
فَلَا عَطَسَتْ شَيْبَانُ إِلَّا بِاجْدَعَا

[by Suwaid Ibn Abi Kāhil alYashkurī (Jsh)], *They have crucified the man of 'Abd Shums on the trunk of a palm-tree: then may the tribe of Shaibān sneeze not save with a mutilated (nose)!*: (5) i. q. the ب, as

وَيُوكِبُ يَوْمَ الرُّوحِ مَنَا فَرَارِسُ  
بُصَيْرُونَ فِي طَعْنِ الْبَاهِرِ وَالْكَلَى

[by Zaid alKhail, *And horsemen of us ride on the day of battle, skilful in spearing the aortas and the kidneys* (Jsh)]: (6) i. q. <sup>أَلَى</sup> <sup>أَفْوَاهِهِمْ</sup> <sup>فِي</sup> <sup>أَيْدِيهِمْ</sup> <sup>فُردُوا</sup> XIV. 10. *And they put their hands to their mouths:* (7) i. q. <sup>مِنْ</sup> <sup>أَسْ</sup>

أَلَا عَمَّ صَبَاحًا أَيُّهَا الطَّلُلُ الْبَالِي  
 وَهَلْ يَعْنِي مَنْ كَانَ فِي الْعَصْرِ الْخَالِي  
 وَهَلْ يَعْنِي مَنْ كَانَ أَحَدْتُ عَوْدُهُ  
 ثَلَاثِينَ شَهْرًا فِي ثَلَاثَةِ أَحْوَالِ

[by Imra alKais (Jsh), *Now, happy be thou at morn, O thou worn ruin! And shall he be happy that was here in time past? And shall he be happy the most recent of whose meeting with his mistress was thirty months ago out of three years?* (DM)]: (8) *comparison*, which is the one introduced between a preceding inferior and subsequent superior, as IX. 38. *فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ*. *For the commodity of the present life in comparison with the life to come is not aught but little*: (9) *compensation*, which is the one *red.* for compensation for another suppressed, as *ضَرَبْتُ مَنْ رَغَبْتُ فِيهِ*, orig. *ضَرَبْتُ فِيمَنْ رَغَبْتُ*. *I beat him that thou likedst*, allowed by IM alone: (10) *corrobaration*, which is the one *red.* not for compensation, allowed by F in case of necessity, as

أَنَا أَبُو سَعْدٍ إِذَا اللَّيْلُ دَجَا \* يُخَالُ فِي سَوَادِهِ يَرْتَدُّجَا

[by Suwaid Ibn Abi Kāhil alYashkurī, *I am Abū Sa'd, when the night is dark, its blackness being fancied to be like the blackness of black leather, i. e. سَوَادُهُ* (Jsh)]; and by some in *وَقَالَ أَرْكَبُوا فِيهَا* XI. 43. *And he said, Go ye on board it* (ML), i. e. *أَرْكَبُوهَا* (DM).







قَدْ سَقَيْتَ أَبَالَهُمْ بِالنَّارِ \* وَالنَّارُ قَدْ تَشْفِي مِنَ الْإِرَارِ

(ML) *Their camels have been watered because of the brand with an iron heated in the fire; and fire sometimes cures of the heat of thirst (Jsh)]*: (8) i. q. عَنِ (R, IA, ML), as LXX. 1. *An asker asked about a chastisement befalling* (R, IA), said by some to be peculiar to asking, as فَاسْأَلْ بِهِ خَبِيرًا XXV. 60. *And ask about it one having knowledge, and by some not, as يَسْعَى نَوْرَهُمْ* LVII. 12. *Their light running before them and from their right hands and* وَيَوْمَ تَشَقُّ السَّمَاءُ and XXV. 27. *And on the day that the heaven shall be rent asunder from the clouds (ML)*: (9) partition, as is said (R, ML) by As, F, Kb, IM, and, some say, the KK (ML), i. q. مِنْ (R, IA), as عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ LXXVI. 6. *A fount whereof the servants of God shall drink and, [it is said (ML),] V. 8. [130. A.] (R, ML), whence*

شَرِبْنِي بِمَاءِ الْبَحْرِ ثُمَّ تَرَفَعْتُ \* مَتَى لُجَجٌ خَضِرٌ لَهُنَّ نَتِيجٌ

[by Abū Dhu'aib alHudhali, describing the clouds, *They drank of the water of the sea, then rose aloft from green deeps, having rushing and noise (Jsh), and*

فَلْتَمِتْ فَاهَا آخِذًا بِقُرُونِهَا \* شَرِبَ النَّزِيفُ بَرْدَ مَاءِ الْحَشْرِجِ

(ML), by Jamīl, *And I kissed her mouth, taking hold of her locks, and drank from it as the parched man drinks of the cool clear water running over pebbles* (SM)]: (10) exchange, as فَلَيْتَ لِي بِهِمُ الْخِ [73] (IA, ML) and in tradition مَا يَسُرُّنِي بِهَا حِمْرُ النِّعَمِ Red camels delight me not in lieu of them (IA): [thus] بِمَا صَبَرْتُمْ XIII. 24. may mean *Instead of the hardships and wearinesses of patience that ye suffered (are these delights and blisses), like*

أَرَى الْوَحْشَ تَرْعى الْيَوْمَ فِي سَاحَةِ الْحِمَى  
بِمَا قَدْ أَرَى فِيهَا أَرَانِسَ بَدَنًا

(K) *I see the wild animals grazing to-day in the area of the prohibited pasture instead of my sometimes seeing in it sociable, plump women* (N): (11) superiority of position, as تَامِدَةٌ بِقَنْطَارٍ III. 68. *He that, if thou give him charge over an hundredweight,* وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ LXXXIII. 30. *And, when they pass by them, to wink one to another, and*

أَرَبُ يَبُولُ الثَّعْلَبَانِ بِرَأْسِهِ

on the evidence of هَلْ أَمِنَكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُمْ عَلَى أَخِيهِ XII. 64. *Shall I give you charge over him save as I gave you charge over his brother before?* XXXVII.

337, and the 2nd hemistich

لَقَدْ هَانَ مِنْ بَالَتْ عَلَيْهِ الثَّعَالِبُ

[by Rāshid Ibn 'Abd Rabbihi asSulami asṢaḥābī, *Is he a lord that the two foxes piss upon the head of? Assuredly vile is he that the foxes have pissed upon the head of!* (Jsh)]: (12) *swearing*, being its original *p.*, and therefore exclusively distinguished by expressibility of the *v.*, prefixion to the *pron.*, and employment in adjuration [654]:

(13) [ending of (DM)] extent, as وَقَدْ أَحْسَنَ بِي XII. 101.

And hath shewn favor unto me: [one says أَحْسَنَ إِلَيْهِ and بِهِ, and similarly أَسَاءَ إِلَيْهِ and بِهِ, as

أَسِئْتُ بِنَا أَوْ أَحْسَنِي لَا مَلُومَةٌ \* لَدِينَا وَلَا مَقْلِبَةٌ إِنْ تَقَلَّتْ

(K), by Kuthayyir, *Do evil unto us or do good, not blamed in our opinion, nor hated if she hate* (N):] (14) *corroboration*, which is the *red.* (ML). It is *red.* (M,IH,IA,ML) in

the *acc.*, as وَلَا تَقْوَا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ II. 191. And cast

not yourselves to perdition, بِأَيْدِيكُمْ الْمَفْتُونُ LXVIII. 6. Him of you that is the demented, and

هُنَّ الْحَرَائِرُ لَا رَبَّاتُ أَخْمَرَةٍ \* سَوْدُ الْمُحَاجِرِ لَا يَقْرَأُ بِالسُّورِ

[by ArRā'ī, *They are the well-born dames, not mistresses of mufflers, black in the parts of the face appearing from out of the muffler, that recite not the Chapters of the*

Kur'ān (SM)] ; and *nom.*, as كَفَى بِاللَّهِ شَهِيدًا XIII. 43.

God sufficeth as a witness, بِحَسْبِكَ زَيْدٌ [24], and

أَلَا هَلْ أَتَاهَا وَالْحَوَائِثُ جَمَّةٌ

بِأَنَّ امْرَأَ الْقَيْسِ بْنِ تَمْلِكَ يَبْقُرُ

by Imra alKais (M), *Now has it come to her (and mishaps are many) that Imra alKais the son of Tamlik has taken up his abode in a city of Greece?* (Jsh); [and] strangely in ' gen., as

فَاصْبَحْنَ لَا يَسْأَلْنَهُ عَنْ بَأْسِهِ

أَصْعَدَ فِي عِلْوِ الْهَوَى أَمْ تَصْرَبَا

(R), by AlAswad Ibn Ya'fur atTamīmī, *Then they became in the morning not asking him about what ailed him, whether it ascended in the height of love or descended* (Jsh):

(1) in the *enunc. or pred.* (IH, IA, ML), regularly (IH, ML), often (IA), when *non-aff.* (ML), in *negation* (IH, IA) by means of *لَيْسَ* and *مَا* [108] (R, IA), as *أَلَيْسَ اللَّهُ بِكَافٍ*

عَبْدُهُ XXXIX. 37. *Is not God sufficient for His servant?*

and *وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ* XI. 123. *And thy Lord is not heedless of what they do* (IA), and *interrogation*

(IH) by means of *هَلْ*, as *هَلْ زَيْدٌ بَقَائِمٌ* *Is Zaid stand-*

*ing?* (R); seldom when *pred.* of *لَا*, as

فَكُنْ لِي شَفِيعًا يَوْمَ لَا ذُو شَفَاعَةٍ

بِمَغْنَى قَتِيلًا عَنْ سَوَادِ بْنِ قَارِبٍ

[by Sawād Ibn Kārib asṢahābī, *Then be thou, O Apostle of God, an intercessor for me on the day that no other author of intercession will avail Sawād Ibn Kārib so much as a white filament in the left of a date-stone (J)*], or of كَان [538] denied by لَمْ [or مَا] , as

وَأَنْ مَدَّتْ أَلْيَدِي إِلَى الزَّادِ لَمْ أَكُنْ  
بَاعْجَلُهُمْ إِنْ أَجْشَعَ الْقَوْمُ أَعْجَلَ

(IA), by AshShanfarā alAzdī, *And, if the hands of the people be stretched out to the provisions, I am not the hasty one of them, since the greedy one of the people is hasty (J)*; sometimes when an [original] enunc. denied in the cat. of طُن , as مَا ظَنَنْتُهُ بِخَارِجٍ I did not think him to be going out, or a pred. of أَنْ after the cat. of أَوْلَمْ يَرَوْا إِنْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ رَايَتْ denied, as وَالْأَرْضِ وَلَمْ يَعِيَ بِخَلْقِهِمْ بِقَادِرٍ XLVI. 32. *What! thought they not that God, Who created the heavens and the earth, nor was unequal to the creation of them, is able?*, [as though أَلَيْسَ اللَّهُ بِقَادِرٍ were said (K)] ; anomalously (R), as matter of hearsay (ML), when aff., as X. 28. [1] *is the like thereof* [and

فَلَا تَطْمَعُ آيَاتِ اللَّعْنِ فِيهَا \* وَمَنْعَهَا بِشْيَءٍ يَسْتَطَاعُ

*Wherefore covet her not (mayst thou avoid being cursed!). And debarring thee from her is a thing that is practicable*

(ML)], according to Akh [and his followers, while IM says on <sup>٩٨٠</sup>زَيْدٌ بِحَسْبِكَ <sup>٩٨٠</sup>زَيْدٌ that <sup>٩٨٠</sup>زَيْدٌ is a *postpos. inch.* (ML) ; and seldom when *pred.* of <sup>٩٨٠</sup>لَكِنْ, as

وَلَكِنْ أَجْرًا لَوْ فَعَلْتَ بِهِيْنِ  
وَهَلْ يَنْكَرُ الْمَعْرُوفُ فِي النَّاسِ وَالْأَجْرُ

But a recompense, if thou didst, would be easy. And are kindness and recompense disapproved among men (2) : (2) sometimes after <sup>٩٨٠</sup>لَيْتَ, as

نَدِمْتُ عَلَى لِسَانٍ كَانَ مِنِّي \* فَلَيْتَ بَانَهُ فِي الْحَوْفِ عَمِّ

I have repented of language that has been from me. Then would that it had been in the hollow of a pannier ! (R)] : (3) in the *d. s.* [whose *op.* is (ML)] denied, [as

فَمَا رَجَعْتُ بِخَائِبَةٍ رِكَابُ \* حَكِيمُ بْنُ الْمُسَيَّبِ مُنْتَهَاهَا

(ML) And riders of camels returned not disappointed, whose goal was *Hakim Ibn AlMusayyab* (Jsh) and

كَأَنِّي دُعِيتُ إِلَى بَأْسَاءٍ دَاهِيَةٍ \* فَمَا انْبَعَثْتُ بِمَزُودٍ وَلَا وَكَا

(ML) How oft was I summoned to a sudden calamity, and hurried not, frightened or incapable ! (Jsh), as IM mentions (ML)] : (4) in the [direct (R)] *obj.*, [as matter of *arsay*, often (R),] as

نَحْنُ بَنُو ضَبَّةٍ اصْطَابَ الْقَلَمُ \* نَضْرِبُ بِالسَّيْفِ وَنَرْجُو بِالْأَلَمِ



[*We are the Banu Dabba, the companions of victory. We smite with the sword, and hope for the removal of grief* (Jsh), II. 191., وَهَزَى إِلَيْكَ بِجَذَعِ النَّخْلَةِ XIX. 25. And shake towards thee the trunk of the palm-tree, قَلِيمِدُنْ XXII. 15. Let him stretch a rope to the roof, وَمَنْ يَرِدْ فِيهِ بِالْحَاكِدِ XXII. 26. And whoso purposeth iniquity therein, XXXVIII. 32. (459), and سَوْدُ [regularly (R), often (ML),] in the obj. of تَيَقَّنْتُ , سَمِعْتُ , جَهِلْتُ , عَلِمْتُ , عَرَفْتُ (ML); and عَلِمْتُ and سَمِعْتُ بَزِيدٍ (R), and the like (ML), meaning *I heard, and knew, (the state of) Zaid (R)*; seldom in the obj. of the doubly trans., as

تَبَلَّتْ فُؤَادَكَ فِي الْمَنَامِ خَرِيدَةً \* تُسْقِي الصَّجِيعَ بِيَارِدِ بَسَامٍ (ML), by Ḥassān Ibn Thābit, *A bashful maïd, that quenches the thirst of the bedfellow with cool saliva from much smiling teeth, has made thy heart lovesick in sleep* (Jsh); and occasionally in the obj. of the singly trans. كَفَى , whence the tradition كَفَى بِالْمَرْءِ كَذِبًا أَنْ يَحْدِثَ بِكُلِّ مَا سَمِعَ It suffices the man as to lying that he should tell all that he has heard,

كَفَى بِنَا قَضَاءً عَلَى مَنْ غَيْرُنَا \* حُبِّ النَّبِيِّ مُحَمَّدٍ أَيَّانَا

(ML), by Ḥassān Ibn Thābit, *And the Prophet Muḥamad's loving us suffices us as superiority over any person* (182) *other than us* (Jsh), and

كَفَى بِجِسْمِي نَحْوًا أَنِّي رَجُلٌ  
لَوْلَا مُخَاطَبَتِي إِيَّاكَ لَمْ تَرَنِي

by AlMutanabbi, *It suffices my body for emaciation that I am a man so wasted that, were it not for my speaking to thee, thou wouldst not see me* (ML)]: (5) in the *inch.* [حَسْبُكَ

(R) in بِحَسْبِكَ دِرْهَمٌ (ML), regularly (R); and (in)

خَرَجْتُ فَإِذَا بِزَيْدٍ *I went forth, and, lo, there was Zaid!*,

كَيْفَ بَكَ إِذَا كَانَ كَذَا *How wilt thou be when such a thing takes place?*, and, according to S, LXVIII. 6.

*Which of you is &c.*: and strangely in what was orig. an *inch.*, i. e. the *sub.* of لَيْسَ, provided that it be post-

poned to the position of the *pred.*, as in the reading لَيْسَ

لَيْسَ عَجِيبًا بَانَ الْفَتَى \* يَصَابُ بِبَعْضِ الَّذِي فِي يَدَيْهِ II. 172. *It is not piety that ye should turn* and

لَيْسَ عَجِيبًا بَانَ الْفَتَى \* يَصَابُ بِبَعْضِ الَّذِي فِي يَدَيْهِ

(ML), by Maḥmūd anNahḥās, *Is it not marvellous that the youth is smitten by part of what is in his hands?* (Jsh)]:

(6) in the *ag.* (R,ML), (a) necessarily in such as أَحْسَنُ

بَزِيد in the saying of the majority [478]; (b) prevalently in the ag. of كَفَى, [when i. q. حَسِبَ, intrans. (DM),] as XIII. 43., though Zj says it is prefixed because كَفَى implies the sense of اَكْتَفَ Be content [with God &c.], which is verified by their saying اَتَقَى اللّٰهُ الْخ [421], i. e. كَفَى and لَيَفْعَلُ, and necessitated by their saying كَفَى يَهْدُ with omission of the ت, the separative making [omission of the ت (DM)] allowable not necessary, as is proved by VI. 59. [499], [whereas we do not see them express the ت in it at all (DM)]; but not when i. q. اَجْزَا and اَغْنَى, nor when i. q. وَكْفَى, the 1st trans. to one, as

قَلِيلٌ مِنْكَ يَكْفِينِي وَلَكِنْ \* قَلِيلُكَ لَا يَقَالُ لَهُ قَلِيلٌ

[A little from thee satisfies me; but thy little, "little" is not said of it (Jsh)], and the 2nd to two, as فَسَيَكْفِيكَهُمُ اللّٰهُ II. 131. And God will guard thee from them, though it occurs red. in the ag. of كَفَى trans. to one in AlMutanabbi's saying

كَفَى ثَعْلًا فَخْرًا بِأَنْكَ مِنْهُمْ  
وَدَهْرٌ لَّانَ أَمْسَيْتَ مِنْ أَهْلِهِ أَهْلٌ

[i. e. وَلَيَفْخُرْ دَهْرٌ says IJ, It suffices Thu'al for glory that thou art of them; and (let) an age worthy of thy having

become one of its people (glory) ! (W)]; (c) by poetic license, as

ألم يأتيك والانباء تنمى \* بما لاقت لبون بني زياد

[by Kais Ibn Zuhair al'Absī, *Came not to thee (and tidings grow apace) what the milch-camels of the sons of Ziyād experienced ?* (Jsh),] and

مهما لي الليلة مهما لية \* أودي بنعلي وسربالية

*What [181] is in store for me to-night, what is in store for me ? My two sandals and my shirt have perished !* : (7)

in the *corrobs*. عَيْنٌ and نَفْسٌ, whence, as some hold, II.

228. [235] *shall themselves wait* (ML). It is understood,

often with الله in the oath [655], as اللَّهُ لَأَفْعَلَنَّ (By) God,

*I will surely do* ; and anomalously, seldom, in something

else, as in Ru'ba's saying خَيْرٌ [515] (R).

§ 504. The *ل* is pronounced with Kasr with the explicit *n.*, [except the invoked to help next to يَ (ML), and similarly the wondered at (DM), with which it is pronounced with Fath (ML), because they occupy the place of the *pron.* in ادْعُوكَ (DM)]; and with Fath with the *pron.* (R, ML), except the *س* of the 1st pers., with which it is pronounced with Kasr (ML). The *ل* denotes (1) *peculiarity* (M, IH, ML), by reason of ownership (R),

as <sup>أ</sup>المال <sup>ل</sup>لزيد <sup>أ</sup>The property belongs to Zaid (M, R); or otherwise, as <sup>أ</sup>الجل <sup>ل</sup>لفرس <sup>أ</sup>The horse-cloth belongs to the horse (R), whence <sup>أ</sup>هذا <sup>ل</sup>الشعر <sup>ل</sup>لحبيب <sup>أ</sup>This poem is by Habīb (ML): (2) *ownership* (IA, ML), as II. 284. [498] and <sup>أ</sup>المال <sup>ل</sup>لزيد <sup>أ</sup>: (3) *quasi-ownership*, as <sup>أ</sup>الجل <sup>ل</sup>لفرس <sup>أ</sup> (IA): (4) *making owner*, as <sup>أ</sup>وهبت <sup>ل</sup>لزيد <sup>أ</sup>دينارا <sup>أ</sup>I gave to Zaid a dīnār: (5) *making quasi-owner*, as <sup>أ</sup>جعل <sup>ل</sup>لكم <sup>أ</sup>من <sup>أ</sup>انفسكم <sup>أ</sup>Hath made for you from yourselves wives: (6) *deserving*, as I. 1. [141] and LXXXIII. 1. [25] (ML): (7) *causation* (IH, IA, ML), as <sup>أ</sup>وانى <sup>ل</sup>لتعزوني <sup>أ</sup>الخ [72] (IA), like

<sup>أ</sup>ويوم <sup>ل</sup>عقرت <sup>ل</sup>للخدارى <sup>أ</sup>مطيتى \* <sup>أ</sup>فيا <sup>ل</sup>عجباً <sup>أ</sup>من <sup>أ</sup>كورها <sup>ل</sup>المتحمل

[by Imra alKais, *And a day when I slaughtered for the maidens my riding-camel—then O my wonder at her carried saddle!* (EM)]: whence the 2nd ل in <sup>أ</sup>يا <sup>ل</sup>لزيد <sup>أ</sup>لعمرو

[48]; and the ل prefixed literally to the *aor.*, [but in sense to the *inf. n.* (DM).] in XVI. 46. [411]: (8) *corroboration of negation*, which is the one prefixed literally

to the *v.*, when preceded by <sup>أ</sup>ما <sup>أ</sup>كان or <sup>أ</sup>لم <sup>أ</sup>يكن <sup>أ</sup>non-att. and attributed to what the *v.* conjoined with the ل is attributed to, as III. 174. [411] and <sup>أ</sup>لم <sup>أ</sup>يكن <sup>أ</sup>الله <sup>أ</sup>ليغفر <sup>أ</sup>

<sup>أ</sup>هم IV. 136. *God was not minded to forgive them*, which

most name the *ل* of denial, but *Ns* says should rightly be named the *ل* of negation; the reason of the *corroboration* in it, according to the *BB*, being that the *o. f.*, is *مَا كَانَ قَاصِدًا لِلْفِعْلِ*, and negation of the intention of doing is more intensive than negation of doing : *كَانَ*, however, is sometimes suppressed before the *ل* of denial, as

فَمَا جَمَعَ لِيَغْلِبَ جَمَعَ قَوْمِي \* مُقَارَمَةً وَلَا فَرْدٌ لِفَرْدٍ

*And not a host (has been intending) to surpass the host of my people in withstanding, nor has a single man been a match for a single man of my people (ML) :*

(9) *i. q.* *الِى* (R, ML), *ending of extent*, seldom (IA), as

اسْتَمَعَ إِلَهُ إِلَى مَنْ حَمَدَهُ [432], *i. e.* *May*

*God hearken unto him &c. (R)*, whence *كُلٌّ يَجْرِي لِأَجْلِ*

XIII. 2. *Every one runneth its course until a*

*period named (IA, ML) and* *بَانَ رَبُّكَ أَوْحَى لَهَا* XCIX.

5. *Because thy Lord hath inspired her (ML) :* (10) *i. q.*

*وَتَلَّهُ لِلْجَبِينِ* [in superiority of position, real (ML)], as

XXXVII. 103. *And he threw him down upon the side*

*of the forehead,* *وَيَخْرُونَ لِلْأَذْقَانِ* XVII. 109. *And they fall down upon the chins, [and*

ضَمَمْتُ إِلَيْهِ بِالسِّنَانِ قَمِيصَهُ \* فَخَرَّ صَرِيحًا لِلْيَدَيْنِ وَلِلْقَمِ

(ML) *I pinned to him with the spear-head his shirt; and he fell prostrate upon the two hands and upon the mouth*

(Jsh); and *tropical*, as <sup>أَسَاطِيرُ</sup> <sup>فُلَهَا</sup> <sup>وَإِنْ</sup> <sup>أَسَاطِيرُ</sup> <sup>فُلَهَا</sup> XVII. 7. *And, if ye do evil, your evil-doing will be against them* (ML)]:

(11) i. q. <sup>فِي</sup> , [as is said, in <sup>لِيَوْمٍ</sup> <sup>جَامِعُ</sup> <sup>النَّاسِ</sup> III.

7. *Wilt gather mankind together on a day* (R), as in

<sup>وَنَضَعُ</sup> <sup>الْمَوَازِينَ</sup> <sup>الْقِسْطَ</sup> <sup>لِيَوْمِ</sup> <sup>الْقِيَامَةِ</sup> XXI 48. *And We will*

*set up just balances on the day of resurrection and* <sup>مَضَى</sup>

*He went on his way, whence, it is said* <sup>يَا</sup> <sup>لَيْتَنِي</sup> <sup>لِسَبِيلِهِ</sup>

*O would that I had prepared* <sup>لِحَيَاتِي</sup> <sup>قَدَّمْتُ</sup> LXXXIX. 25.

*righteous works in my life!* (ML)]: (12) i. q. <sup>بَعْدَ</sup> (R, ML),

as is said, in <sup>كَتَبْتُهُ</sup> <sup>لثَلَاثِ</sup> <sup>خَلُوفٍ</sup> <sup>وَأَمَّا</sup> <sup>أَقَمِ</sup> <sup>الصَّلَاةَ</sup> <sup>لِدُلُوكِ</sup> <sup>الشَّمْسِ</sup> <sup>أَقَمِ</sup> <sup>الصَّلَاةَ</sup> <sup>لِدُلُوكِ</sup> <sup>الشَّمْسِ</sup>

*that passed* (R), as in <sup>أَقَمِ</sup> <sup>الصَّلَاةَ</sup> <sup>لِدُلُوكِ</sup> <sup>الشَّمْسِ</sup> XVII. 80. *Perform thou prayer after the declining of the*

*sun at noon, the tradition* <sup>صُومُوا</sup> <sup>لِرُؤْيَيْتِهِ</sup> <sup>وَأَفْطَرُوا</sup> <sup>لِرُؤْيَيْتِهِ</sup>

*Fast ye after the sight thereof, and break your fast after*

*the sight thereof, and*

<sup>فَلَمَّا</sup> <sup>تَفَرَّقْنَا</sup> <sup>كَانَنِي</sup> <sup>وَمَالِكًا</sup> \* <sup>لَطُولِ</sup> <sup>اجْتِمَاعٍ</sup> <sup>لَمْ</sup> <sup>نَبْتَ</sup> <sup>لَيْلَةً</sup> <sup>مَعًا</sup>

(ML), by Mutammim Ibn Nuwaira alYarbū'i, *And, when*

*we parted, it was as though I and Mālik after length of*

*union had not spent a night together* (Jsh): (13) i. q.

<sup>قَبْلَ</sup> , as is said, in <sup>لثَلَاثِ</sup> <sup>بَقِيْنِ</sup> <sup>قَبْلَ</sup> , as is said, in <sup>كَتَبْتُهُ</sup> <sup>لِخَمْسِ</sup> <sup>خَلُوفٍ</sup> <sup>عِنْدَ</sup> (R): (14) i. q.

*I wrote it at five nights passed, whence, according to IJ*

[and Z], AlJahḍarī's reading <sup>أَصَحُّ</sup> كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ

L. 5. [*But they charged falsehood upon the truth at its coming to them* (K)]: (15) i. q. <sup>مَعَ</sup> , as some say, citing this verse, [*notwithstanding length &c.* (Jsh)]: (16) i. q.

<sup>أَمِنْ</sup> , as <sup>أَصَحُّ</sup> صَرَاخًا <sup>أَصَحُّ</sup> سَمِعْتُ لَهُ <sup>أَصَحُّ</sup> I heard from him a cry and Jarīr's saying

لَنَا الْفُضْلُ فِي الدُّنْيَا وَانْفِكَ رَاغِمٌ  
وَنَحْنُ لَكُمْ يَوْمَ الْقِيَامَةِ أَفْضَلُ

[*We have excellence in the world, while thy nose is abased; and we shall be more excellent than you on the day of resurrection* (Jsh)]: (17) communication, which is the one governing the n. of the hearer of a saying or of what is in its sense, as <sup>أَصَحُّ</sup> قُلْتُ لَهُ <sup>أَصَحُّ</sup> I said to him, <sup>أَصَحُّ</sup> أَذْنْتُ لَهُ <sup>أَصَحُّ</sup> I gave leave to him, and <sup>أَصَحُّ</sup> فَسَّرْتُ لَهُ <sup>أَصَحُّ</sup> I expounded unto him (ML): (18)

i. q. <sup>أَصَحُّ</sup> عَنْ (IH, ML), with saying (IH), as <sup>أَصَحُّ</sup> كَفَرُوا <sup>أَصَحُّ</sup> وَقَالَ الَّذِينَ <sup>أَصَحُّ</sup> XLVI. 10. *And they that disbelieved said of them that believed, If it had been good, they should not have outstripped us in betaking themselves to it* (R, ML): so says IH, but IM and others say it is the J of causation, [*for the sake of blaming them that believed* (DM)]; and, whenever the J is prefixed to other than the [person] spoken to, it is to be rendered according to one of these senses, as <sup>أَصَحُّ</sup> قُلْتُ أَخْرَاهُمْ <sup>أَصَحُّ</sup>



لَاؤُلَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا VII 36. *Their last will say of, or for the sake of blaming, their first, Our Lord, these led us astray and*

كُضِّرَ أَثَرُ الْحَسَنَاءِ قُلْنَ لَوَجْهَهَا \* حَسَدًا وَبَغْضًا إِنَّهُ لَدَمِيمٌ

[by Abu-l-Aswad adDu'ālī (Jsh), *Like the fellow-wives of the beautiful wife, saying of (DM, Jsh), or for the sake of blaming (DM), her face out of envy and hatred, Verily it is ugly (DM, Jsh)*]: (19) *eventuality*, which is also named the  $\text{ل}$  of result and the  $\text{ل}$  of ultimate condition, as XXVIII. 7. [411],

فَلِلْمَوْتِ تَغْذُرُ الْوَالِدَاتُ سَخَالَهَا

كَمَا لَخْرَابِ الدُّورِ تَبْنَى الْمَسَاكِينُ

[*Then for death do mothers nourish their lambs, like as dwellings are built for the ruin of houses (Jsh)*], and

فَإِنْ يَكُنِ الْمَوْتُ أَفْنَاهُمْ \* فَلِلْمَوْتِ مَا تَلِدُ الْوَالِدَةُ

[by 'Abd Allāh Ibn AzZibā'rā alKurashī, *Then, if death have annihilated them, what the mother bears is for death (Jsh)*]: (20) *swearing and wonder together*, which is peculiar to الله, as

لِلَّهِ يَبْقَى عَلَى الْآيَامِ نُرٌ حَيِّدٌ \* بِمِشْمَخَرِّبَةِ الظِّيَانِ وَالْأَسَى

[by 'Abd Manāt alHudhalī, *By God, a possessor of knotted horns will not last out against the days in a high mountain wherein are wild jasmine and myrtle (Jsh)*]: (21) *wonder divested of swearing*, which is used in the *voc.*,

as in their saying <sup>أَءَا</sup>يَا لِلْمَاءِ <sup>وَيَا</sup>وَيَا لِلْعُشْبِ <sup>لَا</sup>لَا *Oh! the water!*  
*And oh! the fresh herbage!*, when they wonder at their  
 abundance, and <sup>فَيَا</sup>فَيَا لَكَ <sup>مِنْ</sup>مِنْ لَيْلٍ <sup>أَلَمْ</sup>أَلَمْ [48]; and else-  
 where, as in <sup>لِلَّهِ</sup>لِلَّهِ دَرَّةٌ <sup>فَارِسًا</sup>فَارِسًا [85] and

<sup>شَبَابٌ</sup>شَبَابٌ <sup>وَشَيْبٌ</sup>وَشَيْبٌ <sup>وَأَفْتَقَارٌ</sup>وَأَفْتَقَارٌ <sup>وَثَرَةٌ</sup>وَثَرَةٌ \* <sup>فَلِلَّهِ</sup>فَلِلَّهِ هَذَا <sup>أَلَدَّهَرٌ</sup>أَلَدَّهَرٌ <sup>كَيْفَ</sup>كَيْفَ تَرَدَّدَا

(ML), by AlA'shà, *Youth and hoariness, and poverty and*  
*wealth—then to God be ascribed this fortune, how it has*  
*fluctuated!* (Jsh): (22) making trans., as XIX. 5. [423]

(IA, ML), as exemplified by IM; but in my opinion it is  
 better exemplified by <sup>مَا</sup>مَا <sup>أَضْرَبَ</sup>أَضْرَبَ <sup>زَيْدًا</sup>زَيْدًا <sup>لِعَمْرٍو</sup>لِعَمْرٍو <sup>وَمَا</sup>وَمَا <sup>أَحَبَّهُ</sup>أَحَبَّهُ <sup>لِبَكْرِ</sup>لِبَكْرِ  
*How hard Zaid strikes 'Amr, and how dearly he loves*  
*Bakr!*: (23) corroboration, which is the red. (ML): (a) it is  
 [sometimes (M)] red. (M, IH, IA), as <sup>رَدِفَ</sup>رَدِفَ لَكُمْ XXVII.

74. *Have become close behind you* (M, R) and <sup>فَلَا</sup>فَلَا <sup>وَاللَّهُ</sup>وَاللَّهُ  
 [134], though here the 2nd may be a *lit. corrob.* (R):  
 regularly, as <sup>لَزِيدٌ</sup>لَزِيدٌ <sup>ضَرَبْتُ</sup>ضَرَبْتُ, whence XII. 43. [498]; and  
 by hearsay, as <sup>ضَرَبْتُ</sup>ضَرَبْتُ <sup>لَزِيدٌ</sup>لَزِيدٌ (IA): and hence the ل (R,  
 ML) (a) intervening between the trans. v. and its obj., as

<sup>وَمِنْ</sup>وَمِنْ <sup>يَكْ</sup>يَكْ ذَا <sup>عَظْمٍ</sup>عَظْمٍ <sup>صَلِيبٍ</sup>صَلِيبٍ <sup>رَجَا</sup>رَجَا بِهِ  
<sup>لِيَكْسِرَ</sup>لِيَكْسِرَ <sup>عَوْدَ</sup>عَوْدَ <sup>أَلَدَّهَرٍ</sup>أَلَدَّهَرٍ <sup>فَالدَّهَرُ</sup>فَالدَّهَرُ <sup>كَاسِرَةٌ</sup>كَاسِرَةٌ

[by Tauba Ibn AlHumayyir, *And whoever is possessor of a hard bone, by reason whereof he hopes to break the rod of fortune, fortune breaks him* (Jsh)] and

وَمَلَكْتَ مَا بَيْنَ الْعِرَاقِ وَيَثْرِبَ \* مَلِكًا أَجَارَ لِمُسْلِمٍ وَمُعَاهِدَ

[by Ibn Mayyāda, *And thou hadst dominion over what is between AlIrāk and Yathrib with a dominion that protected Muslim and confederate* (Jsh)], but not XXVII.

74., رَدَفَ being made to imply the sense of اقْتَرَبَ, have drawn near to you (ML); (b) after which اِنْ is supplied, after the *vs.* of الامر and الارادة (R), in such as IV. 31., VI. 70. [411], and

أُرِيدُ لِأَنْسَى ذِكْرَهَا فَكَأَنَّمَا \* تَمَثَّلَ لِي لَيْلَى بِكُلِّ سَبِيلٍ

[by Kuthayyir, *I desire to forget the remembrance of her; and it is as though Lailā were imaged to me in every road* (Jsh)], as is said; (c) named interpolated, which is the

one intervening between the *pre.* and *post. ns.*, as يَا بُرْسُ [101], and governs what is after it in the *gen.*

in preference to the *pre. n.*, because the ل is nearer, and because the *prep.* is not suspended, whence لَا أَبَا لَزِيدٍ

and لَا غَلَامِي لَهْ, according to S; (d) named

the ل of strengthening, which is the one made *red.* to strengthen an *op.* weak because either posterior, as هَدَى

وَرَحْمَةً لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ VII. 153. *Guidance and mercy for them that fear their Lord* and XII. 43., or subordinate in government, as II. 85. [498], LXXXV. 16.

[31], and ضَرْبِي لَزَيْدٍ حَسَنٌ *My beating Zaid is good*, both combined in وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ XXI. 78. *And We were witnesses of their judgment*; and, as IM says, is not made *red.* with a doubly *trans. op.*, [when both *objs.* precede or follow the *op.*, whereas, when one precedes and the other follows, this is allowable by common consent (DM)]; but is prefixed to one of the two *objs.*, notwithstanding their posteriority, in

أَحْبَابُ لَا تُعْطَى الْعَصَا مِنْهُمْ \* وَلَا إِلَهُ يَعْطَى لِلْعَصَا مِنْهَا

by Lailà [alAkhyaliya, O *AlHajjāj*, thou shalt not give the rebellious their desires, when God gives not to the rebellious their desires (Jsh)], which is anomalous because of the strength of the *op.*; (e) of the person invoked to help, according to Mb, which IKh prefers, because it may be dropped, while many say it is not *red.*, and the KK assert that it is a remnant of a *n.*, i. e. يَا آلَ زَيْدٍ, orig. آل, *orig.*

*family of Zaid*: (b) contrariwise the *ل* is suppressed, as

وَالْقَمَرُ تَبَغُّوْنَهَا عَوَجًا III. 94. *Seeking (for) it crookedness*, الْقَمَرُ

وَالْقَمَرُ تَبَغُّوْنَهَا عَوَجًا XXXVI. 39. *And the moon, We have appointed (for) it mansions*, LXXXIII. 3. [432],

وَلَقَدْ جَنَيْتَكَ أَكْمَرًا وَعَسَا قَلًا \* وَلَقَدْ نَهَيْتَكَ عَنْ بَنَاتِ الْأَوْبَرِ

[*And assuredly I gathered (for) thee mushrooms and large white mushrooms; and assuredly I interdicted thee from the small dust-colored mushrooms (Jsh)*], and

فَتَوَلَّى غُلَامُهُمْ ثُمَّ نَادَى \* أَظْلِمًا أَصِيدُكُمْ أَمْ حِمَارًا

[*And their young man went away, then called out, "A male ostrich shall I hunt (for) you, or a wild ass?" (Jsh)*]:

(24) *explanation*: this is what explains (a) the *obj.* from the *ag.*; which [ل] depends upon a mentioned [*op.*],

and occurs after a *v.* of wonder or *n.* of superiority importing love or hatred: you say مَا أَحْبَبْنِي and مَا أَبْغَضْنِي;

then, if you say لَفُلَانٍ, you are the *ag.* of the love and hatred, and he their *obj.*, *How I love, or hate, such a one!*;

but, if you say اِلَى فُلَانٍ, the converse is the case [500], *How loved, or hated, I am by such a one!*: (b) agency not

liable to be confounded with objectivity, and (c) objectivity not liable to be confounded with agency, when the [*gen.*] accompanied by each [ل] is either not known from what is

before the ل, or known, but explained to strengthen and corroborate the plainness; in all of which the ل depends

upon a suppressed [*op.*]: the *ex.* of the one *expl.* of objectivity is سَقِيًّا لَزَيْدٍ [41] and جَدْعًا لَهُ [489], the ل being

*expl.* of the blessed or cursed, if he be not known, and *corrob.* of the plainness, if he be known, and the full phrase being

إِرَادَتِي لَزَيْدٍ [a reply to a supplied question (62) (DM)];

and the *ex.* of the one *expl.* of agency is <sup>تَبَّ</sup> <sup>لَزِيدٍ</sup> and <sup>وَيَكَا لَهْ</sup> *May Zaid become lost! and perish!*, these [*acc. inf.* ns.] being i. q. <sup>خَسِرَ</sup> and <sup>هَلَكَ</sup>; and in <sup>أَيُّدِكُمْ</sup> <sup>أَنْتُمْ</sup> <sup>إِذَا</sup> <sup>مِتُمْ</sup> *أيديكم أنتم إذا متم* and <sup>وَكُنْتُمْ</sup> <sup>تَرَابًا</sup> <sup>وَعِظَامًا</sup> <sup>أَنْتُمْ</sup> <sup>مُخْرَجُونَ</sup> <sup>هَيْهَاتَ</sup> <sup>هَيْهَاتَ</sup> <sup>لَمَّا</sup> <sup>تَوَعَّدُونَ</sup> *وكنتم ترابا وعظاما أنتم مخرجون هيهات هيهات لما توعدون* XXIII. 37. 38. *Doth he threaten you that ye, when ye die and are dust and bones, that ye [524] shall be brought forth? Far, far off is it, (my meaning is) for what ye are threatened with!* the ag. [<sup>هَيْهَاتَ</sup>] is said to be a latent pron. relating to the resurrection or the being brought forth, so that the *ج* denotes [corroboration of (DM)] *explanation* [of the ag. (DM)]; and in <sup>وَقَالَتْ</sup> <sup>هَيْتَ</sup> <sup>لَكَ</sup> XII. 23. *And said, Come thou, (my meaning is) for, or (I say) unto, thee هيت* is said to be i. q. <sup>أَقْبَلَ</sup> and <sup>تَعَالَ</sup>, so that the *ج* denotes [corroboration of (DM)] *explanation*, i. e. <sup>أَرَادَتِي</sup> <sup>لَكَ</sup> or <sup>أَقُولُ</sup> <sup>لَكَ</sup> (ML), the supplied question in the latter case being “Unto whom sayest thou?” (DM).

§ 505. <sup>رَبِّ</sup> is a *prep.*, [according to the BB (R),] contrary to the opinion of [Akh and (R)] the KK that it is a *n.* [*uninfl.* (DM)]: and in the saying [of Thābit Kuṭna, (Jsh)]

أَنْ يَقْتُلُوكَ فَإِنَّ قَتْلَكَ لَمْ يَكُنْ  
عَارًا عَلَيْكَ وَرَبِّ قَتْلٍ عَارٌ

[cited by Akh as evidence of its being a *n.* (R),] it is not an *inch.*, [whose *enunc.* is عَار (R),] as is said [by him (R) (and) by them (ML)]; but عَار is *enunc.* of a suppressed [*inch.* (R)], the *prop.* being an *ep.* of the *gen.* (R, ML), whose *enunc.* is suppressed, i. e. رَبَّ قَتَلَ هُوَ عَارٌ حَاصِلٌ [144] (DM); or is *enunc.* of the *gen.*, which is in the position of an *inch.* (ML), *If (they boast because, or it appear that,) they slew thee, verily thy slaughter was not a shame upon thee: and many a slaughter is a shame!* (Jsh). رَبٌّ denotes (1) *paucity* (M, IH, ML), *orig.* (R), [but] seldom, whence

وَابْيَضُ يَسْتَسْقَى الْغَمَامُ بِوَجْهِهِ

ثَمَالُ الْيَتَامَى عَصْمَةُ لِلرَّامِلِ

[below], by Abū Tālib, [*And (scarce any) fair man, through the grace of whose face rain is besought (from) the clouds, i. e. مِنَ الْغَمَامِ (514), the support of orphans, a defence for widows!* (Jsh),] meaning the Prophet, and

أَلَا رَبِّ مَوْلُونٍ وَلَيْسَ لَهُ أَبٌ

وَذِي وَلَدٍ لَمْ يَلِدْهُ أَبَوَانِ

وَذِي شَامَةِ سَوْدَاءَ فِي حَرِّ وَجْهِهِ

مُخَلَّدَةٌ لَا تَنْقُضِي لِأَرْوَاحِ

[*Now scarce any child not having a father, and parent that two parents have not begotten* (663), and possessor of a black spot in the raised part of its face, perpetuated, that ends not after a time! (Jsh)], meaning Jesus, Adam, and the moon (ML): (2) *multitude*, [so (R)] often (R, ML) that it has become in this sense quasi-proper, and in that of *paucity* quasi-tropical, needing context [to explain it], as

مَارِي يَا رَبَّتَمَا غَارَةً \* شعواء كاللذعة بالميسم

(R), by Ḍamra Ibn Ḍamra anNahshalī, *Māwīya*, *O many a raid spreading abroad like the burn with the branding-*

*iron!* (Jsh), whence رَبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ

XV. 2. *Often shall they that have disbelieved wish that they had been Muslims!*, يَا رَبَّ [2] يَا رَبَّ كَاسِيَةً أَخْ

صَائِعَةً لِي يَصُومَهُ وَيَا رَبَّ قَائِمَةً لِي يَقُومَهُ [O many a faster therein shall not fast therein hereafter! And O many a spender of the night in prayer therein shall not spend the night in prayer therein hereafter! (DM)], heard from an Arab of the desert after the ending of Ramaḍān,

فَيَا رَبَّ يَوْمٍ قَدْ لَهَوْتُ وَلَيْلَةٍ \* بَانَسَةٍ كَانَهَا خَطًا تَمَثَّلَ

[by Imra alKais, *And O many a day that I have sported (in), and night (that I have sported in)* (147), with a familiar woman, as though she were in beauty a lineament of a portrait! (Jsh)], and

رَبَّمَا أَوْفَيْتُ فِي عِلْمٍ \* تَرْفَعُنِ ثَرْبِي شَالَاتٍ



(ML), by Jadhima alAbrash, *Often have I gone up into a mountain! North winds do raise my garment!* (SM).

رَبّ has the following peculiarities (M, ML):—(1) it is put at the head (IH, ML) of the sentence (IH): (2) it governs only an *indet.*, [(a) explicit (M, IA, ML), qualified (M, IH, ML) by a single term or *prop.*, as رَّبُّ رَجُلٍ جَوَادٍ or رَّبُّ جَانِيٍّ or أَبُو كَرِيمٍ Scarce any man munificent or that has come to me or whose father is generous (M), according to the correctest (IH) opinion, that of F, IS, and their followers (147) (R)]; and [(b) sometimes (IH, IA), anomalously (IA),] a [vague (IH), *indet.* (R),] *pron.* [168] (M, IH, IA, ML) of the 3rd pers. (IA), *sing. masc.* (IH, ML), contrary to the opinion of the KK that it agrees with the *sp.* (IH) in number and gender (Jm), expounded by (M, IH, ML) an [*indet.* governed in the (IH)] *acc.* (M, IH) as a *sp.* (Jm), [vid.] what agrees with the sense [498] (ML), as

وَأَلَا رَابَتْ وَشَيْكَا صَدَعَ اعْظَمَةٌ  
وَرَبَّةٌ عَطْبًا انْقَذَتْ مِنْ عَطْبَةٍ

(IA) (*Many*) a frail person have I quickly set the fracture of the bones of, and many a perishing man have I saved from his perdition! (J): (3) the *v.* (M, IH, DM) or (DM) the [like (DM)] *op.* (ML) made *trans.* by it (M, ML) (a) must be posterior to it (M); (b) is mostly suppressed, [because of the presence of (explanatory) contexts (Jm), as says AlA'shà

رَبِّ رَفْدٍ هَرْقَةً ذَلِكَ الْيَوْمَ \* مَ رَاسِرَى مِنْ مَعْشَرٍ أَقْتَالِ

*Many a bowl that thou emptiedst that day, and captives of a band, foemen!*, هَرْقَةً and مَعْشَرٍ being eps. of رَفْدٍ and رَاسِرَى (147), and the v. suppressed (M)]; (c) is [mostly (ML)] a pret. (M, IH, ML), as رُبَّ رَجُلٍ كَرِيمٍ قَدْ لَقِيتُ Scarce any generous man have I met (M): (4) it is made op. when suppressed [515], after the ف often, the و oftener, بَلْ seldom, and without them seldomer, as

فَمَثَلِكِ حَبْلِي قَدْ طَرَقْتُ وَمَرْفَعِ  
فَالِهَيْتَهَا عَنْ نَبِيٍّ تَمَائِمٍ مَحْرُولِ

[by Imra alKais, *For (many) a woman like thee pregnant have I visited at night, and many a one giving suck, and have distracted her from a child possessor of amulets, a year old!* (EM)], وَابْيَضُ اللَّحَى [above],

فَقَالَتْ أُمُّ الْعَمْرِو ثُمَّ النَّدَامَ \* بَلْ بَلَدٌ ذِي صُعْدٍ وَآكَامَ

[Then said the mother of 'Amr, and afterwards the boon-companions, *Nay, (many) a city possessed of ascents and mounds!* (Jsh)], and

رَسْمِ دَارٍ وَقَقْتُ فِي طَلَلَةٍ \* كَدْتُ أَقْضِي الْحَيَاةَ مِنْ جَلَلَةٍ

[by Jamil, *(Many) a vestige of a dwelling, in the ruins whereof I have stood, have I been on the point of ending life for the sake of!* (J)]: (5) it is red. in inflection, not

in sense; so that the place of its *gen.* in رَبِّ رَجُلٍ صَالِحٍ is a *nom.* as an *inch.*, in رَبِّ رَجُلٍ صَالِحٍ لَقِيتُ is an *acc.* as an *obj.*, and in رَبِّ رَجُلٍ صَالِحٍ لَقِيتَهُ is a *nom.* or *acc.* [498]: (6) its [*gen.*'s (DM)] place may often be observed, as

وَسَيِّ كَسْتَيْقِي سَنَاءَ وَسَمَاءَ \* ذَعَرْتُ بِمِدْلَاحِ الْهَجِيرِ نَهْوَضِ  
(ML), by Imra alKais, *And (many) a wild bull, like mount Sunnaik in height, and huge cow, have I frightened with a horse sweating much at mid-day, galloping much!* (DM). مَا [affixed to it (R, IA, ML) (1) mostly (R, ML)] restrains it (M, R, IA, ML) from government (IA, ML): and it is then prefixed to the verbal *prop.* (M, R, ML), mostly (ML), [or,] as S says, only, رُبَّمَا الْجَامِلُ الْخُ [below] being anomalous according to him, but regular according to Jz (R); the *v.* being [mostly (ML)] a *pret.* [in letter and sense, as رُبَّمَا أَوْفَيْتُ الْخُ (ML)]; and sometimes (R, ML) an *aor.* (R), future, as XV. 2., the proof that what follows it may be future being the saying [of Jaḥḍar Ibn Mālīk (Jsh)]

فَإِنْ أَهْلَكَ فَرَبَّ فَتَيِّ سَيْبِكِي \* عَلَى مَهْدَبٍ رَخِصٍ الْبَنَانِي  
[Then, if I perish, many a pure-minded youth, delicate in the tips of the fingers, will weep for me! (Jsh)] and the saying [of Hind Bint 'Utba, wife of Abū Sufyān (Jsh)]

يَا رَبِّ قَاتِلَةَ غَدَا \* يَا لَهْفَ أُمِّ مُعَاوِيَةَ

(ML) *O many a woman saying to-morrow, O the grief of the mother of Mu'āwiyā!* (Jsh): and to the nominal prop. (M, ML), as

رَبَّمَا الْجَامِلُ الْمُؤَبَّلُ فِيهِمْ \* وَعَنَاجِيحُ بَيْنَهُنَّ الْمَهَارُ

(M, IA, ML), by Abū Duwād (ML) Juwairiya Ibn AlḤajjāj alIyādi (Dh, Jsh), *Often were the herd of camels with their pastors and owners, gotten for tribute, among them, and fine horses, among which were the colts!* (Jsh): (2) is sometimes red. (R, IA), not restraining it from government, which is rare (IA): and it is [then] made op. (ML), as

رَبَّمَا ضَرْبَةَ بَسِيفٍ صَقِيلٍ \* بَيْنَ بَصْرَى وَطَلْعَةِ نَجْلَانِ

(R, ML), by 'Adī Ibn ArRa'lá alGhassānī, *Many a stroke with a polished sword amid the places of Buṣra chanced to light, and thrust whose wound was gaping!* (Jsh), like مَارَى الْخ (R, IA). The *v.* is sometimes suppressed after رَبَّمَا, when there is a context [to explain it], as

فَذَلِكَ إِنْ يَلِقَ الْكَرِيهَةَ يَلْقَاهَا  
حَمِيدًا وَإِنْ يَسْتَغْنَى يَوْمًا فَرَبَّمَا

*Then that man, if he meet disaster, will meet it praised among men; and, if he become rich one day, (that is) often (to be expected), i. e. رَبَّمَا يَتَوَقَّعُ ذَلِكَ (R).*

has [16 (ML)] *dial. vars.*, [ رُبَّ (R, ML), the commonest R),] رُبَّ , رُبَّ , رُبَّ , رُبَّ , رُبَّ , رُبَّ (ML),] رُبَّت , رُبَّت , رُبَّت , رُبَّت , رُبَّت (M, R, ML), and رُبَّت M, ML). The و of رُبَّ , [ as in

وَلَيْلٌ كَمَوْجِ الْبَحْرِ ارْخَى سُدُولَهُ  
عَلَى بَانَوَاعِ الْهَمِّ لِيَبْتَلِي

(ML), by Imra alKais, *And (many) a night like the wave of the sea, that let down its curtains upon me with divers kinds of troubles to try me!* (EM),] is prefixed [only (ML)] to a [qualified (IH)] *indet.* (IH, ML); as *وَبَلَدَةٌ* [88] (R): and is really the *con.* و , the *gen.* being governed by رُبَّ suppressed, contrary to the opinion of the KK [515] and Mb. Their argument is that odes begin with it, as in

وَقَاتِمِ الْأَعْمَاقِ خَاوِيِ الْمَخْتَرِقِ  
مُشْتَبِهِ الْأَعْلَامِ لَمَاعِ الْخَفَقِ

[608], by Ru'ba [Ibn Al'Ajjāj, *And (many) a place dusky as to the edges from the dust, empty as to the wide thoroughfare, confused as to the marks of the way, much glistening as to the quivering of the mirage (have I traversed)! (J)]:* but the coupling may be to something in the mind of the

speaker; and that it is a *con.* is made manifest by the fact that the *con.* و is not prefixed to it, as it is to the و of the oath, as <sup>وَوَاللَّهِ لَوْلَا آخِ</sup> [482] (ML).

§ 506. The و [of the oath (M, IH, ML), used as a *subst.* for the ب denoting *adhesion* (M, R) in <sup>اَقْسَمْتُ بِاللَّهِ</sup> (M), only (IH) upon suppression of the *v.* (M, IH), depending only upon a suppressed (ML) <sup>اَقْسَمُ</sup> (DM); denoting only *swearing* (IH, IA) *not being adjuration* (IH);] is prefixed only to an explicit *n.*, [as <sup>وَالْقُرْآنِ الْحَكِيمِ</sup> XXXVI. 1. *By the wise Kur'ān*: and, if it be followed by another و, as <sup>وَالزَّيْتُونِ</sup> <sup>وَالنَّبِيِّ</sup> XCV. 1. *By the fig-tree and the olive-tree*, the 2nd is a *con.*; otherwise each of the two *ns.* would need a *correl.* (ML)]. The ت, [used as a *subst.* for the و (M, R) in <sup>تَلَلَهُ</sup> exclusively (M); like the و (IH, IA) in its three peculiarities (R), (but) peculiar to *wonder* (ML);] is prefixed only to (M, IH, IA, ML) a [single (M)] explicit *n.* (M, IA), <sup>اللَّهُ</sup> (IH, IA, ML): and [to <sup>رَبِّ</sup> *pre.* to <sup>الْكَعْبَةِ</sup>, so that (IA)] <sup>تَرَبُّبُ الْكَعْبَةِ</sup> is (M, R, IA, ML) transmitted by Akh (M, R), [being] sometimes said (IA, ML), and <sup>تَرَبُّبِي</sup> [498] (R, ML), which are anomalous (R); and <sup>تَالرَّحْمَنِ</sup> *By the Compassionate* (IA, ML); and, as Khf mentions in the exposition

of the Book, <sup>تَحْيَاكَ</sup> *By thy life*, which is strange. The *v.* of *swearing* may not be mentioned with them (IA).

§ 507. <sup>عَلَى</sup> is firstly a *p.* Many assert that it is only a *n.*, [an *adv.*, i. q. <sup>فَوْقَ</sup> (DM)]; and ascribe this [assertion] to S: but we have (1) the saying [of 'Urwa Ibn Hizām al'Udhri (Jsh)]

تَحْنُ قَتْبِي مَا بِهَا مِنْ صَبَاةٍ  
وَخَفِي الَّذِي لَوْلَا الْأَسَى لَقَضَانِي

[She utters a yearning cry, and reveals what is in her of desire: but I conceal what, were it not for examples to take comfort by, would kill me (Jsh)], i. e. <sup>لَقَضَى عَلَى</sup>, so that it is suppressed, and its *gen.* made an *obj.*, [whereas suppression of the *adv.* of place, and substitution of the *post. n.* for it, is not only rare, but peculiar to the case where the *post.* is an *inf. n.* (65) (DM),] and, as explained by Akh, II. 235. [433], i. e. <sup>عَلَى سِرٍّ</sup> meaning <sup>نِكَاحٍ</sup>, and similarly <sup>لَا تَعْدُنْ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ</sup> VII. 5. *Assuredly I will lie in wait for them (upon) Thy right way*, i. e. <sup>نَزَلْتُ عَلَى الَّذِي نَزَلْتُ</sup>; (2) their saying <sup>عَلَى صِرَاطِكَ</sup>; like <sup>وَيَشْرَبُ مِمَّا تَشْرَبُونَ</sup> XXIII. 35. *And drinketh of what ye drink (of)*, i. e. <sup>مِنْهُ</sup> (ML), whereas suppression of the *rel.* governed in the *gen.* by the like of what the

conjunct is governed in the *gen.* by is authorized when the word governing the *gen.* is a *p.*, not a *n.* [177] (DM). <sup>عَلَى</sup> denotes (1) *superiority of position* (M, IH, IA, ML), often (IA), (a) really (R), as <sup>زَيْدٌ عَلَى السَّطْحِ</sup> Zaid is upon the flat roof (R, IA), with respect to the *gen.*, mostly, as XXIII. 22. [498], or to what is near it, as <sup>أَوْ أَجِدُ عَلَى</sup> أو أَجِدُ عَلَى XX. 10. [Or shall find upon (the place near) the fire guidance (K, B)] and

تَشَبَّ لِمَقْرُورَيْنِ يَصْطَلِيَانِهَا  
وَبَاتَ عَلَى النَّارِ الْندَى وَالْمَحَلَقِ

(ML), by AlA'shà, *That is kindled for two frozen persons, who warm themselves thereat. And munificence and AlMuḥallik have passed the night upon (the place near) the fire* (Jsh); (b) tropically (R), ideally (ML), as <sup>عَلَيْهِ دَيْنٌ</sup> عليه دَيْنٌ He owes a debt (M, R), <sup>فُلَانٌ عَلَيْنَا أَمِيرٌ</sup> فُلَانٌ عَلَيْنَا أَمِيرٌ Such a one is ruler over us (M), XIX. 72. [It is an ordinance decreed imposed upon thy Lord by Himself (K, B)], and <sup>إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ</sup> إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ XI. 59. *Verily I have relied upon God* (R), whence <sup>وَلَهُمْ عَلَى ذَنْبٍ</sup> وَلَهُمْ عَلَى ذَنْبٍ XXVI. 13. *And they have against me a charge of crime and* <sup>فَضَلْنَا</sup> فَضَلْنَا II. 254. *We have made some of them*



superior to some (ML): (2) *i. q.* فِي, as وَدَخَلَ الْمَدِينَةَ  
 XXVIII. 14. And he entered the city in a  
 time of inadvertence [and وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَى  
 II. 96., i. e. And they followed what the devils  
 recited in (the time of) the kingdom of Solomon (ML)]:  
 (3) *i. q.* عَنْ, as

إِذَا رَضِيتَ عَلَى بَنُو قُشَيْرٍ \* لَعَمْرُ اللَّهِ أَعْجَبَنِي رِضَاهَا

(IA, ML), by AlKuhāif Ibn Khumair al'Āmirī, When the  
 Banū Kushair are satisfied with me, by the life of God,  
 their satisfaction pleases me (Jsh), and فِي لَيْلَةٍ لَا نَرَى النَّحْ  
 [88] (ML): (4) *i. q.* مَعَ (K, ML) in الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ  
 XIV. 41. Praise be to God,  
 Who hath given to me notwithstanding old age Ishmael  
 and Isaac, like

إِنِّي عَلَى مَا تَرَيْنِ مِنْ كِبَرِي \* أَعْلَمُ مِنْ حَيْثُ تُؤْكَلُ الْكَتِفُ

(K) Verily I notwithstanding what thou seest, O beloved,  
 of mine old age know from which end the shoulder is  
 eaten, a prov. applied to the sagacious man (N), as in وَآتَى  
 II. 172. And giveth property notwithstand-  
 ing the love of it, and وَأَنْ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى  
 XIII. 7. [16] for men notwithstanding their wrong-

doing: (5) causation, like the ل, as مَا عَلَى اللَّهِ وَلِتَكْبِرُوا ١٨١. And that ye may magnify God for that He hath guided you and

عَلَامَ تَقُولُ الرَّمحُ يَثْقُلُ عَاتِقِي  
إِذَا أَنَا لَمْ أَطْعَنْ إِذَا الْخَيْلُ كَرَّتْ

[by 'Amr Ibn Ma'dikarib azZubaidī, *Wherefore thinkest thou the spear burdens my shoulder, when I thrust not when the horsemen charge?* (Jsh)]: (6) i. q. مِنْ, as إِذَا ١٨٢. LXXXIII. 2. *When they take by measure from men, take fully*: (7) i. q. the ب, as حَقِيقٌ ١٨٣. VII. 103. *Meet not to say of God, [like رَمَيْتُ عَلَى الْقَوْسِ I shot with the bow (508) (B),]* read by Ubayy with the ب, [i. e. بَانَ (K)], and their saying اِرْكَبْ عَلَى اسْمِ اللَّهِ Mount thou in the name of God: (8) emendation and digression, as

فَوَاللَّهِ لَا أَنْسَى قَتِيلًا رَزَقْتَهُ  
بِجَانِبِ قَوْسِي مَا بَقِيَتْ عَلَى الْأَرْضِ  
عَلَى أَنَّهَا تَعْفُو الْكَلُومَ وَأَنَا  
نَوَكِلُ بِالْأَدْنَى وَإِنْ جَلَّ مَا يَمْضِي

[by Abū Khirāsh alHudhalī, *And, by God, I shall not forget a slain man that I was bereft of in the region of Kūsā so long as I remain upon the earth, although the fact is this (167), wounds become effaced, and we are occupied only with the nearest event, even if what passes be great (T),*] and

بِكُلِّ تَدَاوِينَا فَلَمْ يَشْفِ مَا بِنَا  
 عَلَى أَنْ قَرَبَ الدَّارَ خَيْرٌ مِنَ الْبَعْدِ  
 عَلَى أَنْ قَرَبَ الدَّارَ لَيْسَ بِنَافِعٍ  
 إِذَا كَانَ مِنْ تَهْوَاهُ لَيْسَ بِنَدَى وَدٍ

[by ‘Abd Allāh Ibn AdDumaina alKhaṭh‘amī, *With every medicine have we dosed ourselves, and it has not healed what ails us, although nearness of the abode is better than distance. Albeit nearness of the abode is not profitable, when the one that thou lovest is not affectionate (T)*]: and the dependence of this عَلَى upon what is before it is like that of حَاشَا, because it conducts the sense thereof to what is after it by way of digression and exclusion ; or it [with its *gen.* (DM)] is *enunc.* of a suppressed *inch.*, i. e. *وَالْتَحْقِيقُ عَلَى كَذَا*, which construction IH prefers. It is *red.*, (1) for compensation, as in

أَنْ أَلْكَرِيمَ وَأَبِيكَ يَعْتَمِلُ  
 أَنْ لَمْ يَجِدْ يَوْمًا عَلَى مَنْ يَتَكَلَّمُ

[*Verily the generous, by thy father, himself works, if he finds not one day one that he relies (upon) for that work* (Jsh)], i. e. <sup>أَبَى</sup> <sup>يَتَكَلَّ</sup> <sup>عَلَيْهِ</sup> <sup>مِنْ</sup>, as IJ says; (2) otherwise, as in the saying of Humaid Ibn Thaur [al-Hilālī as-Sahābī (Jsh)]

أَبَى اللّٰهَ إِلَّا أَنْ سُرْحَةً مَّا لِكِ  
عَلَى كُلِّ أَفْنَانٍ الْعِضَاءُ تَرُوقُ

as IM says, which requires consideration, because <sup>رَاقِدٌ</sup> means *pleased him*, which has no sense here, what is meant being <sup>تَعْلُو</sup> and <sup>تَرْفَعُ</sup> (ML), *God dislikes everything but that the tree, i. e. wife, of Mālik should overtop all the branches of the great thorn-trees, i. e. the rest of women, in beauty* (Jsh). And it is [secondly (ML)] a n. (M, IH, IA, ML), i. q. <sup>فَوْقَ</sup> (IA, ML), (1) when <sup>مِنْ</sup> is prefixed to it (IH, IA, ML), as

غَدَتِ مِنْ عَلَيْهِ بَعْدَ مَا تَمَّ ظَمُّوْهَا  
تَصَلُّ دَعْنٌ قَيْضٍ بَرِّزَاوْ مَجْهَلْ

(M, R, IA, ML), by Muzāhim Ibn al-Hūrith al-Ukailī, *She went in the early morning from over it, i. e. her chick, after that the term of her abstinence from water was complete, making a sound from her intestines from severity of thirst, and off an egg-shell in rugged ground, a place wherein were no marks to guide the wayfarer* (J), i. e. <sup>فَوْقَ</sup> <sup>مِنْ</sup> (M, IA): (2) adds Akh, when its gen. and the

ag. of what it depends upon are *prons.* for one denomi-  
nate, as اَمْسِكْ عَلَيْكَ زَوْجَكَ XXXIII. 37. *Keep thou*  
*thy wife to thyself* and

وَهَوِّنْ عَلَيْكَ فَإِنَّ الْأُمُورَ بِكَيْفِ الْأَلَةِ مَقَادِيرُهَا

[by Akhzam as Simbisī, *And reckon thou matters easy for*  
*thee; for verily matters, their measures are in the hand of*  
*God (Jsh)],* because the *v.* of the attached *pron.* is not  
*trans.* to its attached *pron.*, except in the *cut.* of ظَلَى and  
in فَقَدَ and عَدِمَ [416]; but this requires consideration,  
because, if it were a *n.*, فَرَّقَ might take its place, and أَلَى  
would be a *n.* in وَاضْمِ إِلَيْكَ XXVIII. 32. *And draw*  
*towards thee* and XIX. 25. [503]; and all such *exs.* are to  
be explained by dependence upon a suppressed *op.*, [i. e.  
أَرِيدُ إِلَيْكَ or أَرِيدُ عَلَيْكَ (DM)], as in سَقِيَا لَكَ [504], or by  
suppression of a *pre. n.*, i. e. عَلَى نَفْسِكَ and إِلَى نَفْسِكَ  
(ML). It is then *uninfl.* (R, J) upon quiescence (J);  
and is not-inseparable from prothesis, as

فَهِيَ تَنْوُشُ الْحَوْضَ نَوْشًا مِنْ عَلَا  
نَوْشًا بِهْ تَقْطَعُ أَجْرَازَ الْفَلَا

*And she takes the water of the cistern with a taking*  
*from above* [201], *with a taking by means whereof she*  
*traverses the middles of waterless deserts* (R).

§ 508. <sup>أ</sup>عَنِ [is firstly a *prep.*: and (ML)] denotes (1) [distance and (M)] *passage* (M, IH, IA, ML) from its *gen.* (R), often (IA), as <sup>أ</sup>رَمَيْتُ <sup>عَنِ</sup> <sup>أ</sup>الْقَوْسِ *I shot from the bow* (M, R, IA, ML), <sup>أ</sup>أَطْعَمَهُ <sup>عَنِ</sup> <sup>أ</sup>الْجُوعِ [He removed him far from hunger by means of feeding (R)], <sup>أ</sup>جَلَسَ <sup>عَنِ</sup> <sup>أ</sup>يَمِينِهِ [He held back from the position of his right hand in sitting (R)], XXIV. 63. (M, R) <sup>أ</sup>فَلْيَحْذَرِ <sup>أ</sup>الَّذِينَ <sup>أ</sup>يَخْأَلُونَ <sup>عَنِ</sup> <sup>أ</sup>أَمْرِهِ [Then let them beware that transgress His commandment (R)], <sup>أ</sup>سَافَرْتُ <sup>عَنِ</sup> <sup>أ</sup>الْبَلَدِ *I journeyed from the country, and* (R), <sup>أ</sup>رَغِبْتُ <sup>عَنِ</sup> <sup>أ</sup>كَذَا *I was averse from such a thing* (ML): (2) *causation* [in <sup>أ</sup>وَمَا <sup>أ</sup>يَنْطِقُ <sup>عَنِ</sup> <sup>أ</sup>الْهَوَى LIII. 3. *Nor speaketh he of his own inclination, as in* <sup>أ</sup>قُلْتُ <sup>أ</sup>هَذَا <sup>عَنِ</sup> <sup>أ</sup>عِلْمٍ *I said this from knowledge* (R), whence <sup>أ</sup>وَمَا <sup>أ</sup>كَانَ <sup>أ</sup>اسْتِغْفَارُ <sup>أ</sup>إِبْرَاهِيمَ IX. 115. *And Abraham's begging forgiveness for his father was not but because of a promise,* <sup>أ</sup>وَمَا <sup>أ</sup>نَحْنُ <sup>أ</sup>بِتَارِكِي <sup>أ</sup>آلِهَتِنَا <sup>عَنِ</sup> <sup>أ</sup>قَوْلِكَ XI. 56. *Nor are we forsakers of our gods because of thy saying, and, says Z,* <sup>أ</sup>فَازَلَهُمَا <sup>أ</sup>الشَّيْطَانُ <sup>عَنِ</sup> <sup>أ</sup>عَنْهَا II. 34. *Then the devil made them to slip because of it, if the pron. belong to the tree, like* <sup>أ</sup>وَمَا <sup>أ</sup>فَعَلْتُهُ <sup>عَنِ</sup> <sup>أ</sup>أَمْرِي XVIII. 31. *And I did it not of mine own judgment* (ML)]: (3) *i. q. the ب*, as LIII. 3. *Nor*

*speakeeth he his own inclination* (R, ML), says AU (R): (4)

*i. q.* عَلَى (IA), *superiority of position* (ML), as

لَا أَبْنَىٰ عَمَّكَ لَا أَفْضَلْتُ فِي حَسَبِ  
عَنِّي وَلَا أَنْتَ دَيَّانِي فَتَخْزُونِي

[by Dhu-Ilṣba' (ML) al'Adwānī, *To God be ascribed the excellence of the son of thy paternal uncle! Thou hast not exceeded me in ancestral glory, nor art thou my*

*master that thou shouldst rule me!* (Jsh), and فَاِنَّمَا يَبْخُلُ

XLVII. 40. *Is niggardly only to himself,*

whence, it is said, اِنِّى اَحْبَبْتُ حَبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّى

XXXVIII. 31. *Verily I have preferred the love of wealth above the remembrance of my Lord* (ML)]: (5) *i. q.*

عَمَّا قَلِيلٍ لِّيُصْبِحَنَّ, as LXXXIV. 19. [498] (IA, ML),

XXIII. 42. *After a little [565] assuredly they will become repentant, and*

وَمِنْهُلٍ وَرَدَّتْهُ عَنْ مِّنْهَلٍ

*And (many) a watering-place that I came to after a watering-place! : (6) exchange, as II. 45. [144] and in tradition*

فَصُمْ صَوْمِي عَنْ اِمِّكَ *Fast thou on behalf of thy mother : (7) adverbiality, as*

وَأَسَىٰ سَرَاةَ الْحَيِّ حَيْثُ لَقِيَتْهُمْ

وَلَا تَكُ عَنْ حَمْلِ الرِّبَاعَةِ وَأَنِىَا

[by AlA'shà, *And give unto the chiefs of the tribe where thou meetest them, and be not slack in undertaking payment of the bloodwit (Jsh)*], as is said to be shown by

وَلَا تَنِيَا فِي ذِكْرِي XX. 44. *And flag not in remembrance of Me*: (8) i. q. <sup>أ</sup>مِنْ, as <sup>أ</sup>عِبَادَةَ <sup>أ</sup>عَنِ التَّوْبَةِ يَقْبَلُ <sup>أ</sup>الَّذِي

XLII. 24. *And He is the One that accepteth repentance from His servants* and <sup>أ</sup>أُولَئِكَ الَّذِينَ يَتَقَبَّلُ عَنْهُمْ أَحْسَنُ مَا

XLVI. 15. *Those are they from whom He will accept the best of what they have wrought*: (9) instrumentality,

says IM, exemplifying it by <sup>أ</sup>رَمَيْتُ <sup>أ</sup>عَنِ الْقَوْسِ <sup>أ</sup>إِني I shot with

the bow, because they say also <sup>أ</sup>رَمَيْتُ <sup>أ</sup>بِالْقَوْسِ <sup>أ</sup>, both trans-

mitted by Fr, who transmits also <sup>أ</sup>رَمَيْتُ <sup>أ</sup>عَلَى الْقَوْسِ <sup>أ</sup> [507].

It is red. for compensation for another suppressed, as

أَتَجْزَعُ <sup>أ</sup>إِنْ <sup>أ</sup>نَفْسٍ <sup>أ</sup>أَتَاهَا <sup>أ</sup>حَمَامَهَا

فَهَلَّا <sup>أ</sup>الَّتِي <sup>أ</sup>عَنْ <sup>أ</sup>بَيْنِي <sup>أ</sup>جَنْبِيكَ <sup>أ</sup>تَدْفَعُ

[*Dost thou repine, if a soul, its doom come to it? Then wherefore dost thou not defend that which is between thy*

*two sides?* (Jsh)], meaning, says IJ, <sup>أ</sup>فَهَلَّا <sup>أ</sup>تَدْفَعُ <sup>أ</sup>عَنِ <sup>أ</sup>الَّتِي

. <sup>أ</sup>بَيْنِي <sup>أ</sup>جَنْبِيكَ. It is secondly an infinitival p. [580] (ML).

And it is [thirdly (ML)] a n. (M,IH, IA, ML), i. q. <sup>أ</sup>جَانِبُ

(R, IA, ML), (1) when <sup>أ</sup>مِنْ is prefixed to it (IH, IA, ML),

frequently (ML), as



فَلَقَدْ أَرَانِي لِلرِّمَاحِ دَرِيئَةً \* مِنْ عَن يَمِينِي مَرَّةً وَأَمَامِي

(R, IA, ML), by Kaṭarī Ibn AlFuḡā'a, *And assuredly I see myself to be like a jousting-ring for the spears from the side of my right hand at one time, and from before me at another time* (J), i. e. مِنْ جَانِبِ يَمِينِي (IA); which مِنْ is red. according to IM, but denotes *beginning of extent* according to others, who say that قَعَدْتُ عَنْ يَمِينِهِ means *I sat on the side of his right hand*, closely or the contrary, whereas, if you put مِنْ, the sitting must be close to the beginning of the lateral space: (2) when عَلَى is prefixed to it, rarely, the only *ex.* preserved of it being

عَلَى عَن يَمِينِي مَرَّتِ الطَّيْرُ سَنَحًا

[*Upon the side of my right hand passed the birds, passing from left to right* (DM)]: (3) says Akh, when its *gen.* and the *ag.* of what it depends upon are *prons.* for one denominate, as in the saying of Imra alKais

وَدَعْ عَنْكَ نَهَابًا صَيْحَ فِي حَجَرَاتِهِ  
وَلَكِنْ حَدِيثًا مَا حَدِيثُ الرَّوَاحِلِ

[*And leave thou alone the mention of spoil, by the sides whereof shouting was raised. But tell me a tale: what is the tale of the riding-camels?* (Jsh)]; but the reply to this has been given before [507], and one proof that عَنْ is not a *n.*

here is that <sup>جَانِبٌ</sup> may not take its place (ML). It is then *uninfl.* (R, J)-upon quiescence (J); and is inseparable from prothesis (R).

§ 509. The ك denotes (1) *comparison* (M, IH, IA, ML), often (IA), as <sup>زَيْدٌ كَالْأَسَدِ</sup> *Zaid is like the lion* : (2) *causation*, [when conjoined with مَا, infinitival (ML),] as <sup>وَإِنْ كَرَّرَهُ كَمَا هَدَاكُمْ</sup> II. 194. *And celebrate Him because He hath guided you* (IA, ML); or *red.*, as <sup>كَمَا إِنَّهُ لَا يَعْلَمُ</sup> *as he knows not what he does, God forgive him!*, the ف being *red.* (DM),] transmitted by S: and when denuded of مَا, as <sup>وَيَكُنْ كَأَنَّهُ لَا يَقْلَعُ الْكَافِرُونَ</sup> XXVIII. 82., i. e. <sup>أَعْجَبُ لِعَدَمِ فَلَاحِهِمْ</sup> [*I marvel, or Marvel thou, because the unthankful prosper not* (DM)]: (3) *superiority of position*, mentioned by Akh and the KK, as <sup>كُخَيْرٌ</sup> *Well*, i. e. <sup>عَلَى خَيْرٍ</sup>, mentioned by them as said in reply to "How hast thou entered upon the time of morning?", and, it is said, <sup>كُنْ كَمَا أَنْتَ</sup> *Be thou conformable to what thou (art, or wast, conformable to)*, i. e. <sup>عَلَى مَا</sup> (4) *haste*, when conjoined with مَا [see <sup>كَمَا</sup> below], as <sup>سَلِّمْ كَمَا تَدْخُلُ</sup> *Salute thou as thou enterest*, [i. e. *hastening to do it upon entering* (DM),] and <sup>صَلِّ كَمَا</sup> *Pray thou as the time sets in*, mentioned

by IKhz, Sf, and others, but very strange: (5) *corroboration*, which is the *red.*, as <sup>لَيْسَ كَمِثْلِهِ شَيْءٌ</sup> XLII. 9. *Not ought is like Him*, i. e., say most, <sup>مِثْلُهُ</sup> <sup>لَيْسَ شَيْءٌ</sup>; but some say the ك is a *n.* corroborated by <sup>مِثْلُ</sup>, like the converse in

<sup>وَلَعَبَتْ طَيْرٌ بِهِمْ أَبَابِيلٌ \* فَصَيَّرُوا مِثْلَ كَعْصَفٍ مَأْكُولٍ</sup>

(ML), by Ru'ba Ibn Al'Ajjāj, *And birds sported with them, bevies; so that they were made to become like leaves eaten into holes* (Jsh). It is *red.* (IH, IA) for corroboration (IA), when not liable to be confounded with the essential (R), as

<sup>لَوَاحِقُ الْأَقْرَابِ فِيهَا كَالْمَقَقِ</sup>

[by Ru'ba (IA), *These horses are lank in the bellies: in them is much length with slenderness* (J)], i. e. <sup>فِيهَا الْمَقَقُ</sup>

(R, IA), XLII. 9., i. e. <sup>لَيْسَ كَمِثْلِهِ</sup>, and <sup>كَهَيْبٍ</sup> *Light*, i. e.

<sup>هَيْنًا</sup>, transmitted by Fr as said by an Arab in reply to

"How make ye dried curd?" (IA): and is judged to be

*red.* upon prefixion of it to <sup>مِثْلُ</sup>, as XLII. 9.; or of <sup>مِثْلُ</sup>

to it, as <sup>فَأَصْبَحُوا مِثْلَ كَعْصَفٍ آخٍ</sup> (R). The ك is peculiar to the explicit *n.* (IH, IM): it is not prefixed to the

*pron.* (M, R), <sup>مِثْلُ</sup> being used instead (M), contrary to

Mb's opinion, since it would lead to combination of two

ك s, when you compared to the 2nd pers. (R); and such as

خَلَّى الذَّنَابَاتِ شَمَالًا كَثْبًا \* وَامَّ اَوْعَالِ كَهَا اَوْ اقْرَبًا

[by Al'Ajjāj, *He left the places named AdhDhinābāt on the left, near him, and the high place named Umm Au'āl like them or nearer (J)*] is anomalous (M). It is sometimes [anomalously (IA)] prefixed [in poetry (R)] to the [gen. (R)] pron. [of the 3rd pers. (IA)], as

فَلَا تَرَى بَعْلًا وَلَا حَلَالًا \* كَهْ وَلَا كَهْنٍ إِلَّا حَاطِلًا

[by Ru'ba Ibn Al'Ajjāj, *And thou wilt not see a husband, nor wives, like him, nor like them, save a jealous husband (Jsb)*] and خَلَّى اَنْحَ ; [and to the detached acc. (pron. of the 2nd pers.), as

فَاجْمَلْ وَاَحْسِنْ فِي اَسِيرِكَ اِنَّهُ  
ضَعِيفٌ وَلَمْ يَاسِرْ كَايَاكْ اَسْرَ

*Wherefore be thou moderate and kind to thy captive: verily he is weak; nor has any captor like thee taken captive, which belongs to the cat. of substitution of one pron. for another: and sometimes in prose to the nom., as* اَنَا كَأَنْتَ *I am like thee (R)*. مَا affixed to the ك (1) restrains it (R, IA) from government, as

فَإِنَّ الْحَمْرَ مِنْ شَرِّ الْمَطَايَا \* كَمَا الْحَبِطَاتُ مِنْ شَرِّ بَنِي تَمِيمٍ

(IA), by Ziyād alA'jam, *For verily the he-asses are of the worst of the riding-beasts, like as the children of Al-*

*Habit* are the worst of the Banu Tamīm (J): and then

كَمَا means (a) comparison of the purport of one prop. to the purport of another, as اجْعَلْ لَنَا اِلٰهًا كَمَا لَهُمُ اِلٰهَةٌ VII.

134. Make thou for us a god, like as they have gods and

كُنْ كَمَا اَنْتَ meaning Be thou (in the future) as thou

(art now); (b) i. q. لَعَلَّ , as اَنْتَظِرْنِي كَمَا اَتِيكَ Expect thou me: perhaps I shall come to thee transmitted by

S; (c) coincidence of the 2 acts, as ادْخُلْ كَمَا يَسْلِمُ الْاِمَامُ

Enter thou as the Imām pronounces the salutation and

كَمَا قَامَ زَيْدٌ قَعَدَ عُمَرُ As Zaid stood up 'Amr sat down :

(2) is sometimes infinitival, as كَمَا تَدِينُ تُدَانُ As thou

dealest shalt thou be dealt by and اَفْعَلْ كَمَا اَفْعَلُ Do thou

as I do; and كُنْ كَمَا اَنْتَ may be of this sort [below]

(R): (3) is sometimes *red.*, not restraining it from government, which is rare, as

وَنَنْصُرُ مَوْلَانَا وَنَعْلَمُ اَنَّهُ \* كَمَا النَّاسُ مُجْرِمُونَ عَلَيْهِ وَجَارِمُونَ

(IA), by 'Amr Ibn Barrāka [Ibn Munabbih (ID)] anNihmī,

And we help our confederate, and know that he is, like

men, sinned against and sinning (J). In كَمَا (1) the ك

governs the *gen.*, مَا being (a) an infinitival *p.*, which with

its *conj.* is in the position of a *gen.*, as in Ka'b's saying

فَمَا تَدْرُومُ عَلَى حَالٍ تَكُونُ بِهَا \* كَمَا تَكُونُ فِي اَثْوَايِهَا الْغَوْلُ



*I am not like thee*, i. e. *Be thou (in the future) like thyself (in the past)*: (3) restrigent, أَنْتَ being (a) an *inch.* whose *enunc.* عَلَيْهِ or كَأَنْتَ is suppressed ; (b) an *ag.*, the *o. f.* being كَمَا كُنْتَ , and كَانَ then suppressed, so that the *pron.* becomes detached, which is improbable, مَا being then apparently (4) infinitival [above]. كَمَا often occurs [literally or constructively (DM)] after *props.* as a *qual.* in sense ; in which case it is an *ep.* of an *inf. n.*, or a *d. s.*, both admissible in كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نَعِيدُهُ XXI. 104. *Like as We began the first creation will We restore it*, i. e. بَدَأْنَا نَعِيدُ أَوَّلَ خَلْقٍ اِعَادَةٌ مِثْلُ مَا بَدَأْنَا [properly بَدَأْنَا, i. e. مِثْلُ الْبِدَاةِ, unless the *pron.* relate to أَوَّلَ خَلْقٍ, not to مَا (DM),] or نَعِيدُهُ مِثَالًا لِلَّذِي بَدَأْنَا : and كَذَلِكَ also occurs thus (ML). And the ك is [sometimes (IH), seldom (IA),] a *n.* (M, IH, IA, ML), *uninfl.* upon Fath (J), governing the *gen.*, and *syn.* with مِثْلُ (ML), as

أَتَنْتَهُونَ وَلَكِنْ يَنْهَى ذُرِّيَّ شَطْلًا  
كَالطَّلْعِ يَذْهَبُ فِيهِ الزَّيْتُ وَالْقَتْلُ

[by Al A'shà, *What! will ye refrain? And the like of the gaping spear-wound, wherein the olive-oil and the tents disappear, will not restrain authors of injustice* (J)], i. e. مِثْلُ الطَّلْعِ (IA): only, however, according to S [and critical judges (ML)], in poetic license (R, ML), as

بَيْضٌ ثَلَاثٌ كِنَعَا جِم \* يَضْحَكْنَ عَنْ كَالْبُرْدِ الْمَنْهَمِ

(M, ML), by Al'Ajjāj, They are *three white women like hornless wild cows, laughing off teeth the like of melted hail-stones* (Jsh); but, according to [many, among them (ML)] Akh [and F (ML), followed by Jz (R)], allowably in other cases, [Z (and B) saying on فَنَفَخَ فِيهِ III. 43. And I will breathe into it that the pron. relates to the ك of كَهَيْئَةِ الطَّيْرِ The like of the shape of the bird (ML)]. It must be (1) a *p.*, when [red.; or, with its gen. (ML),] a *conj.*, [as

مَا يَرْتَجَى . وَمَا يَخَافُ جَمْعًا  
فَهُوَ الَّذِي كَاللَّيْثِ وَالْغَيْثِ مَعًا

(ML) *He has combined what is hoped and what is feared, so that he is the one that is like the lion and the rain together* (Jsh) : (2) a *n.*, when governed in the *gen.*, as اتَّنتَهَرُونَ اللَّهَ (R)]. And, [when 2 ك s are combined, as (R)] in وَصَالِيَاتِ اللَّهِ [134], (1) both [ك s (ML)] are *ps.*, like وَلَا لِلْمَا اللَّه [134]; or *ns.*: [the 1st being in either case corroborated by the 2nd (ML)]: (2) the 1st is a [red. (R)] *p.*, the 2nd being a *n.* (R, ML), like XLII. 9.; or the 2nd is a *red. p.*, [the 1st being a *n.*,] like مِثْلُ كَعْصَفٍ : but they may not be both *ns.* or *ps.*, one of which is *red.* (R.)



§ 510. <sup>مذ</sup> and <sup>منذ</sup> denote [*time* (IH), *past* or *present* (Jm),] *beginning* (M, IH) of *extent in time* (M) in the past, and *adverbiality* in the present (IH). <sup>مذ</sup> and <sup>منذ</sup>, when followed by a *gen.*, are *preps.*, i. q. <sup>من</sup> if the time be past, i. q. <sup>في</sup> if it be present (IA, ML), and i. q. <sup>من</sup> and <sup>إلى</sup> together if it be numbered, as <sup>مَا رَأَيْتَهُ مَذْ يَوْمَ</sup> together if it be numbered, as <sup>مَا رَأَيْتَهُ مَذْ يَوْمَ</sup> <sup>أَلْخَمِيسِ</sup> *I have not seen him since Thursday* or <sup>مَذْ يَوْمَنَا</sup> *in our day* or <sup>مَذْ ثَلَاثَةَ أَيَّامٍ</sup> *for three days*, [i. e. *from the beginning of three days until this present day* (DM)]. Most of the Arabs require the present to be governed in the *gen.* by them ; and prefer the past to be governed in the *gen.* by <sup>منذ</sup>, and in the *nom.* [203] by <sup>مذ</sup>. An *ex.* of the common usage in <sup>منذ</sup> is

قَفَا نَبْكَ مِنْ ذِكْرِي حَبِيبٍ وَعِزِّائِي  
وَرَبْعَ عَفْتٍ أَثَارُهُ مَذْ أَرْزَامِي

[by Imra alKais, *Tarry ye two: we will weep because of the remembrance of a loved one, and 'Irfān (a celebrated songstress), and an abode whose traces have become effaced from past times* (DM)] ; and one of the rare usage in <sup>مذ</sup> is

أَقْرَبِينَ مَذْ حَبِيبٍ وَمَذْ دَهْرٍ

[499] (ML). They govern only the explicit *ns.*, and only *ns.* of time [498] (IA). Their being *ns.* has been mentioned among the *uninfl. ns.* [203] (M).

§ 511. حَاشَا (M, IH, IA, ML) (1) denotes (M, IH, ML) *freedom from imperfection* (M, R) *in* (R) *exception* (IH, ML), as حَاشَىٰ أَبِي ثَوْبَانَ النَّخْ [below] (M); [and] is mentioned in the *exc.* [88] (IA): it is held (a) by [Fr, AASh, AZ (ML), Akh, Jr, Mz (IA, ML), Mb, [Zj (ML), and many, among them IM (IA),] to be (a) [seldom (ML)] a [*trans.* (ML)] *v.* (M, R, IA, ML), i. q. جَانِبٌ, فَاعِلٌ from الْحَشَا, i. e. الْجَانِبُ (M), aplastic, because implying the sense of *الَّا* (ML); the *acc.* governed by it as in (IA) اللَّهُمَّ اغْفِرْ لِي وَلِمَنْ يَسْمَعُ حَاشَى الشَّيْطَانِ وَأَبَا in (IA) اللَّهُمَّ اغْفِرْ لِي وَلِمَنْ يَسْمَعُ حَاشَى الشَّيْطَانِ وَأَبَا O God, forgive me and him that hearkens except the devil and Abu-l-Asbagh being transmitted (M, IA, ML) by [Fr (IA),] AASh (M, IA), and AZ, whence حَاشَى قُرَيْشًا فَإِنَّ اللَّهَ فَضَّلَهُمْ \* عَلَى الْبَرِيَّةِ بِالْإِسْلَامِ وَالْإِيمَانِ (IA) Except Kuraish, for verily God has made them to excel the rest of creation because of *All Islām* and the faith (J), and

حَاشَى أَبِي ثَوْبَانَ إِنَّ أَبَا \* ثَوْبَانَ لَيْسَ بِبِكَمَةٍ قَدِمَ  
عُمَرُ بْنُ عَبْدِ اللَّهِ إِنَّ بِي \* ضَنَا عَنِ الْمَلَكَةِ وَالشَّيْءِ

[by AlMunkidh alAsadī, *Except Abū Thaūbān: verily Abū Thaūbān is not tongue-tied, stammering. 'Amr Ibn Abd Allāh, verily in him is refraining from quarrelling and reviling (Jsh)*]: and its *ag.* is then a latent *pron.* relating to the *inf. n.* or *act. part.* of the preceding *v.*, or to the [vague (DM)] part understood from the general *n.*, so that قَامَ الْقَوْمُ حَاشَى زَيْدًا means *The people stood, it or he, i. e. their standing or the stander of them or part of them, being apart from Zaid (ML)*: and (b) [often (ML)] a *prep.*: (b) [commonly (IA), by S (R, ML) and most of the BB (ML),] to be only a *p.* (R, IA, ML), i. q. <sup>لَا</sup> , but (ML) governing [the excepted in (ML)] the *gen.* (IA, ML), because they say حَاشَى (R): (2) denotes *freedom from imperfection [not in exception (R)]*, as حَاشَى لِلَّهِ XII. 51. *How free is God from imperfection !*: it is then a *n.* [*syn.* with بَرَاءَةٌ (ML), as proved by the reading [of Abu-sSammāl (R)] حَاشَى لِلَّهِ, [like بَرَاءَةٌ لِلَّهِ (ML) ; being an *inf. n.*, i. q. تَنْزِيهَا (R): so that Ibn Mas'ūd's reading حَاشَى لِلَّهِ is like مَعَانَ اللَّهِ (ML), i. e. أَنْزَلَهُ تَنْزِيَهُ اللَّهِ and أَعَزَّهُ مَعَانَ اللَّهِ (DM)]; and the Tanwīn is omitted [in the reading of the Seven (ML)] because حَاشَى is *uninfl.*, on account of its resemblance [in letter and sense (R)] to the *p.* حَاشَا (R, ML): (3) is a plastic *trans. v.*, whence the tradition اسْمُهُ آخِ [88], مَا being *neg.*, i. e. *He did*

not except *Fāṭima*, whereas IM [followed by IA] imagines مَا to be infinitival, and حَاشَى exceptive, supposing it to be part of the Apostle's speech ; and the proof of its plasticity is

وَلَا أَرَى فَاعِلًا فِي النَّاسِ يَشْبِهُهُ  
وَلَا أَحَاشَى مِنَ الْأَقْوَامِ مِنْ أَحَدٍ

(ML), by AnNābigħa adhDhubayānī, *And I see not a doer among men that resembles him, nor do I except of the peoples any one* (Jsh). And حَاشَى is [often (R)] said ; and (R, IA) حَاشَا (R) [or] حَشَى (IA) seldom (R).

§ 512. خَلَا and عَدَا (M, IH, IA) denote *exception* (IH) ; [and] are mentioned in the *exc.* [88] (M, IA). خَلَا is (1) a *p.* governing the excepted in the *gen.*, its position [with its *reg.* (DM)] being an *acc.* from completeness of the sentence : (2) a *trans. v.* governing it in the *acc.*, its *ag.* being like that of حَاشَى [511], and the *prop. a d. s.* [when not preceded by مَا (DM)]. You say قَامُوا خَلَا زَيْدًا ; or use the *gen.*, except in such as [88], أَلَا كُلُّ شَيْءٍ أَلَيْسَ because, this مَا being infinitival, خَلَا must be a *v.* : and the position of مَا خَلَا is an *acc.* as an *adv.* What is mentioned as to its place when governing the *gen.* and *acc.* holds good in the case of حَاشَى and عَدَا. [And] عَدَا is like خَلَا in the two divisions mentioned, and in its predicament with مَا (ML).

§ 513. Few mention <sup>كِي</sup>, <sup>لَعَلَّ</sup>, and <sup>مَتَى</sup> among the *preps.* [498] (IA). <sup>كِي</sup> is (M, IA, ML) a *prep.* (M, IA, DM), i. q. the causative <sup>ل</sup> in sense and government (ML), when prefixed to (1) the *interrog.* <sup>مَا</sup> (IA, ML) in <sup>كَيْمَةً</sup> [498], i. q. <sup>لَمَّة</sup> (M, IA, ML): (2) the infinitival <sup>مَا</sup> in

إِذَا أَنْتَ لَمْ تَنْفَعْ فَضُرْ فَاِنَّمَا  
يَرْجَى الْفَتَى كَيْمَا يَضُرَّ وَيَنْفَعْ

[by AnNābigħa alJa'dī, *When thou benefitest not, injure; for the youth is hoped for only on account of injuring and benefiting* (Jsh)]: (3) the infinitival <sup>أَنْ</sup> understood, as in <sup>جِئْتُكَ كِي تَكْرِمَنِي</sup> [411, 498, 596] (ML), and [similarly] in <sup>جِئْتُ كِي أَكْرَمَ زَيْدًا</sup> (IA), the *subj.* being [then construed to be (ML)] governed by <sup>أَنْ</sup> (IA, ML) understood after <sup>كِي</sup>, and <sup>أَنْ</sup> and the *v.* being construed to be an *inf. n.* governed in the *gen.* by <sup>كِي</sup>, constructively <sup>زَيْدٍ أَكْرَامٍ كِي</sup>, i. e. <sup>زَيْدٍ أَكْرَامٍ</sup> (IA). <sup>لَعَلَّ</sup> or <sup>عَلَّ</sup> governs [the *inch.* in (ML)] the *gen.* in the *dial.* of 'Ukail, as <sup>لَعَلَّ أَبِي</sup> [498] (R, IA, ML) and

لَعَلَّ اللَّهَ فَضَلَّكُمْ عَلَيْنَا \* بِشَيْءٍ إِنْ أَمَكُمُ شَرِيمٌ

[Perhaps God has made you to excel us by something.  
Verily your mother is a woman having the vagina and

*rectum united* (J, Jsh)], *لَعَلَّ* being a [quasi—(J)] *red. prep.* prefixed to the *inch.*, like the *ب* in *بِحَسْبِكَ دِرْهَمٌ* [24] (IA). *مَتَى* (IA, ML) is a *p.*, i. q. *مِنْ* or *فِي* (ML), [and] governs the *gen.* (IA), in the *dial.* of Hudhail, whence [503] (IA, ML), as is said, and

أُخِيلُ بَرَقًا مَتَى حَابٍ لَهُ زَجَلٌ

by Sā'ida (ML) Ibn Juwayya alHudhailī, *I imagine rain through looking at lightning from, or in, a cloud near, having a sound of thunder* (Jsh). And IM elsewhere mentions *لَوْلَا* [169] among the *preps.* (IA).

§ 514. The *prep.* is [sometimes (IA)] suppressed, the [*intrans.* (IA)] *v.* becoming *self-trans.* (M, IA), as *وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا* VII. 154. And Moses chose (from) his people seventy men, [i. e. *مِنْ قَوْمِهِ* (K, B),]

وَمِنَّا الَّذِي اخْتِيرَ الرِّجَالُ سَمَاحَةً  
وَجُودًا إِذَا هَبَّ الرِّيحُ الزَّعَازِعُ

[by AlFarazdak, *And of us is he that is chosen (from) men in liberality and munificence when the violent winds blow* (SM)], *أَمَرْتُكَ الْخَيْرَ* [432], and *اسْتَغْفِرُ اللَّهَ ذَنْبِي* [432]; and hence *دَخَلْتُ الدَّارَ* [64] (M): the poet [Jarīr (Jsh)] says

تَمُرُّونَ الدِّيَارَ وَلَمْ تَعُوجُوا \* كَلَامُكُمْ عَلَيَّ إِذَا حَرَامٌ

[*Ye pass (by) the dwellings, and have not tarried. Speech with you is then unlawful for me (Jsh)*], i.e. بِالْدِّيَارِ (IA).

Suppression of the *prep.* is (1) regular (a) [in the case of all the *preps.* (Sh)] with <sup>أَفَّ</sup>أَنْ and <sup>أَفَّ</sup>أَنْ (M, IA, Sh, ML) and their *conj.* (Sh), provided there be no fear of ambiguity (IA),

as <sup>أَفَّ</sup>وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنْ لَهُمْ جَنَّاتٍ II.

23. *And gladden thou them that have believed and wrought righteous works (with) the tidings that they shall have gardens* and LXXII. 18. [below], i.e. <sup>أَفَّ</sup>بِأَنْ and

<sup>أَفَّ</sup>فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا , [and <sup>أَفَّ</sup>وَلَا أَنْ] II. 153. *There shall be no sin against him (in) that he perform the*

*circuit of them*, i.e. <sup>أَفَّ</sup>فِي أَنْ, and <sup>أَفَّ</sup>وَيُخْرِجُونَ الرُّسُلَ وَيَأْكُمُ , <sup>أَفَّ</sup>فِي أَنْ

<sup>أَفَّ</sup>أَنْ تَزُومُوا بِاللَّهِ رَبِّكُمْ LX. 1. *Driving forth the Apostle and you from Makka because ye believe in God your Lord,*

i.e. <sup>أَفَّ</sup>لَنْ (Sh) (or) <sup>أَفَّ</sup>بِأَنْ (B),] and IV. 126. [64], i.e. <sup>أَفَّ</sup>فِي

<sup>أَفَّ</sup>أَنْ or <sup>أَفَّ</sup>عَنْ أَنْ *ye are unwilling that ye should marry,* as variously expounded (Sh, ML), and

وَيَرْغَبُ أَنْ يَبْنِيَ الْمَعَالِيَ خَالِدٌ

وَيَرْغَبُ أَنْ يَرْضَى صَنِيعَ الْأَلَاءِ

[*And Khālīd desires, or is unwilling, that he should build lofty stations; and is unwilling, or desires, that he should like the deed of the basest (Jsh)*], which, if <sup>فِي</sup> be supplied first and <sup>عَنْ</sup> second, is praise, and, if the converse, is blame (ML); whereas, if ambiguity result, the suppression is not allowable, as <sup>أَنْ</sup> <sup>تَقُومَ</sup> or <sup>أَنْ</sup> <sup>رَغِبْتَ فِي أَنْ</sup> <sup>تَقُومَ</sup> or <sup>فِي</sup> <sup>أَنْكَ قَاتِمٌ</sup>, so that <sup>فِي</sup> may not be suppressed, because the suppressed might be <sup>عَنْ</sup> (IA): Khl, as also (ML) Ks (IA) [and] most of the GG (ML), holds the place of <sup>أَنْ</sup> and <sup>أَنْ</sup> [and their conj. (ML)] upon suppression of the *prep.* to be an *acc.*, [Akh holds it to be a *gen.* (515) (IA),] and S allows (IA, ML) both constructions (IA), the [*acc.* and] *gen.*; and the assertor of the *gen.* is supported by the evidence of <sup>أَنْ</sup> <sup>لِلْمَسَاجِدِ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا</sup> LXXII. 18. [*And, because the mosques belong to God, invoke ye not in them any one together with God* (K, B) the *ف* being made otiose (B)], the *acc.* of the *v.* not being allowed to precede it when the *acc.* is <sup>أَنْ</sup> and its *conj.* [517], and of

وَمَا زَرْتُ لَيْلَى أَنْ تُكُونَ حَبِيبَةً  
إِلَى وَلَا دَيْنِي بِهَا أَنَا طَالِبُهُ

[by AlFarazdaq, *And I have not visited Lailā because she is dear to me, nor because of a debt owing by her that I have been demanding* (Jsh)], related with <sup>دَيْنِي</sup> in the





بَلْ بَلَدٌ مَلَأَ الْفَجَاجَ قَتْمَةً \* لَا يَشْتَرَى كَتَانَهُ وَجَهْرَمَةً

(IA, Sh), by Ru'ba Ibn Al'Ajjāj, *Nay*, (many) a city, whose dust is the fullness of the roads, whose linen and hair carpets of Jahram are not bought, (have I traversed)!

[545] (Jsh): (2) anomalously, [without these *ps.* (R), not preceded by anything (IA),] as رَسَمَ دَارِ الْخ [505] (R,

IA). The *gen.* is not governed by the ف and بَلْ, without

dispute, but by رَبْ supplied after them; nor by the و [505], according to S: but, according to the KK, the و ,

becoming i. q. رَبْ, governs the *gen.* by itself (R). The

*prep.* [other than رَبْ (R, IA)] is suppressed, its government remaining (R, IA, ML), regularly (R, IA) in

اللَّهُ لَانْعَلُنْ [503] (R, ML), i. e. وَاللَّهُ; and (ML) in بَكْمَ

دِرْهَمٍ اشْتَرَيْتَ For how many dirhams boughtest thou?,

[i. e. مِنْ دِرْهَمٍ (ML), according to S and Khl (IA)]: and

[not regularly (IA)] in Ru'ba's saying خَيْرٌ Well [503] in reply to "How hast thou entered upon the time of morning?" (IA, ML), i. e. [بَخِيرٍ or] عَلَى خَيْرٍ, and

إِذَا قِيلَ أَيُّ النَّاسِ شَرُّ قَبِيلَةٍ \* أَشَارَتْ كَلِيبٌ بِأَلَاكِفِ الْأَصَابِعِ

[by AlFarazdak, When it is said, "Which of men is worst as a tribe?", the fingers with the palms point (to)

Kulaib (Jsh)], i. e. إِلَى كَلِيبٍ, and

وَكَرِيمَةٍ مِنْ آلِ قَيْسِ الْفَتَّةِ \* حَتَّى تَبْذُخَ فَارْتَقَى الْأَعْلَامَ

[*And (many) a noble soul of the family of the tribe named Kais, diptote because of the quality of proper name and feminization, being meant to be a proper name for the قَبِيلَةُ, have I given a thousand camels to because of his poverty, the pron. being made masc. in الْفَتَّةُ upon the ground that the نَفْسُ is renderable by شَخْصٌ person, so that he exulted himself, and ascended (to) the mountains! (J)] i. e. إِلَى الْأَعْلَامِ (IA).*

# CHAPTER III.

## THE PARTICLES ASSIMILATED TO THE VERB

ان ETC.

§ 516. These are [a division of the *ps.* annulling inchoation, vid. six *ps.* (IA),] ان , لكن , ان , ليت , كان , and لعل (M, IH, IA), which S reckons as five, dropping ان , because its *o. f.* is ان (IA). They resemble the *att.*, plastic, *trans. v.* [33, 97] in letter, inasmuch as they are of three letters and upwards, and have their finals pronounced with Fatḥ, like the *pret.*; and in sense, inasmuch as ان and ان contain the sense of اكدت and حققت , لكن of استدركت , كان of شبهت , ليت of تمنيت , and لعل of ترجيت (R). Being prefixed to the *inch.* and *enunc.* (Sh), [and] governing with the converse of the government of كان (IA), they put the [*inch.* named their (Sh)] *sub.* into the *acc.*, and the [*enunc.* named their (Sh)] *pred.* into the *nom.* (IA, Sh), as ان الساعة آتية , اعلموا ان الله شديد العقاب V. 98. Know ye that God is severe in punishing, كانهم خشب مسندة LXIII. 4. As though they were logs made to lean against the wall, and XLII. 16. [535] (Sh).



أَعِدْ نَظْرًا يَا عَبْدَ قَيْسٍ لَعَلَّ

أَضَاءَتْ لَكَ النَّارُ الْحِمَارَ الْمُقِيدَا

(M, Sh), by AlFarazdak, *Repeat looking, O 'Abd Kays, peradventure the fire has lighted up for thee the tethered he-ass* (Jsh): or sometimes, [as many GG hold (IA), مَأْ being made *red.* (M),] they are *op.* (M, IA), seldom (IA); oftener, however, in كَانَمَا, لَيْتَمَا, and لَعَلَّ than in إِنَّمَا, إِنَّمَا, and لَكِنَّمَا (M), the verse [of AnNābigħa (M, Sh) adhDhubaynī (Jsh)] being related

قَالَتْ أَلَّا لَيْتَمَا هَذَا الْحَمَامُ لَنَا \* إِلَى حَمَامَتِنَا أَوْ نِصْفَهُ فَقَدِي

(M, R, Sh) *She said, Now would that these pigeons were ours with our single pigeon, and [541] the half of them again! Then it would be sufficient for me* (Jsh): but, [as S holds (R), correctly (IA),] only لَيْتُ is made *op.* (R, IA, Sh), because they preserve its peculiarity to the nominal *prop.*

(Sh), as كَانَمَا زَيْدٌ قَائِمٌ (IA, Sh) or زَيْدًا (IA), not لَيْتَمَا زَيْدٌ قَائِمٌ (Sh). إِنَّمَا denotes *restriction* (K on II. 10., XXI. 108.,

B on II. 10.) *of the predicament to a thing, or of the thing to a predicament* (K on II. 10., XXI. 108.), [in either case] *of what it precedes to what follows* (B), as إِنَّمَا يَنْطَلِقُ زَيْدٌ

*Only Zaid departs* (K on II. 10., B) and إِنَّمَا زَيْدٌ مِّنْطَلِقٌ

*Zaid is only departing* (B), [and similarly] as إِنَّمَا يَقُومُ زَيْدٌ

*Only Zaid stands* and <sup>انما زيد قائم</sup> *Zaid is only standing*, both *exs.* being combined in this text [517], because <sup>انما</sup> *انما* with its [*pro-*] *ag.* is equivalent to <sup>انما يقوم زيد</sup> *انما يقوم زيد*, and <sup>انما الخ</sup> *انما الخ* to <sup>انما زيد قائم</sup> *انما زيد قائم* (K on XXI. 108.), so that the 1st denotes *restriction of the predicament to the thing*, and the 2nd *the converse* (B on XXI. 108).

§ 517. <sup>ان</sup> *ان* [as also <sup>ان</sup> *ان* (M, IA, ML), a *deriv.* from <sup>ان</sup> *ان*, for which reason Z is right in asserting that <sup>انما</sup> *انما* imports *restriction* (516) like <sup>انما</sup> *انما* both being combined in XXI. 108. <sup>انما يوحى الى انما الهكم الله واحد</sup> *انما يوحى الى انما الهكم الله واحد*. It is revealed to me only that your God is only One God, the 1st denoting *restriction of the quality {to the qualified (DM)}*, and the 2nd *the converse* (ML),] denotes *corroboration* (M, R, IA, ML), and *verification* (M), of the *purport of the prop.* (M, R). It is said that <sup>ان</sup> *ان* sometimes governs both terms in the *acc.* in one *dial.*, as

اذا اسود جنح الليل فلتات ولتكن  
خطاى خفافا ان حراسنا اسدا

[by 'Umar Ibn Abi Rab'ia alMakhzūmī, *When the portion of the night becomes black, come thou, and let thy steps be light: verily our keepers are lions* (Jsh)] and in tradition <sup>ان قعر جهنم سبعين خريفا</sup> *ان قعر جهنم سبعين خريفا* [*Verily the distance of the bottom of Hell is a journey of seventy years* (DM)]: but

the verse is explained as a case of *d. s.*, the *pred.* being suppressed, i. e. <sup>اَسَدًا</sup> <sup>تَلْقَاهُمْ</sup> (thou wilt find them) lions; and the tradition [533] on the theory that <sup>قَعْرٌ</sup> is the *inf. n.* of <sup>قَعَرْتُ</sup> <sup>الْبَيْتَ</sup>, and <sup>سَبْعِينَ</sup> an *adv.*, i. e. *Verily the reaching of its bottom (will come to pass) in seventy years.* The *inch.* is sometimes in the *nom.* after it, its *sub.* being a suppressed *pron.* of the case, as in the Prophet's saying <sup>اِنَّ</sup> <sup>مِنْ</sup> <sup>اَشَدِّ</sup> <sup>النَّاسِ</sup> <sup>عَذَابًا</sup> <sup>يَوْمَ</sup> <sup>الْقِيَامَةِ</sup> <sup>الْمُصَوِّرُونَ</sup> *Verily (the case is this,) of the severest of mankind in punishment on the day of resurrection will be the makers of images, like*

اِنَّ مَنْ يَدْخُلُ الْكَنِيسَةَ يَوْمًا \* يَأْتِ فِيهَا جَانًّا وَطَبَّاءً

(ML), by AlAkhtal, *Verily (the case is this,) whoso enters the church one day will find therein women like the young of wild cows and gazelles in largeness of the eye* (Jsh).

<sup>اِنَّ</sup> does not alter the sense of the *prop.*, [nor exclude it from being a *prop.*, <sup>زَيْدًا</sup> <sup>قَائِمٌ</sup> <sup>اِنَّ</sup> <sup>زَيْدًا</sup> <sup>قَائِمٌ</sup> importing *i. q.* <sup>زَيْدٌ</sup> <sup>قَائِمٌ</sup> with the addition of *corroboration* (Jm)]; but <sup>اِنَّ</sup> with its *prop.* is in the predicament of the single term (IH). <sup>اِنَّ</sup> is [a conjunct *p.* (ML),] renderable [with its two *regs.* (ML)] by the *inf. n.* of its *pred.* [*pre.* to its *sub.*

(R), if the *pred.* be *deriv.* (ML), so that <sup>بَلَّغْنِي</sup> <sup>اَنْ</sup> <sup>زَيْدًا</sup> <sup>قَائِمٌ</sup> means <sup>بَلَّغْنِي</sup> <sup>قِيَامُ</sup> <sup>زَيْدٍ</sup> (R); whence <sup>بَلَّغْنِي</sup> <sup>اَنْتَ</sup> <sup>فِي</sup> <sup>الْاَدَارِ</sup>,



constructively <sup>أَسْتَقْرَأُكَ</sup> فِي الدَّارِ, because the *pred.* is really the suppressed <sup>أَسْتَقَرُّ</sup> or <sup>مُسْتَقَرٌّ</sup> (ML): and, if the *pred.* be *prim.* (R, ML), the case is similar, as <sup>بَلَّغْنِي</sup> <sup>أَنْ</sup> <sup>زَيْدًا</sup>, i. e. <sup>زَيْدِيَّتِكَ</sup> <sup>أَنْ</sup>, since the *ي* of relation affixed to the *n.* and followed by the *ء* imports the sense of the *inf. n.* (R); [or] <sup>كُونُ</sup> is supplied, as <sup>بَلَّغْنِي</sup> <sup>أَنْ</sup> <sup>هَذَا</sup> <sup>زَيْدًا</sup>, i. e. <sup>كُونُهُ</sup> <sup>زَيْدًا</sup> (ML). <sup>أَنْ</sup> is not put at the head (M, R, IA) of the *prop.*, as <sup>أَنْ</sup> is [516] (M), even if it be in the place of the *inch.*, whose right is the head (R); but (M, IA) must be *postpos.* (IA), [and,] even when it occurs in the place of the *inch.*, must be preceded by the *enunc.*, so that <sup>أَنْ</sup> <sup>زَيْدًا</sup> <sup>قَائِمٌ</sup> <sup>حَقٌّ</sup> is not said (M): though some allow it to be put at the beginning (IA).

§ 518. [The Hamza of] <sup>أَنْ</sup> must be pronounced with Kasr or Fath, or may be with either (IA, Sh). <sup>أَنْ</sup> occurs [in the position of the *prop.*, vid. (M, IH)] (1) in the beginning (M, IH, IA, Sh) of the speech (R, IA, Sh), as CVIII. 1. [1] and <sup>إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ</sup> XCVII. 1. *Verily We revealed it in the night of power* (Sh); or of a fresh sentence, as <sup>وَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّ اللَّهَ</sup> X. 66. [1] (R): (2) after <sup>قَالَ</sup> (M, IH) in [the beginning of (Sh)] the *prop.* imitated by the *saying*, as XIX. 31. [1] (IA, Sh), <sup>وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَلِكُ نَجْرَةٌ بِهِمْ</sup>

XXI. 30. *And whosoever of them sayeth, Verily I am a god besides Him, then that one, We will requite him with Hell*, and XXXIV. 47. [523] (Sh); whereas, if <sup>قُلْ</sup> be treated like <sup>طَى</sup>, <sup>ان</sup> has Fath, as <sup>اَقُولُ اَنْ زَيْدًا قَائِمٌ</sup>, i. e. <sup>اَتَطْنُ</sup> [441] (IA): (3) after the conjunct (M, IH) in the beginning of the *emj.* (IA, Sh). as <sup>وَاتَيْنَاهُ مِنَ النَّوْزِ</sup> (IA, Sh). as XXVIII. 76. *And We gave him of treasures that whereof verily the keys would weigh down*, [but <sup>جاءَ الَّذِي عِنْدِي اِنَّهُ فَاضِلٌ</sup> (Sh)]: (4) in [the beginning of (Sh)] the complement of an oath, [when the <sup>ل</sup> is in its *pred.*, as <sup>وَاللّٰهُ اَنْ زَيْدًا لَّقَائِمٌ</sup> (IA) and <sup>وَيَحْلِفُونَ</sup> and IX. 56. *And they swear by God, verily they are of you*; and when the *v.* is not expressed, whether with the <sup>ل</sup>, as <sup>وَالْحَصْرُ اَنْ اَلْحُ</sup> CIII. 1. 2. (469) *By time, verily &c., or without it (J), as <sup>حَمَّ وَالْكِتَابِ</sup> XLIV. 1. 2. *Iḥā-ḥīm. By the clear Scripture, verily We revealed it (Sh, J)*: (5) in [the beginning of (Sh) a *prop.* occurring in (IA, Sh)] the position of a *d. s.*, [as <sup>وَمَا اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ اِلَّا اَنْهُمْ</sup> XXV. 22. *And We sent not before thee any of the Apostles, but verily they ate food (R), whence VIII. 5. (80) (IA, Sh) and**

مَا اَعْطَيْنَايَ وَلَا سَأَلْتَهُمَا \* اِلَّا وَاَنِّي لَكَاَجِزِي كَرَمِي



beginning of the *post. prop.* (Sh)] after [ اِذَا , اَنْ , and (Sb)] جَلَسْتُ حَيْثُ اَنْ زَيْدًا جَالِسٌ (IA, Sb), as but جَلَسْتُ حَيْثُ اَعْتَقَادُ زَيْدٍ اِنَّهُ مَكَانُ حَسَنِ (Sh): (9) after the inceptive اَلَا [551], as II. 12. [63] (IA): (10) in the beginning of the *ep.*, as مَرَرْتُ بِرَجُلٍ اِنَّهُ فَاضِلٌ , but مَرَرْتُ بِرَجُلٍ عِنْدِي اِنَّهُ فَاضِلٌ (Sb). And اَنْ occurs (M, IH, IA, Sh) in the position of the single term (M, IH), [but only] when it is constructively an *inf. n.*, vid. (1) as a *nom.* of a *v.* (IA), as an *ag.* (M, IH, Sh), as XXIX. 50. [497], i. e. اَنْزَلْنَا ; or *pro-ag.*, as اَوْدَحْنِي اِنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ اِلَّا مَنْ (IA), as XI. 38. *And it was revealed unto Noah that the case is this, not any of thy people will believe but he that hath already believed* (Sh): and [similarly (Jm)] after لَوْ (M, Jm) they say لَوْ اَنْكَ , because it is an *ag.* (IH) of a [supplied (R) suppressed (Jm)] *v.* [23] (R, Jm) ثَبَّتَ [or the like] (R), since لَوْ اَنْكَ مُنْطَلِقٌ لَا تُنْطَلِقُ is constructively لَوْ رَقَعَ اَنْطَلَاكَ (M); and similarly after the chronometrical مَا , as اَجْلَسِي مَا اَنْ زَيْدًا قَائِمٌ , constructively مَا ثَبَّتَ اَنْ اَلْغَ (R): (2) as an *acc.* of a *v.* (IA), as an *obj.* (IH, Sh) of a *v.* other than قَالَ , as وَلَا تَخَافُنَّ VI. 81. *When ye fear not that ye have*

associated with God (Sh); and similarly in <sup>طَنَنْتُ</sup> أَنْكَ (Sh); and similarly in <sup>طَنَنْتُ</sup> أَنْكَ by suppression of the 2nd obj., orig. <sup>طَنَنْتُ</sup> ذَاهِبٌ (M): (3) as a *gen.* (M, R, IA, Sh) governed by a *p.* (R, IA, Sh), as XXII. 6. [1]; or by prothesis (Sh), as a *post. n.* (IH), as <sup>أَنَّهُ لَحَقَّ مِثْلُ مَا أَنْكُمْ تَنْطَلِقُونَ</sup> (Sh), as a *post. n.* (IH), as <sup>أَنَّهُ لَحَقَّ مِثْلُ مَا أَنْكُمْ تَنْطَلِقُونَ</sup> LI. 23. *Verily it is true like that ye speak* (Sh): (4) as an *inch.* (IH, Sh), as <sup>وَمِنْ آيَاتِهِ أَنْكَ تَرَى الْأَرْضَ</sup> XLI. 39. *And of His signs is that thou seest the earth dry, depressed* (Sh); and [similarly] after <sup>لَوْلَا</sup> (M, Jm) they say <sup>لَوْلَا</sup> أَنْكَ, because it is an *inch.* (IH), the *enunc.* being necessarily suppressed [29] (R): (5) as *enunc.* of an abstract substantive, as <sup>أَعْتَقَدِي أَنْكَ فَاضِلٌ</sup> (6) as *appos.* to one of the above mentioned, as <sup>أَذْكُرُوا نِعْمَتِي</sup> II. 44. *Remember ye My favour that I have conferred upon you, and that I have preferred you above the worlds and* <sup>وَأَنْ يَعْذِبَكُمُ اللَّهُ أَحَدِي الصَّالِفَتَيْنِ</sup> VIII. 7. *And remember thou when God promised you one of the two bands, that it should be yours,* <sup>أَنْ</sup> in the 1st [text] being coupled to, and in the 2nd a *subst.* for, the *obj.* <sup>نِعْمَتِي</sup> and <sup>أَحَدِي</sup> (Sh). Sometimes the single term supplies the place of <sup>أَنْ</sup>, but [the Hamza of] the latter must be

pronounced with Kasr, as <sup>كاسر</sup>ظَنَنْتُ زَيْدًا اِنَّهٗ قَائِمٌ ; because it is in the position of the 2nd *obj.*, but is not constructively the *inf. n.*, since <sup>كاسر</sup>ظَنَنْتُ زَيْدًا قِيَامَهُ is not correct (IA).

§ 519. <sup>كاسر</sup>اِذَا occurs [in positions admitting of both *prop.* and single term (M, IH), vid. (R) (1) after <sup>كاسر</sup>اِذَا denoting *suddenness of occurrence* (R, IA, Sh)], as <sup>كاسر</sup>وَكُنْتُ اَرَى زَيْدًا كَمَا قِيلَ سَيِّدًا \* اِذَا اِنَّهٗ عَبْدُ الْقَفَا وَاللَّهَازِمِ (M, IH, IA, Sh), by AlFarazdak, *And I was wont to think [441] Zaid to be, as was said, a chief. Lo, verily [or that] he was the slave of the back of the head and of the jawbones projecting under the ears!* (Jsh), related (IA, Sh) with Kasr, [as an inceptive *prop.*, constructively (IA)], and Fath (M, R, IA, Sh), as an *inf. n.*, an *inch.* whose *enunc.* is <sup>كاسر</sup>اِذَا, constructively <sup>كاسر</sup>فِي الْوَقْتِ [or <sup>كاسر</sup>فِي الْحَضْرَةِ عَبْدِيَّتِهِ], i. e. <sup>كاسر</sup>فَاِذَا عَبْدِيَّتُهُ (J)], or is suppressed, constructively <sup>كاسر</sup>فَاِذَا عَبْدِيَّتُهُ (IA): (2) as *enunc.* to [an *inch.* that is in sense (IA)] a *saying*, its own *pred.* being a *saying*, [like <sup>كاسر</sup>اَحَدٌ and the like (Sh),] and the sayer [of both the *sayings* (Sh)] one (IA, Sh), as [S exemplifies by (IA)] <sup>كاسر</sup>اَوَّلُ مَا اَقُوْلُ <sup>كاسر</sup>اِنِّى اَحْمَدُ اللّٰهَ <sup>كاسر</sup>The first of what I say is, Verily, or that,

**I praise God (M, IA):** (3) after the ف of the *apod.* (R, IA, Sh), as <sup>أَعْلَمُ</sup> مِنْكُمْ <sup>سُورًا</sup> بِجَهَالَتِهِ <sup>ثُمَّ</sup> تَابَ <sup>مِنْ</sup> بَعْدِهِ

6 9 20 ٢٥٤ ١٨٤  
 واصْلَحْ فَاِنَّ غُفْرَانَ رَحِيمِ VI. 54. Whosoever of you doeth evil by ignorance, then repenteth and maketh amends, verily He will be forgiving, merciful, or forgiveness (shall be his requital) or (his requital shall be) forgiveness, read with Kasr, [as a prop. correl. of مَنْ (IA)]; and Fath̄ (IA, Sh), as an inf. n., an inch. whose enunc., or enunc. whose inch., is suppressed, constructively جَزَاءُهُ فَالْغَفْرَانِ

or <sup>ف</sup>فَجَزَاةُ الْغَفْرَانِ (IA): (4) when following the , after  
 هَذَا or ذَاكَ for confirmation of the preceding sentence,  
 as <sup>وَأَنَّ</sup>وَأَنَّ <sup>اللَّهُ</sup>اللَّهُ <sup>مُوهِنٌ</sup>مُوهِنٌ VIII. 18. (*The case was*) *that:*

*and* (the case was also) that God was weakening, ذَلِكُمْ  
being enunc. of a suppressed *inch.*, and اِنَّ coupled to this

*enunc.*, i. e. <sup>أَمَّا</sup> <sup>الْأَمْرُ</sup> <sup>ذَلِكَ</sup> <sup>وَالْأَمْرُ</sup> <sup>إِيضًا</sup> <sup>أَنَّ</sup> <sup>الْفَخْرَ</sup>; or *and verily*

God &c., <sup>١</sup> with its two terms being coupled to the preceding <sup>٢</sup> *prop.*: a poet says

إِنِّي إِذَا خَفِيتُ نَارَ امْرِئَةٍ  
الْقَى بَارِعَ تَلِّ رَانِعَا نَارِي  
هَذَا وَإِنِّي عَلَى جَارِي لَذُو حَبِّ  
أَحْنُو عَلَيْهِ بِمَا يُعْثَنِي عَلَى الْجَارِ

*Verily I, when a fire is hidden for a widow, am found in a very high hill raising my fire. (The case is) this: and (the case is also) that, or and verily, I am an author of kindness to my neighbour: I take compassion upon him because the neighbour is taken compassion upon: (5) after* <sup>أَمَّا</sup> [551], which before <sup>أَنَّ</sup> is i. q. <sup>حَقًّا</sup>, and before <sup>أَنَّ</sup> is an inceptive p. like <sup>أَلَا</sup> [518], as <sup>وَاللَّهِ إِنَّهُ ذَاهِبٌ</sup>, i. e. *Is it in truth, by God, that he is going away?* or *Now, by God, verily he &c.* (R): (6) in the correl. of an oath, when the <sup>ل</sup> is not in its pred., [and the v. is expressed (J),] as

لَتَقْعِدَنَّ مَقْعَدَ الْقَصِيِّ \* مَنِّي ذِي الْقَانُورَةِ الْمُقْلِي  
أَوْ تَحْلِفِي بِرَبِّكَ الْعَلِيِّ \* أَنِّي أَبُو ذِيَالِكِ الصَّبِيِّ

(IA), by Ru'ba, *By God, assuredly thou shalt sit in the seat of the person distant from me, the doer of uncleanness, hated, unless thou swear by thy sublime Lord, verily or that, I am the father of that little boy* (J).

§ 520. <sup>قَدْ</sup> <sup>حَتَّى</sup> occurs after the inceptive <sup>أَنَّ</sup>, [as <sup>قَدْ</sup> <sup>حَتَّى</sup> <sup>أَنَّ</sup> <sup>قَالَ الْقَوْمُ ذَلِكَ حَتَّى</sup> <sup>أَنَّ</sup> <sup>زَيْدًا يَقُولُهُ</sup> *The people have said that, so that verily even Zaid says it* (M)]; but <sup>أَنَّ</sup> after the prep. or con., as <sup>قَدْ عَرَفْتُ أُمُورَكَ حَتَّى</sup> <sup>أَنَّ</sup> <sup>أَنْتَ صَالِحٌ</sup> *I have become acquainted with thine affairs, even to, or even, that thou art well* (M, R). And <sup>أَنَّ</sup> occurs after (1) <sup>مَنْ</sup> <sup>أَنَّ</sup> <sup>لَا جَرَمَ أَنْ لَهُمُ النَّارُ</sup>, mostly, as <sup>لَا جَرَمَ أَنْ لَهُمُ النَّارُ</sup> [203]: (2) <sup>لَا جَرَمَ أَنْ لَهُمُ النَّارُ</sup>, mostly, as <sup>لَا جَرَمَ أَنْ لَهُمُ النَّارُ</sup>



XVI. 64. *Nay, it, or It, is due, or There is no escaping (from the fact), that the fire of Hell is for them: لَا* is a refutation of the preceding speech, as Khl holds; or *red.*, as in <sup>أَقْسَمُ</sup> لَا <sup>أَقْسَمُ</sup> [566], because <sup>جَزَمَ</sup> contains the sense of the oath: and <sup>جَزَمَ</sup> is a *pret. v.*, according to S and Khl; and, says S, means <sup>حَقَّ</sup>, so that <sup>أَنْ</sup> is its *ag.*: but Fr says that <sup>جَزَمَ</sup> لَا is a phrase *orig. i. q.* <sup>لَا بَدَّ</sup> and <sup>لَا مَحَالَّةَ</sup>, because <sup>جَزَمَ</sup> لَا is transmitted, and <sup>فَعَلَ</sup> and <sup>فَعُلَ</sup> participate in *inf. ns.*, like <sup>رَشِدَ</sup> and <sup>رَشِدَ</sup>; and is then so often thus applied that it has become in the sense of the oath, because of the corroboration in it, so that <sup>لَا جَزَمَ إِنَّكَ قَاتِمٌ</sup> is said, with Fath from regard to the original sense, like <sup>لَا مَحَالَّةَ إِنَّكَ تَفْعَلُ كَذَا</sup>, i. e. <sup>مِنْ</sup> إِنَّكَ, and Kasr because of the adventitious sense of the oath. And you say (1) <sup>عَزَّ مَا إِنَّكَ قَاتِمٌ</sup> and <sup>شَدَّ مَا إِنَّكَ ذَاهِبٌ</sup> *It is in truth that thou art going away and standing: شَدَّ* and <sup>عَزَّ</sup> are *vs.* restrained by <sup>مَا</sup>, like <sup>قَلَمًا</sup> and <sup>طَلَمًا</sup> [565]; and, both being i. q. <sup>حَقًّا</sup>, the sense is <sup>حَقًّا إِنَّكَ آتِي</sup>, i. e. <sup>فِي حَقِّ</sup>: or <sup>مَا</sup> may be a complete *det. n.*, *How hard is the going, thy going!* and *How grievous is the standing, thy standing!*, as S holds in <sup>بِئْسَمَا عَمَلُكَ</sup> and <sup>نِعِمَّا صَنِيعُكَ</sup>

[180, 471], i. e. نَعَمْ الصَّنِيعُ صَنِيعُكَ *Most excellent is the deed, thy deed!* and بُئْسَ الْعَمَلُ عَمَلُكَ *Most evil is the work, thy work!*; for the whole *conjug.* of فَعَلَ may be used like نَعَمْ and بُئْسَ [468]: (2) زَيْدٌ فَاسِقٌ كَمَا أَنَّ عَمْرًا صَالِحٌ *Zaid is wicked, as 'Amr is good: Khl says that مَا is red.* [509], and أَنَا governed in the *gen.* by the ك: (3) حَقًّا إِنَّكَ ذَاهِبٌ *It is in truth that thou art going away,* because i. q. فِي حَقِّ; but in أَمَّا حَقًّا فَانْكَ ذَاهِبٌ *Whatever be the case, verily thou art going away in truth* the pronunciation is Kasr, because with أَمَّا you are not forced to make the *adv.* an *enunc.* to [الْحَقِّ] أَن, as you are without أَمَّا, since أَن may be preceded by the *reg.* of its *reg.* with أَمَّا, as أَمَّا زَيْدًا فَانْكَ ضَارِبٌ and أَمَّا يَوْمَ الْجُمُعَةِ فَانْكَ سَائِرٌ, but not without it [593]: S says أَمَّا فِي رَأْيِي فَانْكَ ذَاهِبٌ is allowable with Fath, but the pronunciation is Kasr: (4) أَمَّا فِي الدَّارِ فَانْكَ قَائِمٌ *Whatever be the case, verily thou art standing, or (the story or news) that thou art standing is, in the house,* with Kasr when you mean that the standing comes to pass in the house, and Fath when you mean that this story or this news is in the house (R). And فَلَا يَغْرُنْكَ [523] is related with Kasr of the Hamza of أَن, on

the ground that it is an inceptive causation ; but Fath<sup>هـ</sup> by subaudition of the *ل* of cause would be allowable, and both versions occur in <sup>هـ</sup>اَنَا كُنَّا مِنْ قَبْلِ نَدْعُوهُ اِنَّهُ هُوَ <sup>هـ</sup>البر الرحيم LII. 28. [ *Verily we were wont before in the world to pray to Him: verily, or because, He, He is the Benign, the Merciful, اِنَّه* being read (K, B) in the sense of <sup>هـ</sup>لَانَه (K) by Nāfir and Ks (B)]: and both are allowed in <sup>هـ</sup>لَبِيكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ <sup>هـ</sup>At Thy service! *Verily, or Because, praise and blessing belong unto Thee* ; but <sup>هـ</sup>اِنَّ is preferable, because multiplication of *props.* in the place of praise and magnification is desirable, and because non-restriction of praise is better than restriction of it. And <sup>هـ</sup>اِنَّ in <sup>هـ</sup>وَقَالَ كُلُّ النَّاسِ [146], being with its 2 *regs.* either a *subst.* for <sup>هـ</sup>اَلْهَيْئَتِكَ [ لَا ], like <sup>هـ</sup>اَقُولُ لَكَ اَرْحَلُ النَّاسَ [1], or in the position of causation, is, if the causation be inceptive, pronounced with Kasr, as in the case of the *subst.*; but, if it be by subaudition of the *ل*, with Fath<sup>هـ</sup> (BS).

§ 521. The *ل* [of inception (M, R, IA)] is prefixed (1) with <sup>هـ</sup>اِنَّ [only (M, R), out of all the six *ps.* (R), because it denotes *inception* (M)], to (a) the *sub.*, [when posterior to the *pred.* (IA), (or) when separated from <sup>هـ</sup>اِنَّ (M, IH), as <sup>هـ</sup>اِنَّ فِي الدَّارِ لَزَيْدًا (M, IA), III. 11. (498)

(M), and <sup>لَا</sup> <sup>أَجْرًا</sup> <sup>غَيْرَ</sup> <sup>مَعْنُونٍ</sup> <sup>وَإِنَّ</sup> <sup>لَكَ</sup> LXVIII. 3. *And verily for thee is a recompense not cut off* (IA), by an *adv.* that is either the *pred.*, as <sup>إِنَّ</sup> <sup>عَلَيْنَا</sup> <sup>لِلْهَدَى</sup> XCII. 12. *Verily incumbent upon Us is the right direction*; or dependent upon the *pred.*, as <sup>إِنَّ</sup> <sup>فِي</sup> <sup>الدَّارِ</sup> <sup>لَزَيْدًا</sup> <sup>قَاتِمٌ</sup> (R): (b) the *pred.* (M, IH, IA), as <sup>إِنَّ</sup> <sup>زَيْدًا</sup> <sup>لَقَاتِمٌ</sup> (M, R, IA) and <sup>إِنَّ</sup> <sup>صَلَاةَ</sup> <sup>رَبِّهِ</sup> <sup>أَغْفُورٌ</sup> XVI. 18. *Verily God is very forgiving* (M): but not] when the *pred.* is a [plastic (IA)] *pret.* not conjoined with <sup>قَدْ</sup> [604], or is negated, [because the *corrob.* <sup>ل</sup> is not combined with the *neg. p.* (R),] though

وَأَعْلَمُ <sup>إِنَّ</sup> <sup>تَسْلِيمًا</sup> <sup>وَتَرْكًا</sup> \* <sup>لَا</sup> <sup>مُتَشَابِهَانِ</sup> <sup>وَلَا</sup> <sup>سَوَاءٌ</sup>

[by Abū Ḥizām Ghālib {Ibn Ḥārith al'Uklī (Jsh)}], *And I know, verily salutation and omission of salutation are not alike, nor equal* (J, Jsh)] occurs (R, IA) anomalously (R) in poetry; nor when prefixed to the distinctive *pron.* [166] or *postpos. sub.* (IA): nor is it prefixed to the *cond. p.* or *n.* containing the sense of condition, because the <sup>ل</sup> and condition, both requiring the first place, avoid each other; nor to the *correl.* of condition, because it alone is not the *pred.*, but with the condition; nor to the <sup>و</sup> of accompaniment supplying the place of the *pred.*: and, when the nominal *prop.* occurs as *pred.*, it should be prefixed to the 1st term, as <sup>إِنَّ</sup> <sup>زَيْدًا</sup> <sup>لَا</sup> <sup>بُورَةَ</sup> <sup>قَاتِمٌ</sup>; and, when prefixed to the *pred.* beginning with the <sup>ل</sup> of the oath, it must be



of *God am well* being transmitted (IA),] which is rare [disallowed by Mb, but allowed by Zj regularly (R)]: this **ل** ought to be prefixed to the beginning of the sentence, [and therefore to **أَنْ**, as **لَآنِ زَيْدًا قَاتِمٌ** (IA)]; but, the **ل** and **أَنْ** each denoting *corroboration* [and *verification*, and each being an inceptive *p.* (R)], they dislike to put the two [synonymous *ps.* (IA)] together, so that they postpone the **ل** (R, IA) to the *pred.* [&c.] (IA), and put **أَنْ** at the beginning, because it is *cp.*: some of the Arabs, however, say **لَهْنَكَ لِرَجُلٍ صِدْقِي** [690]; and sometimes the [2nd] **ل** is suppressed, which is rare, as

أَلَا يَا سَنَا بَرَقَ عَلَى قُلُلِ الصَّحْمَى  
لَهْنَكَ مِنْ بَرَقٍ عَلَى كَرِيمٍ

[Now O gleam of lightning upon the heights of the inaccessible pasture, verily thou as lightning art generous unto me (Jsh)]: and here S holds that the **ل** is a *subst.* for the Hamza of **أَنْ**; so that, the form of **أَنْ** being altered by the conversion of its Hamza into **ل**, the **ل** may be put together with it (R): (2) with **لَكِنَّ** [529] (IH, IA), to the *pred.* (IA), allowed by the KK (R, IA), because, as they say, **لَكِنَّ** does not alter the sense of *inception* [523], like **أَنْ** (R); but with weak authority (IH), because it does not agree with the **ل**, like **أَنْ**, in its

sense, i. e. *corroboration* (Jm): the saying [cited by them (R, IA)]

يَلْمُؤُونَنِي فِي حُبِّ لَيْلَى عَوَاذِي  
وَلَكِنِّي مِنْ حُبِّهَا لَعْمِيدٌ

[*Mine upbraiders blame me for the love of Lailà. But I am broken from love of her* (SM)] is (M, R, IA) explained [by the BB as anomalous (R), on the theory that the *ل* is *red.*, as it is anomalously *red.* in the *enunc.* (IA),] like

أُمُّ الْحَلِيسِ لَعَجُوزٌ شَهْرَبَةٌ \* تَرْضَى مِنَ اللَّحْمِ بَعْضَ الرَّقَبَةِ

(R, IA), by Ru'ba Ibn Al'Ajjaj, *Umm AlHulais is a decrepit old woman, pleased with the bone of the neck instead of meat* (Jsh), and in the *pred.* of أَمْسَى, like

مَرَوْا عَجَالِي فَقَالُوا كَيْفَ سَيِّدُكُمْ

فَقَالَ مِنْ سَأَلُوا أَمْسَى لِمَجْهُودٍ

(IA) *They passed, making haste; and said, How is your chief? Then said they that were asked, He has become sore distressed* (J); or as (R) orig. وَلَكِنْ أَتْنِي, [then lightened by elision of the Hamza and of the ن of لَكِنْ (R),] as لَكِنَّا هُوَ اللَّهُ رَبِّي XVIII. 36. [*But I, the case is this, God is my Lord* (K, B) or *But I, He, God, is my*

*Lord (B)*] is [by common consent lightened by elision of the Hamza, being (R)] *orig.* لَكِنْ اَنَا (M, R), like وَتَرْمِيْنِي اَنَا [569], i. e. لَكِنْ اَنَا لَا اَقْلِيْبُ (K): (3) with اِنْ, to the *pred.*, [allowed by Mb (IA), anomalously (R),] as اَلَا اَنْهَمُ XXV. 22. [518] *but* the case was *that they &c.*, [anomalously (IA)] read (R, IA) by Sa'id Ibn Jubair, and VIII. 44. *And because God is all-hearing, all-knowing*, likewise anomalously read (R), [both] being also explained by redundancy of the ل (IA).

§ 522. You say عَلِمْتُ اِنْ زَيْدًا قَائِمٌ; but, when you put the ل, you pronounce with Kasr, and suspend the v., as LXIII. 1. [518] (M). In نَشْهَدُ اَنْكَ لِرَّسُوْلِ اللّٰهِ LXIII. 1. *We bear witness, verily thou art the Apostle of God* نَشْهَدُ is suspended, like عَلِمْتُ in اِنْ زَيْدًا عَلِمْتُ [445] and اَشْهَدُ. And you say اِنْ زَيْدًا قَائِمٌ لِقَائِمٍ. though the pronunciation commonly obtaining is Fath in both. But اَشْهَدُ with the ب may not be treated like عَلِمْتُ, as اَشْهَدُ اِنْ زَيْدًا لِقَائِمٍ, because the *prep.* is not suspended; nor is اَشْهَدُ اِنَّ زَيْدًا لِقَائِمٍ allowable, because you couple the *prop.* to the single term (R).



§ 523. Since the place of <sup>ان</sup> and what it governs is the *nom.* (M), the *n.* coupled [to the position of <sup>ان</sup> with its *sub.*, as some, like (Z and) Jz, say, or rather, as some, like IH (and IM), say, only (R) to the *sub.* of <sup>ان</sup> (IH, IM), pronounced with Kasr, literally (IH), (as) in <sup>ان</sup> <sup>بشرا</sup> <sup>راكب</sup> <sup>لا</sup> <sup>سعيدا</sup> and <sup>ان</sup> <sup>زيدا</sup> <sup>ظريفا</sup> <sup>وعمر</sup> <sup>بل</sup> or <sup>ان</sup> <sup>سعيدا</sup> (M), or predicamentally (IH), i. e. (R) <sup>ان</sup> (R, IM) after the mental *vs.*, <sup>ان</sup> being then in the predicament of <sup>ان</sup>, because it with its *sub.* and *pred.* is equivalent to two *ns.*, the two *objs.* of <sup>علمت</sup>, as <sup>ان</sup> with its two terms is equivalent to two *ns.*, the *inch.* and *enunc.* (R), or <sup>لكن</sup> (IH, IM), after the *p.* takes its *pred.* (IM),] may be put into the [acc., as <sup>علمت</sup> <sup>ان</sup> <sup>زيدا</sup> <sup>قائم</sup>, <sup>ان</sup> <sup>زيدا</sup> <sup>قائم</sup> <sup>وعمر</sup> and <sup>ما</sup> <sup>زيد</sup> <sup>قائما</sup> <sup>لكن</sup> <sup>عمر</sup> <sup>منطلق</sup> <sup>وخالد</sup> <sup>وعمر</sup>, being coupled to the *sub.*: or (IA)] *nom.* (M, IH, IM), as <sup>ان</sup> <sup>علمت</sup> <sup>ان</sup> <sup>زيدا</sup> <sup>قائم</sup> <sup>وعمر</sup> [538] (IH, IA), <sup>ان</sup> <sup>علمت</sup> <sup>ان</sup> <sup>زيدا</sup> <sup>قائم</sup> <sup>وعمر</sup> (R, IA), and <sup>ما</sup> <sup>زيد</sup> <sup>قائما</sup> <sup>لكن</sup> <sup>عمر</sup> <sup>منطلق</sup> <sup>وخالد</sup> (IA), being, [as commonly reputed (IA),] coupled to the place (M, IA) of the *sub.*, because *orig.* a *nom.*, as being an *inch.*, which IM's language appears to notify; but, as some hold, an *inch.* whose *enunc.* is suppressed, i. e.

كَذَلِكَ [or وَخَالِدٌ], which is correct (IA). Jarir  
says

إِنَّ الْخِلَافَةَ وَالنَّبُوَّةَ فِيهِمْ \* وَالْمَكْرَمَاتِ وَسَادَةِ أَطْهَارِ

*Verily the Khilāfa and Prophecy are among them, and the dignities and pure princes.* There is, however, another construction in it, of weak authority, vid. coupling it to the *pron.* [158] in the *pred.* (M). IH is led to this

وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ

IX. 3. *And an announcement from God and His Apostle to men on the day of the greater pilgrimage, that God is free from the covenant of the polytheists, and His Apostle,*

اذان being i. q. اعلام, and

وَالَا فَاعْلَمُوا أَنَا وَأَنْتُمْ \* بَعَاثُ مَا بَقِينَا فِي شِقَاقِ

[by Bishr Ibn Abī Ḥāzim alʿAsadī, *And, if not, then know ye that we and you are wrong-doers so long as we remain in opposition (Jsh)*] by assuming the *pred.* to be suppressed

from the 1st, i. e. <sup>أَنَا</sup> <sup>بُعَاةٌ</sup> <sup>وَأَنْتُمْ</sup> <sup>بُعَاةٌ</sup>, as evidence of coup-  
ling to the place of the *sub.* of <sup>أَنْ</sup>; which citation, if <sup>أَنْ</sup>  
after the mental *vs.* were not in the predicament of <sup>أَنْ</sup>,  
would not be correct: and some GG, seeing S cite <sup>أَنْ</sup> as  
evidence of <sup>أَنْ</sup>, say that <sup>أَنْ</sup> is unrestrictedly like <sup>أَنْ</sup>

in allowability of putting the *n.* coupled to the place of its *sub.* into the *nom.*, because they are two *corrob. ps.* whose *o. f.* is one, as <sup>أَنَا</sup> <sup>وَأَنْتُمْ</sup> <sup>بِغَاةٍ</sup> <sup>زَيْدًا</sup> <sup>قَائِمًا</sup> <sup>وَعَدُوكُمْ</sup> : but Sf and his followers, disregarding the citation of S, say that the *n.* coupled to the *sub.* of <sup>أَنَا</sup> may not be put into the *nom.* at all, since the sense of *inception* does not remain with it, but it with its *regs.* is renderable by a single *n.* in the *nom.*, *acc.*, or *gen.*: and the view of Sf is correct : so that <sup>رَسُولُهُ</sup>, as he says, is coupled to the *pron.* in <sup>بِرِّي</sup>, because the separation by the *prep.* and *gen.* stands in the place of corroboration; or, as we say, is an *inch.* whose *enunc.* is suppressed, i. e. <sup>رَسُولُهُ</sup> <sup>كَذَلِكَ</sup>, the *prop.* not being coupled to <sup>أَنَا</sup> with its *regs.*, but the <sup>و</sup> being parenthetic; and <sup>مَا</sup> <sup>أَخْبَرْتُ</sup>, as he says, is *pred.* of <sup>أَنَا</sup>, while <sup>وَأَنْتُمْ</sup> <sup>بِغَاةٍ</sup> is a parenthetic *prop.*. [*that we—and you are wrong-do-ers—so long as we remain shall be in opposition (AAz)*]: and, though such an explanation is not perfect in the saying [of Ja'far Ibn 'Ulba al-Hārithī (T)]

فَلَا تَحْسَبْنِي أَنِّي تَخَشَعْتُ بَعْدَكُمْ  
 لَشَيْءٍ وَلَا أَنِّي مِنَ الْمَوْتِ أَفْرَقُ  
 وَلَا أَنَا بِمَنْ يَزِدُّهُ وَيَعِدُّكُمْ  
 وَلَا أَنِّي بِالْمَشْيِ فِي الْيَمِّ أَخْرَقُ

because, أَنَّنِي بِالْمَشْيِ الْخ being coupled to أَنِّي لَا, if we made وَلَا أَنَا الْخ a parenthetic prop., لَا would be prefixed to a det. [أَنَا] without repetition [100,5-17], still, if أَنَّنِي بِالْمَشْيِ الْخ were related, the difficulty would be removed, وَلَا أَنَا الْخ being inceptive, and لَا repeated, Then deem thou not that I have cringed in your absence for aught, nor that I am afraid of death. Nor am I one of them that your threat unsteadies, nor verily am I distressed by walking in the shackle; [but the version in the T is وَلَا أَنْ نَفْسِي يَزِيدُهَا nor that my soul, your threat unsteadies it, nor that I am distressed &c.] (R). And لَكِنِّ is like أَيْ (M, R, IA) in [allowability of (R)] coupling to [the place of (R)] its sub. (R, IA), contrary to the opinion of some, because the sense of inception after it does not pass away, since the emendation [528] is really a sense relating to what follows it, being the preservation of the preceding predicament, neg. or aff., from inclusion of the n. governed in the acc. by لَكِنِّ in it so that in مَا قَامَ زَيْدٌ لَكِنِّ عَمْرًا قَامَ you preserve the non-standing from the imaginary inclusion of ‘Amr in it, and similarly in قَامَ زَيْدٌ لَكِنِّ عَمْرًا لَمْ يَقُمْ (R). The ep., [as also the synd. expl. and corrob. (R),] is like the coupled, according to [Jr, Fr, and (R)] Zj, who thus

XXXIV. 47. <sup>قُلْ</sup> <sup>إِنَّ</sup> <sup>رَبِّي</sup> <sup>يَقْذِفُ</sup> <sup>بِالْحَقِّ</sup> <sup>عَلَامَ</sup> <sup>الْغَيْبِ</sup> explains  
*Say thou, Verily my Lord inspireth the truth, the mighty*  
*knower of secrets, [saying that عَلَامَ الْغَيْبِ is ep. (147)*  
*of رَبِّي ; and by analogy the subst. should be like the rest*  
*of the apposs. (R)]. In the concord with the place (M,*  
*R) the pred. must precede (M, III), according to the BB*  
*(R), literally, [as <sup>إِنْ</sup> <sup>زَيْدًا</sup> <sup>قَائِمٌ</sup> <sup>وَعَمْرُو</sup> (Jm),] or construc-*  
*tively, [as <sup>إِنْ</sup> <sup>زَيْدًا</sup> <sup>قَائِمٌ</sup> <sup>وَعَمْرُو</sup> قَائِمٌ, i.e. <sup>إِنْ</sup> <sup>زَيْدًا</sup> <sup>قَائِمٌ</sup> <sup>وَعَمْرُو</sup> قَائِمٌ*  
*(Jm), so that <sup>إِنْ</sup> <sup>زَيْدًا</sup> <sup>قَائِمٌ</sup> <sup>وَعَمْرُو</sup> قَائِمَانِ is not allowable, because*  
*two different ops. independent in government would*  
*govern one nom. in قَائِمَانِ ; whereas, if the pred. and*  
*enunc. were separated by a con., as <sup>إِنْ</sup> <sup>زَيْدًا</sup> <sup>وَهَذَا</sup> <sup>قَائِمٌ</sup>*  
*وَهَذَا قَائِمٌ, the evil they mention would not come to pass,*  
*so that it must be allowable : and, when you make the*  
*pred. precede the coupling, you give the coupled a pred.,*  
*expressed, as <sup>إِنْ</sup> <sup>زَيْدًا</sup> <sup>قَائِمٌ</sup> <sup>وَعَمْرُو</sup> كَذَلِكَ ; or supplied,*  
*which is more frequent, as <sup>إِنْ</sup> <sup>زَيْدًا</sup> <sup>قَائِمٌ</sup> <sup>وَعَمْرُو</sup>, which*  
*may not be a coupling of the single term, because قَائِمٌ*  
*is not a pred. to the two subs (R):] contrary to the*  
*opinion of the KK, [Ks allowing <sup>إِنْ</sup> <sup>زَيْدًا</sup> <sup>وَعَمْرُو</sup> قَائِمَانِ,*  
*because the op. of the pred. of <sup>إِنْ</sup> according to him is*

what was *op.* of the *enunc.* (33); while Fr says that, if the inflection of the *sub.* be latent, through its being *uninfl.* or *infl.* with assumed inflection, concord with the place before the *pred.* is allowable, as <sup>أَنْتَ</sup> <sup>وَزَيْدٌ</sup> <sup>ذَاهِبَانِ</sup> and <sup>أَنْ</sup> <sup>الْفَتَى</sup> <sup>وَعَمْرُو</sup> <sup>قَاتِلَانِ</sup>, because one *pred.* to two (*subs.*) different in inflection is not reckoned abnormal when the inflection of the *ant.* is latent, his opinion as to what governs the *pred.* of <sup>أَنْ</sup> in the *nom.* being that of Ks (R)] : and the *sub.*'s being *uninfl.* has no effect, contrary to the opinion of Mb and Ks [apparently Fr (R)] on <sup>أَنْتَ</sup> <sup>الْحُ</sup> (IH). Ka'b says

فَلَا يَغُرُّكَ مَا مَدَّتْ وَمَا وَعَدَتْ : أَنْ الْأَمَانِي وَالْأَحْلَامُ تَضِلُّلُ

Then let not what she has made thee wish, and what she has promised thee, *dece* thee : verily [520] wishes and dreams are, or wishes—and dreams (are so likewise)—are, or wishes (are misleading) and dreams are, misleading, where <sup>الْأَحْلَامُ</sup> is coupled to the *sub.* of <sup>أَنْ</sup>, and may be put into the *nom.* If you say that only Ks allows that, while his pupil Fr dissents from him, requiring the inflection of the *sub.* to be latent, as <sup>أَنْتَ</sup> <sup>الْحُ</sup> and all the BB dissent from both, disallowing that <sup>أَنْتَ</sup> <sup>الْحُ</sup> unreservedly, I say that this is a position where mistake is frequent, the dissent being only where the *pred.* must belong to the two *subs.* together, as <sup>أَنْ</sup> <sup>زَيْدًا</sup> <sup>وَعَمْرُو</sup> : whereas <sup>أَنْتَ</sup> <sup>الْحُ</sup>

أَنْ الَّذِينَ is allowable by common consent, whence  
 آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِقُونَ وَالنَّصَارَى مِنْ أَمَنِ بِاللَّهِ  
 وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

V. 73. *Verily they that believe, and they that are Jews, and the Sībæans, and the Christians, or Jews,—and the Sabæans (are in like case)—and the Christians, or Jews, (those of them &c.), and the Sībæans, and the Christians, those of them that believe in God and the last day, and do good, no fear shall be for them, nor shall they grieve and*  
 Ka'b's verse when الْأَحْلَامُ is put into the *nom.*, since تَضْلِيلٌ,

being an *inf. n.*, is predicable of one or more, the dissent being only as to the explanation of that (BS). In V. 73. [and Ka'b's verse] (R) it is, [as the KK say, coupled to the place of the *sub.*: but, as the BB say (BS),] an *inch.* whose *enunc.* is (1) suppressed, [because the *pred.* of أَنْ supplies its place and indicates it, the و in وَالصَّابِقُونَ (and الْأَحْلَامُ) being parenthetical, not copulative (R), (and) the *prop.* being a *par.* between the *sub.* and *pred.* of أَنْ (BS),] as in

فَمَنْ يَكُ أَمْسَى بِالْمَدِينَةِ رَجُلًا \* فَانِي وَقِيَارُ بِهَا لَخَرِيبٌ

(R, BS), by Dābi'lbn AlHārith alBurjumī, *Then whoever has become such that his abode is in AlMadīna, I am not of his quality, for verily, I—and Kayyār (is in like case)*

—*am a stranger in it* (DM), i. e. <sup>وَقَيَّارُ كَذَابِكُ بِهَا الْخ</sup> (R), since the <sup>ل</sup> is not prefixed to the *enunc.*; (2) what follows, [<sup>النَّصَارَى</sup> being coupled to it, and <sup>مِنْ أَمْنٍ</sup> their *enunc.*, and (B)] the *pred.* of <sup>أَنْ</sup> being suppressed, because the *enunc.* indicates it, as in

<sup>خَلِيلِي هَلْ طِبُّ فَانِي وَأَنْتُمَا \* وَأَنْ لَمْ تَبْرَحَا بِالْهَوَى دُنْفَانِ</sup>

[*My two friends, is there a remedy? For verily I (am lovesick), and ye two, though ye divulge not the passion, are*

*lovesick* (Jsh)] and the reading <sup>إِنْ أَلَلَهُ وَمَلَائِكَتُهُ يُصَلُّونَ</sup>

XXXIII. 56. *Verily God (blesses), and His angels bless the Prophet with* <sup>مَلَائِكَتُهُ</sup> in the *nom.*, [which is plain

according to the opinion of the KK, and according to the

BB is by suppression of the *pred.* (of <sup>أَنْ</sup>), because <sup>يُصَلُّونَ</sup>

indicates it (K),] i. e. <sup>إِنْ أَلَلَهُ يُصَلِّي الْخ</sup>, since the *du.*

and *pl.* are not predicated of the *sing.* (BS). And S

[asserts that he (M)] heard [the *corrob.* of the *uninfl.*

*sub.* of <sup>أَنْ</sup> put into the *nom.* before the *pred.*, and similarly

the coupled when the *enunc.* was not meant to be

understood, as (R)] <sup>أَنْتَ الْخ</sup> and <sup>أَنْتُمْ أَجْمَعُونَ ذَاهِبُونَ</sup>

(M, R); which are extraordinary, but made partly allowable

by the uninflectedness of the *sub.* (R). [Or] <sup>أَنْ</sup> in the

sayings <sup>أَنْتَ الْخ</sup> and <sup>أَنْتُمْ الْخ</sup> is imagined not to be men-



tioned [538] (ML), because, the speaker's meaning being that of inchoation, he thinks that he said [أنت<sup>٨٤</sup> and] هم<sup>٨٥</sup> (M); or the *nom.* is *appos.* of a suppressed *inch.*, i. e. أنك<sup>٨٦</sup> (ML) and انهم<sup>٨٧</sup> اجمعون<sup>٨٨</sup> (DM). And he says والصَّابِتُونَ<sup>٨٩</sup> V. 73. is by *hyst.—prot.*, as though والصَّابِتُونَ<sup>٩٠</sup> were an *inch.* after the *pred.*, [الصَّابِتُونَ<sup>٩١</sup> being in the *nom.* as an *inch.* whose *enunc.* is suppressed, i. e. الَّذِينَ آمَنُوا<sup>٩٢</sup> وَالَّذِينَ هَادُوا<sup>٩٣</sup> وَالنَّصَارَى<sup>٩٤</sup> حُكْمَهُمْ<sup>٩٥</sup> كَذَا<sup>٩٦</sup> وَالصَّابِتُونَ<sup>٩٧</sup> كَذَلِكَ<sup>٩٨</sup> Verily they that believe, and they that are Jews, and the Christians, those of them etc.: and the Sabæans (are in like case) (K, B), and being with its suppressed *enunc.* a *prop.* coupled to the *prop.* اِنَّ<sup>٩٩</sup> الْخ<sup>١٠٠</sup> (K)]; and cites اِنَّا بَعَاثُوكُمْ<sup>١٠١</sup> وَالْآ<sup>١٠٢</sup> الْخ<sup>١٠٣</sup> (M) in attestation of it, i. e. اِنَّا بَعَاثُوكُمْ<sup>١٠٤</sup> وَانْتُمْ<sup>١٠٥</sup> كَذَلِكَ<sup>١٠٦</sup> (K).

§ 524. اِنَّ<sup>١٠٧</sup> occurs as *sub* of these 6 *ps.* but must be separated from them by the *pred.*, as اِنَّ<sup>١٠٨</sup> عِنْدِي<sup>١٠٩</sup> اَنْتَ<sup>١١٠</sup> ; and is a *subst.*, as VIII. 7. [518] and XXXVI. 30. 31.[445], اِنَّهَا<sup>١١١</sup> being a *subst.* for اِحْدَى<sup>١١٢</sup> الصَّالِفَتَيْنِ<sup>١١٣</sup>, and اَنْهَمْ<sup>١١٤</sup> for اَهْلُكُنَا<sup>١١٥</sup>. And in XXIII. 37. [504] مَخْرُجُونَ<sup>١١٦</sup> is *pred.* of the 1st اَنْكُمْ<sup>١١٧</sup>, and the 2nd اَنْكُمْ<sup>١١٨</sup> is repeated for corroboration of the 1st, because the interval between [the 1st

of (B)] them and the *pred.* is protracted, as <sup>فَلَا تَحْسِبْنَهُمْ</sup> is repeated because the interval between the 2 *objs.* of <sup>لَا</sup> <sup>تَحْسِبْنِ</sup> in III. 185. [134] is protracted; and like it is XI. 22. [134]: this is Jr's saying, which is the truth. And <sup>إِنْ</sup> may occur as *pred.* of the 6 *ps.*, as

<sup>إِنْ الْخَلِيفَةُ إِنْ اللَّهَ سَرَدَاهُ \* سِرَالُ مُلْكٍ بِهِ تَزْجَى الْخَوَاتِيمُ</sup>

[by Jarīr, *Verily the Khalīfa, verily God has invested him with a vestment of dominion: by him the ends of government are pushed on* (N)] and

<sup>لَقَدْ عَلِمَ الْحَيَّ الْيَمَانُونَ إِنْنِي \* إِذَا قُلْتُ أَمَا بَعْدُ إِنْنِي خَطِيبُهَا</sup>

(R), by Saḥbān Ibn Wā'il, *Assuredly the Yamānī tribe knew that I, when I say "After these preliminaries", verily I am their orator* (Jsb).

§ 525. <sup>كَانَ</sup> (532), <sup>لَكِنْ</sup> (530) (h), and <sup>إِنْ</sup>, <sup>إِنْ</sup> (IM, Sh)] are contracted (M, IH, IM, Sh, ML), reduplication being deemed heavy in what is frequently used, by elision of their vocalized <sup>ي</sup>, because it is a final (Sh). The contracted <sup>إِنْ</sup> is (1) [prefixed to the nominal *prop.*, and (M, ML)] (a) *inop.* (M, IH, IA, Sh, ML), allowably (IH, Sh), often (R, IA, Sh, ML), as <sup>وَأِنْ كُلُّ لَمَّا</sup> XXXVI. 32. *And verily all of them shall be an assemblage* [147] *presented before Us* (M,

ML), <sup>ما</sup> being *red.* for corroboration (K, B), whence <sup>ان</sup> LXXXVI. 4. *Verily every soul,*  
*over it is a keeper* (Sh, ML), <sup>وان كل ذلك لما متاع</sup>  
 XLIH. 34. *And verily all of that is the*  
*furniture of the present life,* and the reading of <sup>ان</sup> Hāfṣ  
 XX. 66. *Verily these two are enchanters*  
 (ML); (b) made *op.* (M, R, IA, Sh, ML) by some of the  
 Arabs (M, ML), oftener than <sup>ان</sup> (M), [but] seldom (IA,  
 ML), as in the reading [of Nāfi', Ibn Kathīr, and Abū  
 Bakr (ML)] <sup>وان كلا الخ</sup> XI. 113. [521] (M, R, Sh, ML)  
 and the citation of <sup>ان</sup> <sup>عمر</sup> <sup>لمنطلق</sup> S (ML): (2) pre-  
 fixed to the verbal *prop.* (M, III, ML), and necessarily *inop.*  
 (ML). The *v.* [after it (M, R, IA)] is (M, III, IA, ML),  
 (1) according to the BB (R), one of the *vs.* prefixed to  
 the *inch.* (M, IH) and *enunc.* (M, Jm), an annuller (R, IA,  
 ML) of inchoation (R, IA), in order that <sup>ان</sup> may not be  
 wholly excluded from its *o. f.* (R), often a *pret.* (ML), as  
<sup>وان وجدنا اكثرهم لفاسقين</sup> VII. 100. [440] *And verily We*  
*found most of them to be transgressors* (M, IA, ML), <sup>وان</sup>  
 II. 138. *And verily it was a great matter*  
 (IA, ML), and XVII. 75. [465] (ML); and [less often an  
*aor.* (ML),] as <sup>وان نطنتك لمن الكاذبين</sup> XXVI. 186. *And*

*verily we think thee to be of the liars* (M, ML) and <sup>اَن</sup> <sup>يَكَاذِبِيْنَ</sup> <sup>لِيَزَلُّوْكَ</sup> <sup>بَاَصْاَرِهِمْ</sup> LXVIII. 51. *And verily they that disbelieve well-nigh make thee to slip with their evil eyes* (IA, ML): which 2 sorts are regular (ML): (2) of another kind, [allowed by the KK (M, R), seldom (IA, ML) a *pret.* (ML),] as

شَلَّتْ يَمِيْنُكَ اَن قَتَلْتَ مُسْلِمًا  
حَلَّتْ عَلَيْكَ عَقُوْبَةُ الْمُتَعَمِّدِ

[by 'Ātika Bint Zaid Ibn 'Amr Ibn Nufail al'Adawīya, *Thy right hand wither! Verily thou hast slain a Muslim. The punishment of the wilful offender light upon thee!* (Jsh)]; and [more seldom an *aor.* (ML),] as in the saying <sup>اَن</sup> <sup>تَزِيْنُكَ</sup> <sup>لِنَفْسِكَ</sup> <sup>وَ اَن</sup> <sup>تَشِيْنُكَ</sup> <sup>لِهَيْبَةٍ</sup> *Verily thy soul embellishes thee, and verily it blemishes thee* (M, R, IA, ML): which are not regular (ML). The ل [605] is inseparable from it (M, IH, IA) in its *enunc.* or *pred.* (M), to distinguish it from the *neg.* <sup>اَن</sup>, (1) when it is made *inop.* (R, IA); though the ل is sometimes dispensed with, if the [kind of p.] intended by it be apparent, as

وَنَحْنُ اَبَاةُ الضَّيْمِ مِنْ آلِ مَالِكٍ  
وَ اَن مَالِكٌ كَانَتْ كِرَامُ الْمُعَادِنِ

[by Aṭṭirimmāh, *And we are the disdainers of wrong of the family of Mālik. And verily our tribe Mālik were noble*

of origins (J)], in full لَكَانَتْ, the ل being suppressed, because اِنْ is not liable to be confounded with the neg., since the sense is aff. (IA): (2) when it is made op., if confusion of it with the neg. اِنْ be feared, as when its sub. is uninfl., or infl. but abbreviated: (3) when it is prefixed to vs.; though the ل is not introduced in the saying اِنَّا جَزَاكَ اللهُ خَيْرًا Now verily God recompense thee with good!, because the neg. is not introduced in prayer (R). And, wherever you find اِنْ followed by the ل pronounced with Fath, as in these exs., judge it to be orig. اِنْ (ML). F forbids a pron. of the case to be supplied after the inop. contracted اِنْ; but some allow that by analogy to اِنْ (R). The contracted اِنْ (M, IH, IA, Sh, ML), which occurs after the v. of certainty or what is treated as such [526], as XX. 91 [410], LXXIII. 20., V. 75. with the ind., and

رَعِمَ الْفَرَزْدَقُ اِنْ سَيَقْتُلُ مِرْبَعًا

اَبَشِّرْ بِطُولِ سَلَامَةٍ يَا مِرْبَعُ

[by Jarīr, *AlFaraḏdaḳ* strongly opined that (the case would be this,) he should slay Mirba'. Rejoice thou at glad tidings of length of safety, O Mirba' (DM)], and is tril. in origin, [bil. in usage (DM),] and infinitival (ML), is inop.; but is made op. by some of the Arabs (M): [or] necessarily (Sh) governs (IH, IA, Sh, ML) as before, though its sub. is

suppressed (IA, Sh, ML), a [supplied (IH)] *pron.* [of the case (IH, IA)]; and sometimes (IH, IA, ML) expressed (IA, ML), something else (IH, IA) than the *pron.* of the case (IA, Jm), but still only a *pron.* (R, Jm), as

فَلَوْ أَنَّكَ فِي يَوْمِ الْخَاءِ سَأَلْتَنِي  
طَلَّاقَ لَمْ أَبْخَلْ وَأَنْتَ صَدِيقٌ

(M, R, IA, ML, Jm) *And if it had been that thou in the day of plenty hadst asked me for thy divorce, I should not have begrudged it, when thou wast true* (J), and بَانَكَ <sup>أَفْ</sup> [below] (R), anomalously (IH), in poetic license (R, ML, Jm) exclusively (ML). It is prefixed to *props.* [suitable for being *expos.* of the *pron.* of the case (Jm), unrestrictedly (IH), nominal or verbal (IA, Jm), whether their *v.* be prefixed to the *inch.* and *enunc.* or not (Jm)]: and, [when conjoined (Jm) with the {plastic (Jm)} *v.* (IH), contrary to the aplastic, as LIII. 40. and VII. 184. (497) (Jm),] has قَدْ, the سَوْفَ, or the *neg. p.* (M, IH) inseparable from it (IH), as a [quasi-(Jm)] compensation for the lost وَ, [and as a distinction between the contracted and the infinitival أَنْ <sup>أَفْ</sup> governing the *subj.*, except in the case of the *neg. p.*, which is combinable with both of them (Jm),] as [ لِيَعْلَمَ أَنْ قَدْ ابْلَغُوا رَسُولَاتِ رَبِّهِمْ ] LXXII. 28. *That he may know that (the case is this,) they have delivered the messages of their Lord* (Jm),] LXXIII. 20. [410] (M, Jm),

وَأَعْلَمُ فَعَلِمَ الْمَرْءُ يَنْفَعُهُ \* أَنْ سَوْفَ يَأْتِي كُلُّ مَا قَدِرَا

(Jm) *And know thou—for the knowledge of the man profits him—that (the case is this,) all of what has been decreed will come to pass* (J), and XC. 7. [410] (M) and XX. 91. (Jm); and, [when prefixed to the nominal *prop.*, has the *prop.* bare (R),] as [وَأَخِرَ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ X. 11. (M) *And the end of their prayer will be that (the case will be this,) they will say, Praise be to God the Lord of the worlds, orig. انه الحمد الخ*, the *pron.* denoting *the case*, like (K)]

فِي فِتْيَةٍ كَسَيُوفِ الْهِنْدِ قَدْ عَلِمُوا  
أَنْ هَذَا كُلُّ مَنْ يَحْفَى وَيَنْتَعِلُ

(M, R), by AlA'shà, *Among youths like the swords of India, who knew that (the case was this,) every one that is barefooted and every one that wears sandals is mortal* (Jsh), and *انه زيد الخ*, i. e. *علمت أن زيد منطلق* (M), or headed by *لَا*, as *علمت أن لا شيء لك*, or a *cond.* instrument, as *علمت أن من يضربك أضربه*, or *رب*, as *علمت أن رب خصم لي*, according to the opinion of the KK, or *كم*, as *علمت أن كم غلام لي* (R): its *pred.* being a *prop.* (IA, Sh, ML), (1) nominal, [in which case a

separative between <sup>أَء</sup>أَنْ and its *pred.* is not needed (IA), as X. 11. (Sh, J); except when negation is intended, in which case they are separated by the *neg. p.*, as <sup>أَء</sup>أَنْ لَا <sup>أَء</sup>هُوَ XI. 17. *And that (the case is this,) there is no God but He* (IA)]; (2) verbal (IA, Sh, DM), the *v.* being (a) aplastic or [plastic but (IA)] precatory, [whether benedictory or maledictory (Sh), in which case a separative is not put (IA),] as LIII. 40., VII. 184., [<sup>أَء</sup>أَنْ <sup>أَء</sup>بُورِكَ مَنْ فِي النَّارِ XXVII. 8. *That (the case is this,) blessed be He that is in the fire* (Sh),] and the reading [of Nāfi' and Ya'kūb (B)] <sup>أَء</sup>وَالْأَخَامِسَةُ أَنْ <sup>أَء</sup>غَضِبَ اللَّهُ عَلَيْهَا XXIV. 9. *And the fifth oath shall be that (the case shall be this,) God be wroth with her*: (b) [plastic, but not precatory, which, as many say, must be (IA)] separated [from <sup>أَء</sup>أَنْ (IA)] by (a) <sup>أَء</sup>قَدْ, as <sup>أَء</sup>وَنَعْلَمُ أَنْ <sup>أَء</sup>قَدْ صَدَقْتَنَا V. 113. *And we may know that (the case is this,) thou hast spoken truth to us*; (b) the *p.* of amplification, i. e. the <sup>أَء</sup>سِ, as LXXIII. 20., or <sup>أَء</sup>سَوْفَ, as <sup>أَء</sup>وَأَعْلَمُ الْآخِ; (c) the *neg.*, [heard only in the case of <sup>أَء</sup>لَنْ, <sup>أَء</sup>لَمْ, and <sup>أَء</sup>لَا (Sh),] as [LXXV. 3. (82) (IA), <sup>أَء</sup>أَيَحْسِبُ أَنْ <sup>أَء</sup>لَنْ <sup>أَء</sup>يَقْدِرَ عَلَيْهِ أَحَدٌ XC. 5. *Doth he think that (the case will be this,) not any one shall have power over him?* (Sh),] XC. 7., [XX. 91. (IA), and V. 75. with the *ind.* (Sh)]; (d) <sup>أَء</sup>لَوْ, [mentioned



by few of the GG as a separative (IA),] as <sup>أَرَلَمْ يَهْدِ</sup> <sup>لِلَّذِينَ</sup> <sup>يَرِثُونَ</sup> <sup>الْأَرْضَ</sup> <sup>مِنْ</sup> <sup>بَعْدِ</sup> <sup>أَهْلِهَا</sup> <sup>أَنْ</sup> <sup>لَوْ</sup> <sup>نَشَاءُ</sup> <sup>أَصْبَنَاهُمْ</sup> <sup>بَذَنُوهُمْ</sup> VII. 98. *And hath it not been a guide unto them that inherit the earth after its people that (the case is this,) if We willed, We should smite them with the retribution of their sins (IA, Sh) and* <sup>وَأَنْ</sup> <sup>لَوْ</sup> <sup>اسْتَقَامُوا</sup> <sup>عَلَى</sup> <sup>الطَّرِيقَةِ</sup> LXXII. 16. *And that (the case is this,) if they walked uprightly upon the path (IA); (e) a condition, as* <sup>وَقَدْ</sup> <sup>نَزَلَ</sup> <sup>عَلَيْكُمْ</sup> <sup>فِي</sup> <sup>الْكِتَابِ</sup> <sup>أَنْ</sup> <sup>إِذَا</sup> <sup>سَمِعْتُمْ</sup> <sup>آيَاتِ</sup> <sup>اللَّهِ</sup> <sup>يَكْفُرُ</sup> <sup>بِهَا</sup> <sup>وَيَسْتَهْزِئُ</sup> <sup>بِهَا</sup> IV. 139. *And He hath revealed unto you in the Scripture that (the case is this,) when ye hear the verses of God disbelieved in and scoffed at, sit ye not with them (Sh): but, as some, among them IM, say, may be separated or not, separation being better; and occurs without a separative in the saying*

<sup>عَلِمُوا</sup> <sup>أَنْ</sup> <sup>يُؤْمَلُونَ</sup> <sup>فَجَادُوا</sup> \* <sup>قَبْلَ</sup> <sup>أَنْ</sup> <sup>يَسْأَلُوا</sup> <sup>بِأَعْظَمِ</sup> <sup>سُؤْلِ</sup>

[*They knew that (the case was this,) they are hoped for; and they lavished, before that they were asked, a very great boon (J)*] and the reading <sup>لِمَنْ</sup> <sup>أَرَانِ</sup> <sup>أَنْ</sup> <sup>يَتِمَّ</sup> <sup>الرُّضَاعَةُ</sup> II. 233. *For him that desireth that (the case should be this,) he will fulfil the time of sucking (IA): not a single term, except when the sub. is mentioned, in which case both [prop. and single term (DM)] are allowable, and are combined in*

بَانَكَ رَيْبِعٌ وَغَيْثٌ مَرِيْعٌ \* وَأَنْكَ هُنَاكَ تَكُونُ الثَّمَالَا

(ML), by 'Amra Bint Al'Ajlān Ibn'Āmir al Hudhālīya, *That thou art spring rain and plenteous rain, and that thou there art the support* (Jsh).

§ 526. The *v.* prefixed to <sup>أَٔ</sup>أَنْ, uncontracted or contracted, must conform to it in denoting *verification* [517], as <sup>أَٔ</sup>وَيَعْلَمُونَ أَنْ <sup>أَٔ</sup>اللَّهُ هُوَ الْحَقُّ الْمُبِينُ XXIV. 25. *And they sha'l know that God, He is the manifest truth* and XX. 91. [410]. If the *v.* be not so, like <sup>أَٔ</sup>أَطْلَعُ, <sup>أَٔ</sup>أَرْجُو, and <sup>أَٔ</sup>أَخَافُ, let it be prefixed to the <sup>أَٔ</sup>أَنْ governing the *v.* in the *subj.*, as XXVI. 82. [410], <sup>أَٔ</sup>أَرْجُو أَنْ <sup>أَٔ</sup>تَحْسِنَ إِلَيَّ, and <sup>أَٔ</sup>طَلَنْتُ أَنْ <sup>أَٔ</sup>تَسِيءَ إِلَيَّ; and, if equivocal, like <sup>أَٔ</sup>طَلَنْتُ, <sup>أَٔ</sup>حَسِبْتُ, and <sup>أَٔ</sup>خَلْتُ, it is prefixed to both, as <sup>أَٔ</sup>طَلَنْتُ أَنْ <sup>أَٔ</sup>تَخْرُجَ, and <sup>أَٔ</sup>تَخْرُجَ أَنْ <sup>أَٔ</sup>تَخْرُجَ, V. 75. [410] being read <sup>أَٔ</sup>تَكُونُ with the *ind.* and *subj.* (M). When <sup>أَٔ</sup>أَنْ occurs after <sup>أَٔ</sup>عِلْمٌ and the like denoting *certainty* [440], the *v.* after it must be in the *ind.*, and it is then contracted from the heavy; and this is not the one governing the *aor.* in the *subj.*, because this is literally *bil.*, *orig. tril.* [525], while that is literally and *orig. bil.*: but, if it occur after <sup>أَٔ</sup>ظَنُّ and the like denoting *probability*, the *v.* after it may be in the *subj.*, <sup>أَٔ</sup>أَنْ being held to be one of the [*ps.*]

governing the *aor.* in the *subj.*; or *ind.*, اِنْ being held to be contracted from the heavy (IA).

§ 527. اِنْ is also *syn.* with (M, R) اَجَلَ (M) [or] نَعَمْ [556], and does not govern (R). And اِنْ is [*syn.* with (M, R), a *dial. var.* of (ML),] لَعَلَّ [537] (M, R, ML), and governs (R), as in the saying اَيْتِ السُّوقِ اَنْكَ تَشْتَرِي Come thou to the market: perhaps thou wilt buy (M, ML) and the reading مَا يَشْعُرُكُمْ اَنْهَا اِذَا جَاءَتْ لَا بُوْمُنُونَ VI. 109. (ML) And what maketh you to know? Peradventure it, when it cometh, they will not believe in it, [as says Imra alKais

عُوجُوا عَلَى الطَّلَلِ الْمَحْدِيلِ لَأَنَّا

نُبْكِي الدِّيَارَ كَمَا بَكَى ابْنُ خِدْهَامٍ

(K) Turn ye aside towards the altered ruin: may-be we shall bewail the abodes, as Ibn Khidhām bewailed them

(N),] لَعَلَّهَا being read (K, B) by Ubayy (K); and Kais and Tamīm change its Hamza into ع, saying اَشْهَدُ عَنِ [580] (M).

§ 528. The BB hold لَكِنِّ to be simple: but [Fr says its *o. f.* is لَكِنِّ اِنْ, the Hamza being then rejected for the sake of lightening, and the نِ of لَكِنِّ because of the

2 quiescents, like وَلَايَ الْخ (530) ; and the rest of (ML)] the KK say it is compounded of لَا , the *red.* ك , and اَنْ , [orig. اَنْ كَانَ , the Kasra of the Hamza being then transferred to the ك , and (R)] the Hamza being elided (R, ML) for the sake of lightening (ML). لَكِنْ denotes *emendation* [523] (M, IH, IA, ML), i. e. removal of an imagination engendered from the preceding sentence, with a removal like [that of] *exc.*, for which reason the *disj. exc.* [88] is rendered by لَكِنْ ; so that, جَاؤَنِي زَيْدٌ *Zaid came to me* seeming to produce the mistake that 'Amr also came to you, because of the fellowship between them, you remove that mistake by saying لَكِنْ عَمْرًا لَمْ يَجِيْ but 'Amr did not come (R). It is interposed between 2 sentences differing [529] (M, IH) in sense (IH), i. e. (R) in negation and affirmation ; [and amends negation by affirmation, and affirmation by negation, as مَا جَاؤَنِي زَيْدٌ لَكِنْ عَمْرًا جَاؤَنِي *Zaid came not to me, but 'Amr came to me and جَاؤَنِي زَيْدٌ لَكِنْ عَمْرًا لَمْ يَجِيْ (M)].*

§ 529. The difference is *lit.*, [as جَاؤَنِي زَيْدٌ الْخ (528) (R)]; and *id.*, as وَلَوْ اَرَاكُمْ كَثِيْرًا لَّفَشِلْتُمْ وَتَنَازَعْتُمْ VIII. 45. *And, if He had shown*

them to thee many, ye would have become faint-hearted, and ye would have disputed one with another in the matter : but God saved, i. e. [but God (R)] did not show them to thee many [585] (M, R). It is not necessary that the 2 [sentences] should be really contradictory ; but it suffices that they should be somehow repugnant, as

أَنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ II. 244.

Verily God is an author of bounty unto men : but the most of men are not thankful, thanklessness being incongruous with bestowal of bounty (R). The *sub.* is sometimes suppressed, as

فَلَوْ كُنْتَ ضَبِيًّا عَرَفْتَ قَرَابَتِي \* وَلَكِنْ زَنْجِيٌّ عَظِيمٌ مُشَافِرَةٌ

[by AlFarazdaq, *Then, if thou hadst been of the tribe of Dabba, thou wouldst have acknowledged my kinship. But (t'hou art) a negro, whose lips are big (Jsh)*], i. e.

وَلَكِنْكَ, whence the verse of AlMutanabbi

وَمَا كُنْتُ مِمَّنْ يَدْخُلُ الْعَشْقُ قَلْبَهُ

وَلَكِنْ مِمَّنْ يَبْصُرُ جَفُونَكَ يَعْشَقُ

[*And I was not one of them whose heart love enters ; but (the case is this,) whoso sees thine eyelids loves (Jsh)*] and the verse of the Book

وَلَكِنْ مَنْ لَا يَلْقَى أَمْرًا يَنْوِبُهُ \* بَعْدَتُهُ يَنْزِلُ بِهِ وَهُوَ أَعَزُّ

[by Umayya Ibn Abi-sSalt, *But (the case is this,) whoso meets not a thing that befalls him with his accoutrements,*

*it will light upon him when he is weaponless* (Jsh)], the *sub.* not being <sup>أَمْ</sup>مَنْ, because the condition is not governed by what precedes it. The *ل* is not introduced in its *pred.* [521] (ML).

§ 530. It is contracted [525] (M, IH). The contracted <sup>أَمْ</sup>لَكِنْ is [an inceptive *p.* (ML),] *inop.* (M, IH, Sh, ML), like <sup>أَمْ</sup>أَنْ and <sup>أَمْ</sup>أَنْ (M), as in the reading [of Ibn 'Amir, Hamza, and Ks (B)] <sup>أَمْ</sup>لَكِنْ <sup>أَمْ</sup>اللَّهُ قَتَلَهُمْ VIII. 17. *But God slew them* (Sh), because of its prefixion to the two *props.* (ML); but Y and Akh allow it to be *op.* (R, Sh, ML), which is not authorized by hearsay (R, Sh), nor required by analogy, because its peculiarity to the nominal *prop.* ceases, as <sup>أَمْ</sup>وَكَانُوا أَنْفُسَهُمْ يَظْلِمُونَ II. 54. *But they were wronging themselves* (Sh). The *و* is allowable with it (IH), when contracted and uncontracted. Elision of the *و* of the contracted because of two quiescents occurs in poetry, as

فَلَسْتُ بِأَتِيهِ وَلَا اسْتَطِيعُهُ  
وَلَا أَسْقِي إِنْ كَانَ مَأْوُكَ ذَا فَضْلٍ

(R), by [Kais Ibn 'Amr (ID)] AnNajāshī (DM, Jsh) alHārithī, *Wherefore I am not an undertaker of it, nor am I able to accomplish it : but give thou me to drink, if thy water be possessed of blessing* (Jsh). And it occurs among the *cons.* [545] (M).

§ 531. <sup>كأن</sup> *is a comp. p. according to most (ML).*  
 The ك is compounded with <sup>ان</sup> *ان*, as with <sup>ذا</sup> *ذا* and <sup>اي</sup> *اي* in  
<sup>كذا</sup> *كذا* and <sup>كايين</sup> *كايين* [226] (M). As Khl holds (R), [and] as they  
 say (ML), the *o. f.* of <sup>كأن</sup> *كأن* <sup>زيدا الاسد</sup> *زيدا الاسد* *It is as though Zaid*  
*were the lion* is <sup>ان</sup> *ان* <sup>زيدا كالاسد</sup> *زيدا كالاسد* *Verily Zaid is like the*  
*lion* : then, the ك being made to precede, [from solici-  
 tude for it (ML), in order to notify the intention of com-  
 parison from the very first (R),] <sup>ان</sup> *ان* [in letter (M, R)] is  
 [necessarily (R)] pronounced with Fath (M, R, ML with  
<sup>كأن</sup> *كأن* and <sup>كأسد</sup> *كأسد*) of the Hamza (M, ML), because of the  
 prefixion of the *prep.* (ML), from observance of the letter  
 of the ك, because it is prefixed only to single terms  
 (R); but in sense is as with Kasr (M, R), not becoming  
 an infinitival *p.* by reason of the Fatha (R). The distinc-  
 tion between it and the *o. f.* is that here you construct  
 your sentence according to comparison from the very  
 first, but there after the passage of its first part accord-  
 ing to affirmation (M). The ك, becoming with <sup>ان</sup> *ان* one  
 word, has no place, as it had when it was in the place of  
 the *pred.* of <sup>ان</sup> *ان*, because it becomes like a part of the *p.* ;  
 as the ك of <sup>كذا</sup> *كذا* and <sup>كايين</sup> *كايين* has no place, because it be-  
 comes like a part of the *n* : nor does it require anything  
 to depend upon, as it did when it was in the place of the  
*pred.*, because it becomes excluded by reason of the

quality of part from its being a *prep.* (R). Zj and IJ say that what is after the ك , [i. e. <sup>ع</sup>أَنْ with its *sub.* and *pred.* (DM),] is [in the place of (DM)] a *gen.* by it. IJ says that the ك is a *p.* not dependent upon anything, because of its quitting the position in which it depends upon <sup>أ</sup>الاستقرار , while no other *op.* is supplied for it, because the sentence is complete without it ; and not *red.*, because of its importing *comparison*: and his saying, [though improbable (DM),] is not more improbable than the saying of Akh that the ك of comparison is perpetually independent [498]. Zj, however, holding that the property of the *non-red. prep.* is dependence, construes the ك here to be a *n.*, equivalent to <sup>أ</sup>مِثْل : so that, being obliged to supply a place for it, he construes it to be an *inch.*; and is therefore constrained to supply an *enunc.* for it, that is never spoken, nor is needed by the sense, saying that <sup>أ</sup>كَانَ زَيْدًا أَخَوَكَ It is as though Zaid were thy brother means <sup>أ</sup>مِثْلُ أَخَوَةِ زَيْدٍ أَيْكَ كَأَنَّكَ The like of Zaid's brotherhood to thee (is existing). But most say that <sup>ع</sup>أَنْ with what is after it has no place, because the ك and <sup>ع</sup>أَنْ become by composition one word ; which requires consideration, because that is the case in original composition, not in composition supervening in the state of *att.* composition (ML). And [the way of escape from the dilemma, according to me, is to assert that (ML)], as some say, it is simple (R, ML). IKhaz says "Many hold



its Hamza to be pronounced with Fath because of the length of the *p.* by reason of the composition, not because it is a *reg.* to the ك, as IJ says; otherwise the sentence would be incomplete, whereas by universal agreement it is complete": but, as above shown, Zj holds it to be incomplete (ML). كَانَ denotes (1) *comparison* (M, IH, IA, ML), prevalently, and by common consent, and, as applied by the majority, unrestrictedly (ML), whether its *pred.* be *prim.* or *deriv.* (DM): but, [Zj says (R), (and) many, among them ISB, assert (ML),] only when its *pred.* is a *prim.* [substantive (ML)], as كَانَ زَيْدًا أَسَدًا, [contrary to كَانَ زَيْدًا قَائِمًا or كَانَ فِي الدَّارِ or يُقِيمُ or عِنْدَكَ It seems, or *Methinks*, that Zaid is standing or in the house or with thee or stands, in all of which it denotes *opinion* (ML)]; and (2) *doubt* [and *opinion* (ML), when its *pred.* is *deriv.* (R, DM), whether it be a single term, *prep.* and *gen.*, *adv.*, or *prop.* (DM), (as) in what we have mentioned, I Amb thus explaining كَانَكَ بِالشَّتَاءِ, i. e. *I think it to be approaching* (ML), by which he intimates that the ك is a *p.* of allocution, and the ب *red.*, as will be mentioned on the authority of F (DM)]: (3) *verification*, as is said (R, ML) by the KK and Zji, who cite

فَاصْبَحَ بَطْنُ مَكَّةَ مُقْشَعِرًا \* كَانَ الْأَرْضُ لَيْسَ بِهَا هِشَامٌ

*And the belly of Makka has become trembling: verily the earth, Hishām is not in it, i. e. because the earth, like*

XXII. 1. *Fear your Lord: verily, [i. e. because (DM),] the quaking of the hour will be a great thing: (4) approximation, as is said by the KK, who thus explain كَانَكُ الْخُ Almost, or Well-nigh, winter is approaching, where, as F says, the ك is a p. of allocution, and the ب red. in the sub. of كَانُ, [the sense being The time of the approach of winter has become near (DM)]. Some assert that كَانُ sometimes governs the 2 terms in the acc., citing*

كَانَ اِذْنِيْهِ اِذَا تَشَوَّفَا \* قَادِمَةً اَوْ قَلَمًا مُّحَرَّفَا

[As though his (the horse's) two ears, when he looks up, were a front wing-feather or a pen unevenly nibbed (DM)]; but the poet, Abū Nukhaila [the Rājiz (ID)], is said to have made a mistake [533] (ML).

§ 532. It is contracted [525]: in which case it is inop. (M, IH), according to the chastest (IH) usage (Jm), as

وَنَحْرٍ مُّشْرِقٍ اللَّوْنِ \* كَانَ ثَدْيَاهُ حَقَّانِ

(M, Jm) Many a bosom brilliant in color, as though its two breasts were like two small round boxes (N, Jsh), orig. حَقَّتَانِ (N): but [is made op. by some of them, for (M)] a poet says

غَضَنُفَرٍ تَلَقَّاهُ عِنْدَ الْغَضَبِ \* كَانَ وَرِيدِيهِ رِشَاءُ خُلْبِ

(M, R) *A lion, that thou wilt meet on the occasion of wrath, as though his two jugular veins were two ropes of palm-fibre* (N); and another says <sup>كَانَ تَدِييَةً حَقَّانِ</sup> (R).

When you do not make it govern literally, it contains a supplied *pron.* of the case, according to them, like the contracted <sup>أَنِ</sup> : or it may be said that the *pron.* is not supplied after it (R, Jm). The *inop.* [<sup>كَانَ</sup>] is followed by a nominal [*prop.*], as

<sup>عَبَات لَه رَمَحًا طَوِيلًا وَالْقَ \* كَان قَبْسِي يَعْلَى بِهَا حِينَ تَشْرُخُ</sup>

[by Mujamma' Ibn Hilāl, *I have prepared for him a long spear, and a javelin, as though (the case were this,) fire is raised by it when it is directed* (T)]; or a verbal; as

<sup>كَانَ لَمْ تَغْنُ بِالْأَمْسِ</sup> X. 25. *As though (the case were this,) the seed-produce of it had not existed yesterday*

and <sup>وَكَانَ قَدْ زَالَتْ بِهَا</sup> [577], i. e. *and (R).*

When <sup>كَانَ</sup> is contracted, [what is necessary for <sup>أَنِ</sup> is prevalent for it (Sh), (or) it must be made to govern, as <sup>كَانَ</sup> must be (KN), (so that) its *sub.* is meant to be understood; and its *pred* is a *prop.*, nominal, as <sup>كَانَ زَيْدٌ قَائِمٌ</sup>,

or verbal, headed by <sup>لَمْ</sup>, as X. 25., or <sup>قَدْ</sup>, as <sup>أَفْدِ الْخَ</sup>, i. e.

<sup>وَكَانَ قَدْ زَالَتْ</sup> : the *sub.* of <sup>كَانَ</sup> in these *exs.* being suppressed, the *pron.* of the case, i. e. <sup>كَانَ زَيْدٌ قَائِمٌ</sup>, <sup>كَانَهُ لَمْ</sup>,

and <sup>كَانَهُ قَدْ</sup> , and the *prop.* after it being its *pred.*

(IA)]. Its *sub.*, however, is sometimes expressed (IA, Sh, KN), but seldom (IA), [though] oftener than the *sub.* of <sup>أَنْ</sup> <sup>أَنْ</sup>, and need not be a *pron.* (KN); and its *pred.* may be a single term (Sh): and hence <sup>كَانَ</sup> <sup>تُدِيهِ</sup> <sup>أَنْ</sup>, <sup>تُدِيهِ</sup> <sup>أَنْ</sup> being *sub.*, and <sup>حَقَّ</sup> <sup>أَنْ</sup> *pred.*, of <sup>كَانَ</sup>; which is also related <sup>كَانَ</sup> <sup>تُدِيهِ</sup> <sup>أَنْ</sup>, [the *pron.* of the case being suppressed (K, B on X. 13.),] i. e. <sup>كَانَ</sup> <sup>أَنْ</sup>, [the *prop.* (J)] <sup>تُدِيهِ</sup> <sup>حَقَّ</sup> <sup>أَنْ</sup> being an *inch.* and *enunc.* in the position of a *nom.*, *pred.* of <sup>كَانَ</sup> as though (the case were this,) its etc. (IA). If it be followed by a single term, as

تَمْشِي بِهَا الدَّرْمَاءُ تَسْحَبُ قَصْبَهَا  
كَانَ بَطْنُ حَبْلِي ذَاتِ اُونَيْنِ مَتْنَمِ

Wherein the hare walks, trailing her gut, as though (her belly were) a belly of a pregnant female, having two loads, bearing twins, the suppressed is not the *pron.* of the case, i. e. <sup>كَانَ</sup> <sup>بَطْنُهَا</sup> <sup>بَطْنِ</sup> <sup>أَنْ</sup> (R). The saying [of Bā'ith Ibn Suraim alYashkurī (N, Jsh)]

وَيَوْمًا تَوَافَيْنَا بَوَاجِهٍ مَقْسَمِ \* <sup>كَانَ</sup> <sup>طَلْبِيَّةٌ</sup> <sup>تَعَطَّرُ</sup> <sup>إِلَى</sup> <sup>وَارِقِ</sup> <sup>الْأَسْلَمِ</sup>  
is related with [ <sup>طَلْبِيَّةٌ</sup> in (R, Sh)] the *nom.*, [as the *pred.* (Sh), <sup>تَعَطَّرُ</sup> (R) the *prop.* after it (Sh) being an *ep.*, and the *sub.* suppressed, i. e. <sup>كَانَهَا</sup> <sup>طَلْبِيَّةٌ</sup> (R, Sh), And one day

*she comes to us with a beauteous face, as though (she were) a doe-gazelle that stretches its neck up to the leafy tree of the* سَلْم (N, Jsh); or طَبِيَّةٌ تَعْطُو being a nominal prop. (R), the o. f. being كَانَتْ, and the pron. the pron. of the case, as though (the case were this,) a doe-gazelle were stretching etc. (K on XLV. 7): and acc., [as the sub. (Sh), by making كَانٌ govern (R), the pred. being تَعْطُو as though a doe-gazelle were stretching etc. (N, Jsh); (or) the pred. being suppressed, i. e. طَبِيَّةٌ عَاطِيَةٌ كَانُ as though a doe-gazelle stretching etc. (were this woman), by inverted comparison, which is more intensive (Sh)]: and gen., كَانُ being red. (M, R, Sh) between the ك and its gen. (Sh), i. e. طَبِيَّةٌ like a doe-gazelle that stretches etc. (R, Sh). When [the sub. is suppressed, and (Sh)] the pred. is a [single term or (KN)] nominal prop., it does not need a separative, as [in the version طَبِيَّةٌ كَانُ and (KN)] كَانُ ثَدِيَاً حَقَّانُ: but when the pred. is a verbal prop., it [is always enunciatory, and (Sh)] is [necessarily (KN)] separated [from كَانُ (K N)] by لَمْ, as X. 25. [and

كَانَ لَمْ يَكُنْ بَيْنَ الْحَجَّوْنَ إِلَى الصَّفَا  
 أَنِيْسٌ وَلَمْ يَسْمَرْ بِمَكَّةَ سَامِرٌ

(KN), by 'Amr Ibn AlHārith alKhuzā'i, *As though (the case were this,) not a familiar friend was between AlHajūn and AsṢafā, and not a nightly converser conversed by night in Makka* (Jsh)]; or قَدْ (Sh, KN), as أَفْدُ الْف, i. e. وَكَانَ قَدْ زَالَتْ, the v. being suppressed (KN).

§ 533. لَيْت denotes *wish* (M, IH, IA, ML), as VI. 27. [2] (M), in the case of the *impossible*, [mostly (ML), as

فَيَا لَيْتَ الشَّبَابَ يَعُودُ يَوْمًا \* فَاخْبِرْهُ بِمَا فَعَلَ الْمَشِيبُ

(IA, ML), by Abu-l'Atāhiya, *Then, O would that youth would return one day, so that I might acquaint it with what hoariness has done!* (Jsh)]; and *possible* (R, IA, ML),

seldom (ML), as لَيْتَ زَيْدًا قَائِمًا (IA). According to Fr (M, R, ML) and some of his school (ML), it may be treated like اَتَمْنَى (M), it may govern the 2 terms in the *acc.* (R, ML), as اَيْتَ زَيْدًا قَائِمًا (M, R), like اَتَمْنَى زَيْدًا قَائِمًا *I wish Zaid to be standing* (M), because, it being i. q. تَمْنَيْتَ [516], and its *obj.* being the purport of the *pred.*

*pre.* to the *sub.*, i. e. تَمْنَيْتَ قِيَامَ زَيْدٍ, it governs the 2 terms in the *acc.* for the same cause as that which we mentioned for the mental *vs.* 'doing so, [vid. that, "the 2nd term implying the real *obj.*, and the 1st being what that real *obj.* is *pre.* to, since عَلِمْتُ زَيْدًا قَائِمًا means

عَلِمْتُ قِيَامَ زَيْدٍ, the inflection of the 2 terms is that of the one *n.*, vid. that real *obj.*, for which reason اَنْ, which makes the 2 terms constructively one term, is prefixed to these two terms"; and therefore لَيْتَ اَنْ زَيْدًا قَائِمٌ occurs [534], as عَلِمْتُ اَنْ زَيْدًا قَائِمٌ does: so that according to him it is like the mental *vs.* (R). And Ks allows that by subaudition of كَانَ (M). The poet says يَا لَيْتَ اَيَّامُ الصَّبِيِّ اَلْخَفِيفِ [35] *O would that the days of youthful folly were returning!* (M, R, ML), which is what has misled them (M); and Ibn AlMu'tazz founds his saying

مَرَّتْ بَنَا سَحْرًا طَيْرٌ فَقُلْتُ لَهَا  
طُوبَاكَ يَا لَيْتَنِي اَيَّامُ طُوبَاكَ

[A bird passed by us a little before daybreak. Then said I to her, Good be (for) thee! O would that I were thou! Good be (for) thee! (Jsh)] upon that (ML). But, according to the BB, [in the 1st (ML) رَوَّاجِعْ is a *d. s.*, and its *nom.* (R)] the *pred.* [of لَيْتَ (R)] is suppressed (R, ML), i. e. كَانَتْ رَوَّاجِعٌ; while Ks supplies كَانَ, i. e. كَانَتْ رَوَّاجِعٌ (R): and the verse of Ibn AlMu'tazz is correct on the supposition that the *acc.* is made to act as a *subst.* for the *nom. pron.* (ML). And, according to some of Fr's school, the remaining 5 [ps.] may govern the 2 terms in the *acc.*,

كَانَ أَذْنِيهِ الْخ [517] and [517] إِنَّ قَعْرَ جَهَنَّمَ لَسَبْعِينَ خَرِيفًا as  
 [531]: but the true version is إِنَّ فِي قَعْرِ جَهَنَّمَ لَسَبْعُونَ or لَسَبْعِينَ ; and the verse was condemned at the time of  
 its recital (R). In the saying of Yazīd Ibn AlḤakam  
 [athThakāfi (DM)]

فَلَيْتَ كَفَانًا كَانَ خَيْرَ كُلِّ  
 وَشَرِّ عَنِّي مَا أَرْتَوِي أَلْمَاءَ مَرْتَوِي

*Then would that (thou), or (the case were this), thy good,  
 all of it, were withheld, and thine evil, from me, so long as  
 a quencher of his thirst shall quench his thirst (from) [514]  
 water ! the sub. of لَيْتَ is suppressed by poetic license,  
 i. e. فَلَيْتَكَ, or فَلَيْتَهُ i. e. فَلَيْتَ الشَّيْءَ, as in the saying  
 [of ‘Adī Ibn Zaid al‘Ibādī (Jsh)]*

فَلَيْتَ دَفَعْتَ الْهَمَّ عَنِّي سَاعَةً  
 فَبِتْنَا عَلَى مَا خَيَّلَتْ نَاعِمَى بَالٍ

*Then would that (thou), or (the case were this), thou  
 hadst repelled care from me an hour, and we had spent  
 the night, notwithstanding what it, i. e. the soul or the  
 case, imaged to us, happy in heart ! (ML).*

§ 534. You say لَيْتَ أَنْ زَيْدًا خَارَجَ *Would that*  
 ظَنَنْتَ أَنْ زَيْدًا خَارَجَ *Zaid were going out, pausing as upon*



(M). <sup>لعل</sup> with its *sub* and *pred.* supplies the place of the 2 *regs.* (R).

§ 535. <sup>لعل</sup> denotes (1) *expectation* (D, M, ML) of something hoped or feared (D, M), i. e. (ML) *hope* (IH, IA, ML), and *eager desire* (R), of the liked, and fear of the disliked; and is peculiar to the possible (R, IA, ML), Pharoah's saying in XL. 38. [411] being said from ignorance or mendacity (ML): (2) *causation* (R, ML), as Ktb and F say, when it occurs in the word of God, because of the impossibility of His expecting any thing not sure to be realized, as <sup>وافعلوا الخير لعلكم</sup> XXII. 76. *And do good, in order that ye may attain felicity*, which is not correct in <sup>وما يدرىك لعل</sup> *لعل* <sup>تفلحون</sup> XXII. 76. *And what maketh thee to know?* *Haply the hour is nigh*, since causation has no meaning here (R): many, among them Akh and Ks, authorize it, and thus explain <sup>فقلوا لعل</sup> <sup>لينا لعل</sup> <sup>يتذكر</sup> <sup>او يحشى</sup> XX. 46. [431] *in order that he may remember or fear God (ML): or verification of the purport of the prop. after it*, as some say, which is not applicable in XX. 46., since remembrance was not realized from Pharoah: but the truth is what S says, that the *hope* and *fear* belong to the persons addressed; so that <sup>لعل</sup> from Him is an inducement to us to hope and fear (R), XLII. 16. and XXII. 76. *Peradventure ye will attain etc.* being a *hope*

for the servants (M); while, [according to him that does not authorize *causation* (ML),] XX. 46. *Peradventure he will remember etc.* means *Go ye two in your hope* (M, ML) of that from *Pharoah* (M) : (3) *interrogation*, as is said (R, ML) by the KK (ML), as لَعَلَّ زَيْدًا مُنْطَلِقٌ *Is Zaid departing?*, i.e. هَلْ هُوَ كَذَلِكَ (R); for which reason the *v.* is suspended by it [445], as in لَا تَدْرِي لَعَلَّ اللَّهَ يَعْلَمُ لَيْتَ لَعَلَّ LXV. 5. *Thou knowest not whether God will bring to pass after that a matter and* وَمَا يُدْرِيكَ لَعَلَّ يَزْكِي LXXX. 3. *And what maketh thee to know whether he will purify himself?* (ML). And [Z says (ML)] the reading فَاطْلَعُ XL. 39. [411] (M, ML) with the *subj.*, [as *correl.* of *hope* (K, B), by assimilation of *hope* to *wish* (K),] alludes to the sense of *wish* in it (M), [and] imbues it with the sense of لَيْتَ. Some of Fr's school say "It sometimes governs the *sub.* and *pred.* in the *acc.*; and Y asserts that this is a *dial.* of some of the Arabs": and they transmit [on his authority (DM)] لَعَلَّ أَبَاكَ مُنْطَلِقًا, which is explained, according to us, by subaudition of يُوْجَدُ; and, according to Ks, by subaudition of يَكُونُ (ML).

§ 536. Akh allows لَعَلَّ أَنْ زَيْدًا قَائِمٌ by analogy to لَيْتَ [533, 534] (M, R). And [its *pred.* is conjoined with (1) أَنْ, often (ML):] a poet says

لَعَلَّكَ يَوْمًا أَنْ تَلْمَ مَلِئَةً \* عَلَيْكَ مِنَ اللَّائِي يَدْعُوكَ أَجْدَعًا

[*May-be thou one day, a calamity may light upon thee of them that will leave thee mutilated of the nose, i. e. abased*

(Jsh)] by analogy to عَسَى (M, ML); and some explain

فَاطَلَعُ XL. 39. by supplying أَنْ with أَبْلَغُ [538]: (2)

the *p.* of amplification, seldom, as

فَقُولَا لَهَا قَوْلًا رَفِيقًا لَعَلَّهَا \* سَتَرْحَمُنِي مِنْ زَفَرَةٍ وَعَرِيلٍ

[*And say ye two to her a soft saying. May-be she will take pity upon me from sighing and wailing* (Jsh)]. Its

*pred.* may be a *pret. v.*, contrary to the opinion of II [in the D]: the poet [Imra alKais (Jsh)] says

وَبَدَلْتُ قَرَحًا دَامِيًا بَعْدَ صِحَّةٍ \* لَعَلَّ مَنَائِيَا تَحُولُنِي أَبْرُسًا

[*And I have been changed into a bleeding sore after health. May-be our fates may have turned into calamities* (Jsh)];

and S cites أَعَدَّ نَظْرًا لَخَّ [516] (ML).

§ 537. It has the following *dial. vars.*, لَعَلَّ, لَعَلَّ, لَعَلَّ, [the 2 best known (R)], لَعْنٌ, [لَعْنٌ, رَعْنٌ, دَعْنٌ, (R)], لَعْنٌ, [لَعْنٌ, رَعْنٌ, دَعْنٌ, (R)], لَعْنٌ, [لَعْنٌ, رَعْنٌ, دَعْنٌ, (R)], and لَعْنٌ (M), [لَعْنٌ, رَعْنٌ, دَعْنٌ, (R)], and sometimes the ت of feminization is affixed to لَعَلَّ [607], as in رَبَّتْ, so that لَعَلَّتْ is said (R). According to (M, ML) Mb (M) [and] him that asserts the ل

to be *aug.* (ML), لَعَلَّ [or لَعَلَّ (ML)] is *orig.* عَل (T, M, ML) or عَل (ML) augmented by the ل of inception (M); but he that holds the ل to be *rad.* says that لَعَلَّ is the *o. f.*, which is the truth (DM). A poet [AlAḍbaṭ Ibn Kuraī' asSa'dī (Jsh)] says

لَا تَهِنِ الْفَقِيرَ عَلَيْكَ أَنْ تَرَّ \* كَعْ يَوْمًا وَالْذَهْرُ قَدْ رَفَعَهُ

[Do not thou despise (614) the poor : may-be that thou mayst be low one day, when fortune has raised him (Jsh)].

They [i. e. لَعَلَّ and its *deriv.* (DM)] are i. q. عَسَى in sense, and i. q. أَنْ in government [513] (ML). عَل with أَنْ imports i. q. عَسَى ; but without أَنْ the act is nearer in occurrence, because أَنْ denotes *futurity* (T). The *subj.* is correct in their *correl.*, according to the KK, on the authority of the reading of Ḥaḥṣ in XL. 38. 39. [411] and

عَلَّ صُرُوفُ الذَّهْرِ أَوْ دَوْلَاتُهَا \* تُدِلُّنَا اللَّمَّةَ مِنْ لَمَاتِهَا  
فَتَسْتَرِيحُ النَّفْسُ مِنْ زَفَرَاتِهَا

[May-be the accidents of fortune or their turns will make us to prevail (over) the hardship of their hardships, so that the soul may find rest from its sighs (Jsh), i. e. عَلَى (514) (DM)]: and IM mentions that the *v.* is sometimes put into the *apoc.* after لَعَلَّ, when the ف drops [420]; and cites

لَعَلَّ التَّفَاتَا مِنْكَ نُكْرِي مَقْدَرٌ  
يَمَلُّ بِكَ مِنْ بَعْدِ الْقَسَاوَةِ لِلرَّحْمِ

[*May-be a turning from thee towards me is decreed : it will incline thee after hardness to pity (Jsh)*], which is strange (ML). Nāfi' Ibn Sa'd at-Tū'i says

وَلَسْتُ بِلَوَامٍ عَلَى الْأَمْرِ بَعْدَ مَا \* يَقُوتُ وَلَكِنْ عَلَّ أَنْ أَتَقَدَّمَ

*And am not a frequent blamer of myself for the matter after that it escapes me ; but may-be may precede in realizing it before its escape ; the sub. of عَلَّ being understood, as though he said أَعْلَنِي أَنْ أَتَقَدَّمَ (T).*

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## CHAPTER IV.

### THE CONJUNCTIONS.

§ 538. Coupling is of single term to single term, and of *prop.* to *prop.* (M). Coupling [of two *regs.* (R)] to two *regs.* of two [different (IH)] *ops.* [with one *p.* (R)] is disallowed, [because the *con.* is like the *op.*, and one *p.* cannot well be like two *ops.* (R)]; except [where the *gen.* precedes the *acc.* or *nom.* in the *ant.* and coupled (R),]

as in <sup>٩٨</sup>فِي الدَّارِ <sup>٨</sup>زَيْدٍ <sup>٩٨</sup>وَالْحَجَرَةِ <sup>٩٨</sup>عَمْرٍو [1], contrary to the opinion of S (IH, ML), because it occurs, [as <sup>٩٨</sup>فِي <sup>٩٨</sup>أَنْ

<sup>٩٨</sup>السَّمَاوَاتِ <sup>٩٨</sup>وَالْأَرْضِ <sup>٩٨</sup>لَايَاتٍ <sup>٩٨</sup>لِلْمُؤْمِنِينَ <sup>٩٨</sup>وَفِي <sup>٩٨</sup>خَلْقِكُمْ <sup>٩٨</sup>وَمَا يَبْدَأُ <sup>٩٨</sup>مِنْ <sup>٩٨</sup>دَابَّةٍ <sup>٩٨</sup>آيَاتٍ <sup>٩٨</sup>لِقَوْمٍ <sup>٩٨</sup>يُوقِنُونَ <sup>٩٨</sup>وَإِخْتِلَافِ <sup>٩٨</sup>الَّيْلِ <sup>٩٨</sup>وَالنَّهَارِ <sup>٩٨</sup>وَمَا أَنْزَلَ <sup>٩٨</sup>اللَّهُ <sup>٩٨</sup>مِنَ <sup>٩٨</sup>السَّمَاءِ <sup>٩٨</sup>مِنْ <sup>٩٨</sup>رِزْقٍ <sup>٩٨</sup>فَاحْيَا <sup>٩٨</sup>بِهِ <sup>٩٨</sup>الْأَرْضَ <sup>٩٨</sup>بَعْدَ <sup>٩٨</sup>مَوْتِهَا <sup>٩٨</sup>وَتَصْرِيفِ <sup>٩٨</sup>الرِّيَّاحِ <sup>٩٨</sup>آيَاتٍ <sup>٩٨</sup>لِقَوْمٍ <sup>٩٨</sup>يَعْقِلُونَ

XLV. 2-4. *Verily in the heavens and the earth are signs for the believers; and in your creation and what He spreadeth abroad of creeping thing are signs for a people surely knowing; and in the alternation of the night and the day, and what God hath sent down from heaven of rain and revived therewith the earth after its death, and the changing of the winds, are signs for a people understanding, read by the two brothers {Hamza*

and Ks (B, DM) and by Ya'kūb (B)} with the 2nd and 3rd *آيات* in the *acc.*, and

فَلَيْسَ بِأَتَيْكَ مِنْهِيهَا \* وَلَا قَاصِرٌ عَنْكَ مَمُورُهَا

{by Akhzam as Simbisī, *So that their forbidden is not coming to thee, nor their bidden falling short of thee* (Jsh)}. Z, who disallows the coupling mentioned, meets

the suggestion that in *وَالشَّمْسُ وَضُحَاهَا وَالْقَمَرُ إِذَا تَلَّهَا* <sup>ع</sup> *وَالنَّهَارُ إِذَا جَلَّاهَا* XCI. 1-3. *By the sun and its rising light, and the moon when it followeth it, and the day when it displayeth it* *إِذَا* is coupled to *إِذَا* governed in the *acc.*

by {the suppressed (DM)} *اقْسِمُ* <sup>ع</sup> *وَالشَّمْسُ* governed in the *gen.* by the *و* of the oath, with the reply that, the *v.* not being mentioned with the *و* (506),

the latter becomes, as it were, the *op.* of the *acc.* and *gen.*; but IH objects against him *فَلَا اقْسِمُ بِالْخَنَسِ الْجَوَارِ* <sup>ع</sup>

*الْكَنَسِ وَاللَّيْلِ إِذَا عَسَسَ وَالصُّبْحِ إِذَا تَنَفَّسَ* LXXXI.

15-18. *And I swear by the returning stars, running their courses, hiding themselves, and the night when it retireth, and the dawn when it breatheth* (ML)]. Coupling

to two [or more (ML)] *regs.* of one *op.* is allowable (R, ML), as *اعْلَمَ زَيْدٌ عَمْرًا* and *إِنْ زَيْدًا ذَاهِبًا وَعَمْرًا جَالِسًا* <sup>ع</sup>

*بَكْرًا جَالِسًا* <sup>ع</sup> *وَأَبُو بَكْرٍ خَالِدًا سَعِيدًا* <sup>ع</sup> *مَنْطَلَقًا* <sup>ع</sup>; but coupling to

the *regs.* of more than two *ops.* is disallowed (ML). Coupling is not peculiar to *ns.*; but occurs in *vs.* also, as يَقُومُ and يَقْعِدُ and جَاءَ زَيْدٌ وَرَكِبَ and أَضْرَبَ زَيْدًا وَقَمَّ (IA). The *pret.* is coupled to the *aor.*, and conversely, as وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ VII. 169. *And who hold fast to the Scripture, and have performed prayer,* إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ XXII. 25. *Verily they that have disbelieved, and turn away,* and XXXV. 10. [404]; and similarly لَمْ يَقْعِدْ زَيْدٌ وَلَا يَقْعِدْ زَيْدٌ غَدًا and the converse are allowable (R). Coupling of the enunciatory to the originative *prop.* and the converse are disallowed by the rhetoricians, and IM, IU, and, as related by him, the majority; and allowed by Sr, pupil of IU, and many on the evidence of II. 23. [514] and وَبَشِّرِ الْمُؤْمِنِينَ LXI. 13., [these being coupled to II. 22. *It hath been prepared for the unbelievers* and نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ LXI. 13. *Ye shall have help from God and speedy victory* (DM),] and of

وَأَنَّ شِفَائِي عِبْرَةٌ مَهْرَاقَةٌ \* فَهَلْ عِنْدَ رَسْمٍ دَارِسٍ مِنْ مَعْوَلٍ

[by Imra al-Kais, *And verily my cure is a tear shed: and is there any place of weeping beside an obliterated trace?* (EM)],



تَنَاقَى غَزَالًا عِنْدَ بَابِ أَبِي عَامِرٍ  
وَكَحَّلَ مَقْيِكَ الْحَسَنَ بِأَثْمِدٍ

[by Ḥassān Ibn Thābit, *She soothes a young gazelle, i. e. boy, at the door of Ibn 'Āmir. And anoint thou the beautiful inner corners of thine eyes with collyrium* (DM, Jsh)], and وَقَائِلَةُ خَوْلَانَ [29] (*This is*) *Khawlān*: and wed etc., the full phrase being هَذِهِ خَوْلَانُ according to S: but in II. 23. the sense is regarded, as though *And they that have believed etc. shall have gardens: wherefore gladden thou them with the tidings of that were said*; in LXI. 13., says Z, the coupling is to تَوْمَنُونَ LXI. 11. [1] because i. q. آمَنُوا, [as though *Believe ye, and fight—God will recompense you, and help you—and gladden thou, (O Apostle of God,) the believers with the tidings (of that) were said* (K)]; فَهَلْ in فَهَلْ أَلَمْ is neg., [i. e. *and there is no use in weeping in this place* (581) (EM),] as in فَهَلْ يَهْلِكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ XLVI. 35. *And not any are destroyed save the transgressing people*; هَذِهِ خَوْلَانُ means *Mark thou Khawlān, [and wed,]* or the ف is merely illative; and وَكَحَّلَ أَلَمْ depends upon consideration of the preceding verses, and perhaps is coupled to a supplied *imp.* indicated by the sense, i. e. فَافْعَلْ كَذَا

وَكَحْلٌ (Then do thou likewise,) and etc. (ML). Coupling of the nominal to the verbal *prop.* and the converse are allowable [unrestrictedly, say some (ML)]; but with the و only, says [F, as reported by (ML)] IJ (R, ML): and disallowed unrestrictedly, say others, IJ being reported to have said that الضرسُ in

عَاضَهَا اللَّهُ غُلَامًا بَعْدَمَا \* شَابَتْ الْأَصْدَاغُ وَالضَّرْسُ نَقْدٌ

[God gave her in compensation a boy after that the locks hanging down over the temples were hoary, and the tooth decayed (Jsh)] is ag. to a suppressed [v.] expounded by the mentioned [i. e. وَنَقْدُ الضَّرْسِ (DM)]; which is the weakest of the three sayings (ML). Coupling of the single term to the *prop.* and the converse are allowable, when they become homogeneous by paraphrase: but coupling of the *prop.* to the single term is better than the converse, so that مَرَرْتُ بِرَجُلٍ ظَرِيفٍ وَأَبُوهُ كَرِيمٌ is better than بِرَجُلٍ أَبُوهُ كَرِيمٌ وَشَرِيفٌ; especially when the *prop.* and single term are *eps.*, so that جِئْتُكَ أَخَافُ وَرَاجِيًّا and بِرَجُلٍ أَبُوهُ كَرِيمٌ هُنْدُ أَبُوهَا كَرِيمٌ وَشَرِيفَةٌ are not so bad as بِرَجُلٍ أَبُوهُ كَرِيمٌ وَشَرِيفٌ (R). Coupling of the *v.* to the *n.* [resembling the *v.*, like the *act. part.* and the like (IA),] and the converse, [vid coupling of the *n.* to the *v.* occurring in the place of the *n.* (IA),] are allowable, [when the *n.* contains the

sense of the v. (R),] as in [‘Āṣim’s reading <sup>فَلَقَّ الْأَصْبَاحَ</sup> *فَلَقَّ الْأَصْبَاحَ* VI. 96. *He hath sundered the bright gleam of the dawn from the darkness of the night, and made the night to be a source of rest*, i. e. <sup>فَلَقَّ الْأَصْبَاحَ</sup> *فَلَقَّ الْأَصْبَاحَ*, and similarly <sup>صَافَّتْ وَيَقْبِضُنْ</sup> *صَافَّتْ وَيَقْبِضُنْ* LXVII. 19. *Spreading out their wings, and drawing them in*, i. e. <sup>يَصْفُنْ</sup> (R), *صَبَحَا* <sup>فَالْمَغِيرَاتِ</sup> *فَالْمَغِيرَاتِ* C. 3.4. *And whose people make a sudden raid at daybreak, and that stir up dust therein*, {i. e. <sup>وَاللَّاتِي</sup> *وَاللَّاتِي* <sup>إِنِ الْمَصْدِقِينَ وَالْمَصْدِقَاتِ</sup> *إِنِ الْمَصْدِقِينَ وَالْمَصْدِقَاتِ* (K), <sup>عَدُونَ فَارِزِينَ</sup> *عَدُونَ فَارِزِينَ* LVII. 17. *Verily the men that give alms and the women that give alms, and lend unto God* (IA), i. e. <sup>فَانْ</sup> *فَانْ* (K),]

<sup>بَاتَ يَعْبَثُهَا</sup> *بَاتَ يَعْبَثُهَا* <sup>بِأَتَرِ</sup> *بِأَتَرِ* \* <sup>يَقْصِدُ فِي</sup> *يَقْصِدُ فِي* <sup>أَسْوَقَهَا</sup> *أَسْوَقَهَا* <sup>وَجَائِرِ</sup> *وَجَائِرِ*

(R, IA) *He spent the night making her sup*, i. e. *smiting her, with a sharp sword keeping to the right course within her shanks, and going astray therefrom* (J), i. e. <sup>وَيَجُورُ</sup> *وَيَجُورُ* (R), and

<sup>فَالْفَيْتَهُ</sup> *فَالْفَيْتَهُ* <sup>يَوْمًا</sup> *يَوْمًا* <sup>يَبِيرُ</sup> *يَبِيرُ* <sup>عُدُوهُ</sup> *عُدُوهُ* \* <sup>وَمَجْرَ</sup> *وَمَجْرَ* <sup>عِطَاءٍ</sup> *عِطَاءٍ* <sup>يَسْتَحِقُّ</sup> *يَسْتَحِقُّ* <sup>الْمَعَابِرِ</sup> *الْمَعَابِرِ*

(IA) *And I found him one day to be destroying his foe, and granting a largess requiring to be carried in boats, properly* <sup>مَنْجَرِيَا</sup> (J). Coupling is (1) to the letter, the o. f.,

as <sup>٩</sup>لَيْسَ <sup>٩</sup>زَيْدٌ بِقَائِمٍ وَلَا قَاعِدٌ, the condition of which is the possibility of the *op.*'s governing the coupled, so that <sup>٩</sup>زَيْدٌ in <sup>٩</sup>مَا جَاءَنِي مِنْ امْرَأَةٍ وَلَا زَيْدٌ must be in the *nom.* as coupled to the place, because the *red.* <sup>٩</sup>مِنْ does not govern *dets.*: (2) to the place, as <sup>٩</sup>لَيْسَ <sup>٩</sup>زَيْدٌ بِقَائِمٍ وَلَا قَاعِدًا, which, according to critical judges, has three conditions, (a) the possibility of its [i. e. of that place's (DM)] appearance in chaste speech, as in this *ex.*, where you may drop the *ب* and use the *acc.*; but the *op.* need not be literally *red.*, as last exemplified, on the evidence of

فَإِنْ لَمْ تَجِدْ مِنْ دُونِ عَدْنَانَ وَالِدًا  
وَدُونَ مَعَدٍّ فَلْتَزَعِكِ الْعَوَاضِلُ

[by Labīd (Jsh), *Then, if thou find not from below 'Adnān a progenitor, and below Ma'add, let the censurers restrain thee from boasting (DM)*]: (b) originality of the place, so that <sup>٩</sup>هَذَا ضَارِبٌ <sup>٩</sup>زَيْدًا <sup>٩</sup>وَإِخِيَّةً is not allowable, because the *qual.* fulfilling the conditions of government is *orig. op.*, not *pre.*; but the Bdd allow it on the authority of

فَطَلَّ طُهَاهَا اللَّحْمُ مِنْ يَدِي مُنْضِجٍ  
صَفِيفٍ شَوَاءٍ أَوْ قَدِيرٍ مُعْجَلٍ

[by Imra alKais, *And the cooks of the meat spent the day, some dressing slices of broiled meat laid upon live coals, or dressing boiled meat cooked in haste* (EM)]: (c) existence of the requirer of that place, so that the following are disallowed, (a) <sup>ان زيدا وعمرو قائمان</sup>, because the requirer of the *nom.* in <sup>زيد</sup> would be inchoation, i. e. denudation [24]. which has ceased with the prefixion of <sup>ان</sup>; (b) <sup>ان زيدا قائم وعمرو</sup> [523], when you construe <sup>عمرو</sup> to be coupled to the place [of <sup>زيد</sup> (DM)], not an inch., though some of the BB allow this; (c) <sup>هذا ضارب زيد</sup> though some of the BB allow this; (d) <sup>اعجبني ضرب زيد وعمرو</sup> and <sup>اعجبني ضرب زيد وعمرو</sup> [accord-  
ing as you consider <sup>ضرب</sup> to be *pre.* to <sup>زيد</sup> as its *ag.* or *obj.* (DM)], both disallowed by fine scholars, because the *n.* assimilated to the *v.* does not govern the letter [of the *ant.* in the *acc.* or *nom.* (DM)] unless it be syuarthous or pronounced with Tanwīn or *pre.* [to something else (DM)], but allowed by some on the authority of <sup>وجاعل الليل سكنا والشمس والقمر حسبانا</sup> VI. 96. *And the maker of the night to be a source of rest, and the sun and the moon to be signs of reckoning and*

هُوَيْتَ ثَنَاءً مُسْتَطَابًا مُجَدِّدًا

فَلَمْ تَخُلْ مِنْ تَمْهِيدٍ مُجَدِّدٍ وَسُودًا

[*Thou lovedst praise, pleasant, renewed; so that thou wast not free from preparing of glory and supremacy* (Jsh)]:

(3) to the imagination, as <sup>لَيْسَ زَيْدٌ قَائِمًا وَلَا قَاعِدٌ</sup>, which is allowable upon condition that prefixion of the imaginary *op.* be correct, and is good upon condition that its prefixion be frequent; so that <sup>بَدَأَ لِي أَنِّي أَلْعَنُ</sup> [426] and

<sup>مَا الْحَازِمُ الشَّهْمُ مِقْدَامًا وَلَا بَطْلُ</sup>  
<sup>إِنْ لَمْ يَكُنْ لِلَّهِ بِبَالٍ غَلَابًا</sup>

[*The wary, sturdy man is not bold in attack, nor valiant, if he be not a subduer of passion with rectitude (Jsh)*] are good, but

<sup>وَمَا كُنْتُ ذَا نِيرَبٍ فِيهِمْ \* وَلَا مَنَمِشٍ فِيهِمْ مُنَمِلٌ</sup>

[*And I was not an author of tale-bearing among them, nor a mischief-maker among them, slanderous (Jsh)*] is not, because the *ب* is seldom prefixed to the *pred.* of <sup>كَانَ</sup>, contrary to the *pred.* of <sup>لَيْسَ</sup> and <sup>مَا</sup> [503]: this coupling occurs in (a) the *gen.*; (b) the *apoc.*, as Khl and S say on the reading of all but Abù 'Amr in LXIII. 10. [426], the sense of <sup>لَنْ أَخْرَتَنِي</sup> and <sup>لَوْلَا أَخْرَتَنِي فَاصْدُقْ</sup> being one, while Sf and F say it is a coupling to the place of <sup>فَاصْدُقْ</sup>, as all say on the reading of the two brothers [Hamza and Ks (B, DM)] in VII. 185. [1] with the *apoc.*, both of which sayings occur on <sup>فَابْلُونِي أَلْعَنُ</sup> [426];

(c) the *nom.*, S saying that some of the Arabs say <sup>انهم</sup> [523], because, the speaker's meaning being that of inchoation, he thinks that he said <sup>هم</sup> [and <sup>انت</sup>]; (d) the *acc.*, Z saying on <sup>فبشرناها</sup> <sup>باسحق</sup> <sup>ومن</sup> <sup>وراء</sup> <sup>اسحق</sup> <sup>يعقوب</sup> XI. 74. *And We gladdened her with the tidings of Isaac and after Isaac Jacob* "read with <sup>يعقوب</sup> in the *acc.*, as though <sup>وهبنا لها</sup> were said"; (e) the *subj.*, as in the reading <sup>فيدهنوا</sup> LXVIII. 9. [417] *and they then deal gently in accordance with the sense* <sup>ودوا ان تدهي</sup> [571], and, it is said, in <sup>فاطلع</sup> XL: 39. [411] *and ascend*, coupled to the sense <sup>لعلي ان ابغ</sup> [536]; (f) composite expressions, <sup>ومن آياته ان يرسل الرياح مبشرات وليذيقكم</sup> XXX. 45. [*And of His signs is that He sendeth the winds, that He may give you glad tidings of rain, and that He may make you to taste* (K, B)] being said to be constructively <sup>لازمنك او</sup>. According to the BB, such as <sup>ليبشركم الخ</sup>. *Assuredly I will keep to thee until thou pay me my due* is a case of coupling to the sense, since the *subj.*, according to them, is by subaudition of <sup>ان</sup>, which with the *v.* is renderable by an *inf. n.* coupled to an

imaginary *inf. n.*, i. e. <sup>أَوْ قَضَاءُ</sup> <sup>مِنْكَ</sup> <sup>لِيَكُونَ</sup> <sup>لِزَوْمِ</sup> <sup>مِنِّي</sup>, whence XLVIII. 16. [415] in Ubayy's reading with elision of the <sup>ن</sup>; and like it is <sup>مَا تَاتَيْنَا</sup> <sup>فَتُحَدِّثُنَا</sup> [411], i. e. <sup>مَا يَكُونُ</sup> <sup>مِنْكَ</sup> <sup>إِتْيَانٌ</sup> <sup>فَحَدِيثٌ</sup>. In <sup>لَا تَأْكُلْ</sup> <sup>سَمَكًا</sup>. [416], if you put the *apoc.*, the coupling is to the letter ; and the prohibition is from each of the two [acts] : if the *subj.*, the coupling, according to the BB, is to the sense ; and the prohibition, according to all, [BB and others (DM),] is from union [of the two acts], i. e. <sup>لَا يَكُنْ</sup> <sup>مِنْكَ</sup> <sup>أَكْلٌ</sup> <sup>سَمَكٍ</sup> <sup>مَعَ</sup> <sup>شَرْبِ</sup> <sup>لَبْنٍ</sup>, [while separation is allowable (DM)] : and, if the *ind.* [539], it is commonly reputed to be a prohibition from the 1st and allowance of the 2nd, the sense being <sup>وَلَكَّ</sup> <sup>شَرْبُ</sup> <sup>اللَّبَنِ</sup>, because, it being an inceptive [*prop.*], the *neg. p.* is not directed to it ; while BD says that its sense is like that of the construction with the *subj.*, but that it is after the manner of <sup>وَأَنْتَ</sup> <sup>تَشْرَبُ</sup> <sup>اللَّبْنَ</sup> [416], as though he construed the , to belong to the *d. s.*, which is improbable, because of its prefixion in letter to the *aff. aor.* [80], and moreover is contrary to their saying, since they assign to each mood a [different] sense (ML). The coupled is in the predicament of the *ant.* [with respect to what precedes the *ant.*, not with respect to the *ant.* itself, { for which reason <sup>أَلَوْهَبٌ</sup> <sup>أَلْعَ</sup> (112) is weak (R), provided that what requires the



predicament be not absent in the coupled, as in <sup>يَا رَجُلٌ</sup> , where <sup>وَالْكَارِثُ</sup> , where <sup>الْكَارِثُ</sup> is not in the predicament of <sup>رَجُلٌ</sup> as to its being denuded of the <sup>ل</sup> , because what requires <sup>رَجُلٌ</sup> to be denuded of the <sup>ل</sup> is the combination of the <sup>ل</sup> and *voc. p.*, which is wanting in the coupled (Jm)}; or with respect to the *ant.* itself and something else, if the coupled be like the *ant.*, for which reason the coupled must be *uninfl.* in <sup>يَا زَيْدٌ وَعَمْرُو</sup> (49), because the Damm of the *voc.* is with respect to the *voc. p.* and to its being an aprothetic *det.*, but not in <sup>يَا زَيْدٌ وَعَبْدُ اللَّهِ</sup> (R, Jm)]: and therefore in <sup>مَا زَيْدٌ بِقَاتِمٍ وَلَا ذَاهِبٌ عَمْرُو</sup> or <sup>قَاتِمًا</sup> only the *nom.* is allowable [in <sup>ذَاهِبٌ</sup> , {as *prepos. enunc.* of <sup>عَمْرُو</sup> (Jm)}], the *prop.* being coupled to the *prop.* (R, Jm), not the *pred.* alone to the *pred.*, because, while <sup>بِقَاتِمٍ</sup> or <sup>قَاتِمًا</sup> contains a *pron.*, as being a *deriv. pred.*, <sup>ذَاهِبٌ عَمْرُو</sup> or <sup>ذَاهِبًا عَمْرُو</sup> does not (R)]; and <sup>الَّذِي يُطِيرُ</sup> [27, 540] is allowable only because the <sup>ف</sup> is illative (IH), not copulative (R, Jm), says IH (R), or illative and copulative, but making the two *props.* like one, so that the *cop.* in the 1st is sufficient, i. e. *What flies, so that, or and consequently, Zaid becomes angry, is the fly* (Jm). Difference in inflection is allowable when what is meant is known, as

وَعَدَ زَمَانٍ يَا أَبْنَى مَرْوَانَ لَمْ يَدْعُ  
مِنْ الْمَالِ إِلَّا مُسَحَّتًا أَوْ مُجَلَّفًا

[88], مُجَلَّفٌ being a syllepsis, since the sense of لَمْ يَدْعُ (R). What is not pardonable in firsts is often pardonable in seconds: hence كُلُّ شَاةٍ وَسَخْلَتِهَا بِدِرْهَمٍ *Every sheep and her lamb are for a dirham,*

وَأَيُّ فَتًى هَيْجَارٌ أَنْتَ وَجَارُهَا

[*And what youth of war art thou, and neighbour thereof?* (Jsh)], رَبُّ رَجُلٍ وَآخِيهِ *Many a man and his brother,* and XXVI. 3. إِنَّ نَاشِئُونَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةٌ فَظَلَّتْ *If We will, We will send down upon them from heaven a sign, and etc.* [449]; whereas كُلُّ سَخْلَتِهَا is not allowable, nor أَيُّ جَارُهَا, nor رَبُّ آخِيهِ, nor أَنْ يَقُمْ زَيْدٌ قَامًا, nor عَنِّي وَمَا يَسْمَعُوا مِنْ صَالِحٍ دَفَنُوا in the correctest [opinion (DM)], except in poetry, as

أَنْ يَسْمَعُوا رَيْبَةً طَارُوا بِهَا فَرَحًا  
عَنِّي وَمَا يَسْمَعُوا مِنْ صَالِحٍ دَفَنُوا

[by Ka'nab Ibn Damra, *If they hear an evil opinion, they spread it abroad joyfully as from me; and, whatever they*

hear of good, they bury (T)], since <sup>كُلُّ</sup> [meant to denote totality of the individuals (117) (DM)] and <sup>أَيُّ</sup> [116] are not pre. to a *det. sing.*, and <sup>رَبُّ</sup> governs in the *gen.* only *indets.* [505], and in prose the *v.* of the condition is not an *aor.* when the *correl.* is a *pret.* [419]: and the poet [Al A'shà (Jsh)] says

أَنْ تَرْكَبُوا فَرَكُوبَ الْخَيْلِ عَادَتُنَا  
أَوْ تَنْزِلُونَ فَانَا مَعَشَرُ نَزَلِ

[If ye ride to fight, the riding of horses is our wont; or ye alight from your horses, verily we are a band oft alighting (Jsh)], meaning, says Y, <sup>أَوْ أَنْتُمْ تَنْزِلُونَ</sup>, and coupling the nominal to the *cond. prop.*; and they say <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ قَائِمٍ أَبَوَاهُ لَا قَاعِدَيْنِ</sup> *I passed by a man whose parents were standing, not sitting*, whereas <sup>قَائِمَيْنِ لَا قَاعِدَ أَبَوَاهُ</sup> is disallowed (ML). What is coupled by the <sup>و</sup> [539], the <sup>ف</sup>, <sup>أَوْ</sup>, or <sup>لَا</sup> may precede the *ant.* by poetic license, provided that (1) it do not precede the *op.*: for which reason it does not precede (a) a *reg.* whose *op.* must be understood or attached to it, so that <sup>وَزَيْدٌ ضَرَبْتُ</sup> [60] or <sup>وَالْأَسَدُ أَيَّاكُ</sup> [60] or <sup>أَنْتَ</sup> [158, 163] is not said; (b) an *inch.* whose *enunc.* is *postpos.*, whether preceded by an annulling *p.* or not, so that <sup>أَمَّا وَعَمْرُو زَيْدٌ فَمِنْطَلِقَانِ</sup> or <sup>أَنْ وَعَمْرُو زَيْدًا قَائِمَانِ</sup> is

not allowable: (2) the *ant.* be not conjoined with <sup>أَلَا</sup> or what is in its sense, so that <sup>مَا جَانِبِي</sup> <sup>وَزَيْدٌ</sup> <sup>أَلَا</sup> <sup>عَمْرُو</sup> or <sup>أَنَا</sup> <sup>جَانِبِي</sup> <sup>وَزَيْدٌ</sup> <sup>عَمْرُو</sup> is not said. Every *pron.* relating to the *n.* coupled by the <sup>و</sup> or <sup>حَتَّى</sup> together with the *ant.* agrees with them both unrestrictedly: and <sup>وَالَّذِينَ</sup> <sup>يَكْنُزُونَ</sup> <sup>الذَّهَبَ</sup> <sup>وَالْفِضَّةَ</sup> <sup>وَلَا</sup> <sup>يَنْفِقُونَهَا</sup> IX. 34. *And they that treasure up gold and silver and expend them not means and expend not the treasures;* while <sup>وَاللَّهُ</sup> <sup>وَرَسُولُهُ</sup> <sup>أَحَقُّ</sup> <sup>أَنْ</sup> <sup>يَرْضَوْهُ</sup> IX. 63. *And God and His Apostle, that they should please Him is worthier* [571] *means should please one of them, because pleasing one is pleasing the other.* As for the <sup>ف</sup> and <sup>ثُمَّ</sup>, if the *pron.* be in the *enunc.* of the coupled together with the *ant.*, some say that the *enunc.* must be suppressed from the 1st, as <sup>زَيْدٌ</sup> <sup>ثُمَّ</sup> <sup>عَمْرُو</sup> <sup>قَامَ</sup>, or 2nd, as <sup>زَيْدٌ</sup> <sup>قَامَ</sup> <sup>فَعَمْرُو</sup>; but the rest allow the *pron.* to agree, which is the truth, as <sup>زَيْدٌ</sup> <sup>ثُمَّ</sup> <sup>عَمْرُو</sup> <sup>قَامَا</sup>: and, if not in the *enunc.* mentioned, the *pron.* must agree by common consent, as <sup>جَانِبِي</sup> <sup>زَيْدٌ</sup>. And as for <sup>لَا</sup>, <sup>لَكِنْ</sup>, <sup>بَلْ</sup>, <sup>أَمْ</sup>, <sup>أَوْ</sup>, and <sup>أَمَّا</sup>, the *pron.*, if you mean one of them, which is necessary in predicating of the coupled together with the *ant.*, must be *sing.*, as <sup>زَيْدٌ</sup> <sup>لَا</sup> <sup>عَمْرُو</sup> <sup>جَانِبِي</sup> and in the *non-enunc.* <sup>مَا</sup> <sup>جَانِبِي</sup> <sup>زَيْدٌ</sup> <sup>لَكِنْ</sup> <sup>عَمْرُو</sup> <sup>فَاكْرَمْتَهُ</sup>; and, if you mean both of



*you?*, i. e. <sup>أَمْ يَأْتِكُمْ رُسُلِي فُلُمَ آخِ</sup> [581] (K, B): [especially] after <sup>بَلَى</sup>, etc. [556], as <sup>بَلَى وَعُمَرُو</sup> *Yes, (Zaid has stood,)* and *'Amr* in reply to "Zaid has not stood," i. e. <sup>بَلَى قَامَ زَيْدٌ</sup> ; but not after the *ps.* of assent when the *con.* is <sup>أَمْ</sup> or <sup>أَمَا</sup>, because the *conj.* <sup>أَمْ</sup>, which is the *con.* [543], must be preceded by the Hamza, and <sup>أَمَا</sup> by another <sup>أَمَا</sup>: and sometimes when coupled to by <sup>أَمْ</sup>, as <sup>أَمْنَ هُوَ قَانَتْ أَنَاءُ</sup> *الْكَافِرُ خَيْرٌ* XXXIX. 12. [(*Is the unbeliever better,)* or he that is devout in the hours of the night? (B)], i. e. <sup>أَمْ الْكَافِرُ خَيْرٌ</sup> (R), and, it is said, III. 136. [410] (*Have ye known that Paradise hath been beset by things misliked,)* or etc.?, <sup>أَمْ</sup> being *conj.*, i. e. <sup>أَمْ الْخُ</sup> *أَعْلَمْتُمْ أَنَّ الْجَنَّةَ حَفَّتْ بِالمَكْرَاهِ* (ML). The *con.* [ <sup>أَمْ</sup> or <sup>أَوْ</sup> (R) ] is sometimes suppressed [without the coupled (R), in poetry (ML)], whence [the saying of AlḤuṭai'a

<sup>أَنْ أَمْرًا رَهْطًا بِالشَّامِ مَنْزِلَةً \* بِرَمْلٍ يَبْرِينَ جَارٌ شَدَّ مَا اغْتَرَبَا</sup>  
*Verily a man, whose kinsfolk are in Syria, (and) whose abode is in the sand of Yabrīn, is a neighbour that is extremely outlandish, i. e. مَنْزِلَةً*; and, it is said, in {prose, as IM holds, whence (DM)} <sup>أَكَلْتُ خَبْزًا لَحْمًا</sup> *أَكَلْتُ خَبْزًا لَحْمًا* <sup>تَمْرًا</sup> *I ate bread (and) meat (and) dried dates trans-*

mitted by AZ, <sup>أَعْطَا</sup> <sup>دِرْهَمًا</sup> <sup>دِرْهَمَيْنِ</sup> <sup>ثَلَاثَةً</sup> Give thou him a dirham (or) two dirhams (or) three transmitted by Akh (ML),] IX. 93. [80] (and) thou saidst, i. e. <sup>وَقُلْتُ</sup> (R, ML), says F (R), <sup>وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ</sup> LXXXVIII. 8. (And) some faces on that day shall be joyful coupled to <sup>وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ</sup> LXXXVIII. 2. Some faces on that day shall be downcast, and the reading [of Ks (B)] <sup>أَنَّ</sup> <sup>الَّذِينَ</sup> <sup>عِنْدَ</sup> <sup>اللَّهِ</sup> <sup>الْإِسْلَامَ</sup> III. 17. (And) that the religion before God is *Allislām* coupled to <sup>أَنَّهُ</sup> <sup>الْحَقُّ</sup> III. 16. [518] (ML). The coupled is sometimes suppressed, [because of indication (R, IA),] together with the *con.* (R, IA, ML) <sup>لَا يَسْتَوِي</sup> <sup>مِنْكُمْ</sup> <sup>مَنْ</sup> <sup>أَنْفَقَ</sup> <sup>مِنْ</sup> <sup>قَبْلِ</sup> <sup>الْفَتْحِ</sup> <sup>وَقَاتَلَ</sup> (R, IA), as <sup>وَمَنْ</sup> <sup>أَنْفَقَ</sup> <sup>مِنْ</sup> <sup>بَعْدِهِ</sup>, the indication of the supplied being [the next words] <sup>أُولَئِكَ</sup> <sup>أَعْظَمُ</sup> <sup>أُولَئِكَ</sup> <sup>أَعْظَمُ</sup> <sup>أُولَئِكَ</sup> <sup>أَعْظَمُ</sup> Those are greater in degree than they that expended afterwards, and fought <sup>لَا نَفَرَقُ</sup> <sup>بَيْنَ</sup> <sup>أَحَدٍ</sup> <sup>مِنْ</sup> <sup>رُسُلِهِ</sup> II. 285. We make not distinction between any of His Apostles (and God) and <sup>وَالَّذِينَ</sup> <sup>أَمَنُوا</sup> <sup>بِاللَّهِ</sup> <sup>وَرُسُلِهِ</sup> <sup>وَلَمْ</sup> <sup>يُفَرِّقُوا</sup> <sup>بَيْنَ</sup> <sup>أَحَدٍ</sup> <sup>مِنْهُمْ</sup> IV. 151. And they that have believed in God and His Apostles, and made not distinction between any of them (and God), i. e. <sup>وَبَيْنَ</sup>

وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ، as is indicated by

IV. 149. *And desire that they should make distinction between God and His Apostles,* سَرَّابِيلُ تَقِيكُمْ الْكَرَّ XVI.

83. *Garments that protect you from the heat (and the cold),*

i. e. وَالْبَرْدُ, and وَلَهُ مَا سَكَنَ VI. 13. *And unto Him belong*

*what is still (and what moveth),* i. e. وَمَا تَحَرَّكَ (ML),

whence their saying رَاكِبُ النَّاقَةِ طَلِيحًا *The rider of the she-camel (and the she-camel) are jaded,* i. e. وَالنَّاقَةُ ;

or فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ أَلْفٌ ف, whence

II. 180. *And whosoever of you is sick or upon a journey, (and breaketh the fast,) upon &c. [18],* i. e. فَافْطَرَ فَعَلِيهِ

II. 192. فَإِنْ أَحْصَرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ (IA), عِدَّةٌ أَلْفٌ

*And, if ye be beset, (and quit your state of أَحْرَامُ , ) send*

*ye whatever offerings be ready to hand,* i. e. فَحَلَلْتُمْ, and

II. 192. [543], i. e. فَحَلَقَ (ML); or أَمِ, as أَنَّى اللَّيْلِ,

تُصَلِّيْ أَكْثَرَ *In the night prayest thou more, (or in the day)?* in reply to "I pray by night and by day," i. e.

أَمِ فِي النَّهَارِ (R): but suppression of أَمِ and its coupled

is rare, as

دُعَانِي إِلَيْهَا الْقَلْبُ إِنِّي لَأَمْرَةٌ \* سَمِيعٌ فَمَا أَدْرِى أَرْشِدُ طَلَابِهَا



[by Abū Dhu'aib alHudhalī, *The heart called me to her (verily I am a hearer to its bidding); so that I know not whether the pursuit of her be right procedure (or error)* (Jsh)], i. e. <sup>أَم</sup> <sup>غَى</sup> (ML). There are 10 cons. (M).

The cons. are [(1) such as associate the coupled with the ant. unrestrictedly, i. e. in letter and predicament,

vid. (IA)] the <sup>و</sup>, the <sup>ف</sup>, <sup>ثُمَّ</sup>, <sup>حَتَّى</sup>, <sup>أَوْ</sup>, [ (IH) <sup>أَمَّا</sup> ],

and <sup>لَا</sup> ; [(2) such as associate in letter only, vid. (IA)] <sup>أَم</sup> ;

<sup>حَتَّى</sup>, <sup>ثُمَّ</sup>, <sup>ف</sup>, <sup>و</sup>, and <sup>لَكِنْ</sup> (IH, IA). The <sup>و</sup>, the <sup>ف</sup>, <sup>ثُمَّ</sup>, and <sup>حَتَّى</sup>

denote union (M, IH) of the coupled and ant. in a pre-

dicament: you say <sup>زَيْدٌ يَقُومُ</sup> [157], <sup>جَاءَنِي زَيْدٌ وَعَمْرُو</sup>

<sup>وَيَقْعُدُ</sup> Zaid stands and sits, <sup>بَكَرٌ قَاعِدٌ وَأَخُوهُ قَائِمٌ</sup> Bakr is

sitting, and his brother is standing, and <sup>أَقَامَ بَشْرٌ وَسَافَرَ</sup>

<sup>خَالِدٌ</sup> Bishr abode, and Khālīd journeyed, thus uniting the

two men in the coming, the two vs. in attribution to [the pron. of] Zaid, and the purports of the two props. in

realization; and similarly <sup>ضَرَبْتُ زَيْدًا فَعَمْرًا</sup> I beat Zaid,

then 'Amr, <sup>ذَهَبَ عَبْدُ اللَّهِ ثُمَّ أَخُوهُ</sup> 'Abd Allāh went

away, and afterwards his brother, and <sup>رَأَيْتُ الْقَوْمَ حَتَّى</sup>

<sup>زَيْدًا</sup> I saw the people, even Zaid: then after that they

differ (M).

§ 539. The <sup>و</sup> [is (1) the con., which (ML)] denotes union \_unrestrictedly (M, III, IA, Sh, KN, ML), as



two [last couplings] being combined in <sup>وَمِنْكَ وَمِنْ نُوحٍ</sup> XXXIII. 7. *And from thee and from Noah and A'braham and Moses and Jesus ; and accordingly* <sup>قَامَ زَيْدٌ وَعَمْرُو</sup> admits of 3 meanings (ML): for <sup>جَاءَ زَيْدٌ وَعَمْرُو</sup> means that *they participated in coming ; then, the sentence admitting of 3 meanings, that they came together, in order, or in the reverse of order, if one of the matters be especially intelligible, it is so from another indication, as simultaneity from* II. 121., *order from* <sup>إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا وَأُخْرِجَتِ الْأَرْضُ أَنْقَالَهَا</sup> XCIX. 1--3. *When the earth shall be convulsed with her convulsion, and the earth shall cast forth her chattels, [i. e. treasures (K, B) or corpses (B),] and man shall say, What aileth her ?, and the reverse of order from* <sup>مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا</sup> XLV. 23. *It [160] is not aught save our lower life : we die and we live predicated by the deniers of the resurrection (KN) : but, says IM, it denotes simultaneity preponderantly, order often, and its reverse seldom : (β) there may be between its ant. and coupled proximity, [as* <sup>جَاءَ زَيْدٌ طُلُوعِ</sup> *جاء زيد طلوع* <sup>الشَّمْسِ وَعَمْرُو غَدْوَةٍ</sup> *Zaid came at the rising of the sun, and 'Amr in the early morning (DM)] ; or delay, as* <sup>إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ</sup> XXVIII. 6. *Verily We will restore him to thee, and make him to be one of*

*the Apostles*, the *restoration* being a little after his being cast into the river, and the *Apostolic mission* at the end of 40 years (ML): (7) this is the opinion of most of the BB and KK ; while some transmit from Fr, Ks, Th, Rb, and IDh. and some theologians say, that it denotes *order* : but the proof of the majority is its use where *order* is absurd, as <sup>٩٨٧٧</sup>تَقَاتِلْ زَيْدٌ <sup>٩٨٧٧</sup>وَالْمَالُ بَيْنَ زَيْدٍ وَعُمَرَو <sup>٩٨٧٧</sup>وَعُمَرَو ; and where the 2nd is before the 1st, as

أَغْلَى السَّبَاءِ بِكُلِّ أَنْكَنْ عَاتِقٍ  
أَوْ جَوْنَةٍ قَدْ حُتْ وَفُضَّ خَتَامُهَا

[by Labīd, *I buy wine dear with every old blackish wine-skin or jar smeared with pitch, that has been broached, and whose seal has been broken* (EM)], III. 38., and XLV. 23. : and, if it denoted *order*, II. 55. would contradict VII. 161., since the incident is one (R) : (8) the و is distinguished from the rest of the *cons* by (a) coupling (a) [what is indispensable (ML), where the *ant.* is insufficient (IA)], as <sup>٩٨٧٧</sup>أَخْتَصِمَ زَيْدٌ وَعُمَرَو [which is one of the strongest proofs of its not importing *order*, whence <sup>٩٨٧٧</sup>جَلَسَتْ بَيْنَ زَيْدٍ وَعُمَرَو ; but the *conj.* <sup>٩٨٧٧</sup>أَمْ shares with it in this predicament, as <sup>٩٨٧٧</sup>سَوَاءٌ عَلَى أَقْمَتِ أَمْ قَعْدَتِ (615) (ML)]: (b) a suppressed *op.*, whose *reg.* remains, [to another *op.*, when one idea connects them (ML),] as <sup>٩٨٧٧</sup>كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا فِي الْأَرْضِ [XL. 22. *They*

were stronger than they in power, and (more numerous)  
in monuments in the earth. meaning أَكْثَرُ اْأَثَرِ, {as is  
said (B),} like

ورایت زوجک فی الوعی \* متقلدا سیفا ورمحا

(K, B) *And I saw thine husband in the fray, girt with  
a sword, and (carrying) a spear, i. e. <sup>س</sup>م<sup>ح</sup>ا <sup>س</sup>م<sup>ح</sup>ا, whence*

وَكَلَّحْنَا الْعَيُونَ [68], i. e. إِذَا مَا الْخ | (N) and :مَلَفَتْهَا الْخ

(IA, ML), their connecting [idea] being *beautifying* ;

but, if it were not for this restriction, اشتریتہ بدرہم would be a case in point, since the full phrase is فُضِّلَ

[82]: (c) the connected single term  $\text{فَذَهَبَ الثَّمَنُ صَاعِدًا}$

to the extraneous one when a cop. is needed, as **مررت برجل**

زَيْدًا and [27] زَيْدٌ قَامَ عَمْرُوهُ وَغُلَامُهُ, [145] قَامَ زَيْدٌ وَاخُوهُ

ضربت عمرا وأخاه [62]: (d) the decimal number to the

unit, [when they are compounded, and made one *num.*

بَكَيْتُ وَمَا بَكَ رَجُلٌ حَزِينٌ \* عَلَى رُبْعَيْنِ مُسْلُوبٍ وَبَالِي

[by Ibn Mayyāda, *Did I weep, when the weeping of a sorrowful man was not over two homes carried off and worn away, (but over their inmates)?* (Jsh)]: (f) what ought to be dualized or pluralized, as in the saying of AlFarazdak

إِنَّ الرِّزْيَةَ لَا رِزْيَةَ مِثْلَهَا \* فَقَدَانٌ مِثْلُ مُحَمَّدٍ وَمُحَمَّدٌ

[Verily the bereavement—there is no bereavement like it—is the loss of the like of Muḥammad Ibn Yūsuf and Muḥammad Ibn AlḤajjāj Ibn Yūsuf (Jsh)] and the saying of Abū Nuwās

أَقْمْنَا بِهَا يَوْمًا وَيَوْمًا وَثَلَاثًا \* وَيَوْمًا لَّهُ يَوْمُ التَّرْحَلِ خَامِسُ

[We abode in it a day and a day and a third and a day that the day of departure was a fifth to (Jsh)] : (g) the

general to the particular, as رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ

دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَلِلْمُؤْمِنَاتِ LXXI. 29. My

Lord, forgive Thou me and my parents and him that entered mine Ark believing and the believing men and

the believing women : (h) the converse, as وَإِنْ أَخَذْنَا مِنْ

الْأَنْبِيَاءِ مِيثَاقَهُمْ وَمِنْكَ الْخ XXXIII. 7. And remember

thou when We took from the Prophets their covenant and from thee etc. [above] ; but حَتَّى shares with it in this

predicament, as مَاتَ النَّاسُ حَتَّى الْأَنْبِيَاءِ Men have died,

even the Prophets and قَدِمَ الْحُجَّاجُ حَتَّى الْمَشَاةِ The

pilgrims have arrived, even the walkers : (i) the thing to its syn., [the rectifier of the coupling being the dif-

ference of letter, in أَرْجُو الْخ (444) (BS),] as in [فَمَا وَهَرُوا]

لَمَّا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا III. 140. And have

*not been weak because of what hath befallen them in the cause of God, nor been frail! and*

حَيِّتْ مِنْ طَلَلٍ تَقَادِمَ عَهْدَةٍ \* اقْوَى واقْفِرْ بَعْدَ امِّ الْهَيْثَمِ

{by 'Antara, *Must thou be saluted as a ruin whose acquaintance with its inmates has become old, and that has become vacant and empty after the departure of Umm AlHaitham! (EM)*}, and similarly in the case of *ns.*

XII. 86. *I complain of my grief and my sorrow only unto God, اولئكَ عَلَيْهِمْ*

II. 152. *Those, upon them shall be blessings from their Lord and mercy, لَا تَرَى فِيهَا عِوَجًا*

XX. 106. *Thou wilt not see in them unevenness nor inequality,*

وَقَدَدَتِ الْأَدِيمَ لِرَاهِشِيَةٍ \* وَالْفَى قَوْلُهَا كَذِبًا وَمِينَا

[by 'Adī Ibn Zaid al'Ibādī, *And she gashed the skin of his two veins in the inside of the two forearms; and he found her saying to be a falsehood and a lie (Jsh)*] ; but

IM asserts that this sometimes occurs with *او*, whence

IV. 112. *And whoso commit-eth a trespass or a sin, وَمَنْ يَكْسِبْ خَطِيئَةً اَوْ اِثْمًا*

[which requires consideration, because by the *trespass* may be meant what occurs unwittingly, and by the *sin* what occurs wilfully (BS)] : (j) the

*prepos.* [*appos.* (DM)] to its [*postpos.*] *ant.*, by poetic license [538], as *أَلَا يَا آئِنَةَ* [26] : (k) the *gen.* by vicinity,

as V. 8. [130. A.] with the <sup>أرجل</sup> [coupled to <sup>وجوهكم</sup>, but (DM)] governed in the *gen.* [by vicinity (B, DM) to the *gen.* (DM)]: (b) its coupled's admitting of the 3 preceding meanings, [*order, its reverse, and simultaneity* (DM)]: (c) its conjunction with (a) <sup>أما</sup>, as LXXVI. 3. [543]: (b) <sup>لَا</sup>, if it be preceded by negation, and [negation of the predicament from the *ant.* and coupled by way of (DM)] *simultaneity* be not intended, as <sup>مَا قَامَ</sup> <sup>زَيْدٌ وَلَا عَمْرُو</sup>, in order that it may import that the act is negated from the two of them jointly and severally, whence <sup>وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآتِي تَقْرِبُكُمْ عِنْدَنَا زُلْفَى</sup> XXXIV. 36. *Nor are your goods, nor your children, what shall bring you near before Us with nearness*; in which case the coupling, according to some, is a coupling of *props.* by subaudition of the *op.*, but, as commonly reputed, is a coupling of single terms: when, however, one of the 2 conditions is missing, <sup>لَا</sup> may not be introduced, so that <sup>قَامَ زَيْدٌ وَلَا عَمْرُو</sup> is not allowable, while <sup>وَلَا الضَّالِّينَ</sup> I. 7. *Nor of the erring* [545] is allowable only because <sup>غَيْرِ</sup> [498] contains the sense of negation, and

فَاذْهَبْ فَإِنَّ فِتْنَى فِي النَّاسِ أَكْثَرُ

مِنْ حَتْفِهِ ظَلَمَ دَعْمٌ وَلَا حِيلُ



[Wherefore go thou away: for what youth is among men, that intensely black darknesses have preserved from his death, nor wiles? (Jsh)] only because the sense is there is no youth that etc, like XLVI. 35. [538]; nor مَا اخْتَصَمَ <sup>٩٨</sup> زَيْدٌ <sup>٩٨</sup> وَلَا عَمْرُو, because, [the و and لَا importing negation of the disputing together from the two of them jointly and severally, it would import that disputing together was applicable to one person, whereas (DM)] it denotes simultaneity only, while in وَمَا يَسْتَوِي الْأَعْمَى <sup>٩٨</sup> وَالْبَصِيرُ <sup>٩٨</sup> وَلَا الظُّلُمَاتُ <sup>٩٨</sup> وَلَا النُّورُ <sup>٩٨</sup> وَلَا الظِّلُّ <sup>٩٨</sup> وَلَا الْحَرُورُ <sup>٩٨</sup> وَمَا يَسْتَوِي <sup>٩٨</sup> الْأَحْيَاءُ <sup>٩٨</sup> وَلَا الْأَمْوَاتُ <sup>٩٨</sup> XXXV. 20. 21. And the blind and the seeing are not equal, nor the darknesses and the light, nor the shade and the hot wind; nor are the living and the dead equal the 2nd, 4th, and 5th [547] لَا are red., because of the freedom from ambiguity, [it being known that equality is only between two, while the 1st and 3rd import negation of equality between every two jointly and severally (DM)]: (c) وَلَكِنْ رَسُولُ اللَّهِ <sup>٩٨</sup> , لَكِنْ XXXIII. 40. But the Apostle of God [545]: (2) and (3) 2 و s followed by the ind. or nom., (a) the و of inception, as XXII. 5. [416], لَا تَأْكُلْ آتَخَ [416] with the ind. [538], VII. 185. [1] also with the ind., <sup>٩٨</sup> وَاتَّقُوا اللَّهَ <sup>٩٨</sup> وَيَعْلَمَكُمُ اللَّهُ <sup>٩٨</sup> II. 282. And fear ye God. And God teacheth you, and عَلَى الْحَكَمِ آتَخَ [418]: (b) the و of the d. s., which is prefixed to the nominal prop., as

جاء زيد والشمس طالعة [79,80]; and is named the , of inchoation, [because of its prefixion to an *inch.* (DM)]: S and the ancients render it by <sup>ا</sup>اِذْ, not meaning that it is in the sense of the latter, since the *p.* is not *syn.* with the *n.*, but that it with what follows it is a restriction of the preceding *v.*, as <sup>ا</sup>اِذْ is; not by <sup>ا</sup>اِذْ, because this is not prefixed to the nominal *prop.*: <sup>ا</sup>ان *ex.* of it when prefixed to the verbal *prop.* is <sup>ا</sup>بَايَدِي رِجَالِ الْخ [1]; and, when preceded by a *prop. d. s.*, it admits, according to him that allows multiplicity of the *d. s.* [without coupling, there being no dispute as to its allowability with it (DM)], of being copulative. [the *prop.* after it being a *d. s.* (DM),] and inchoatival, as <sup>ا</sup>اِهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي <sup>ا</sup>اِلْاَرْضِ <sup>ا</sup>مَسْتَقَرٌّ II. 34. *Get ye down, one of you being a foe to another, and ye having, or while ye have, in the earth a place of abode*: (4) and (5) two , followed by the *acc.* or *subj.*, (a) the , of the concomitate *obj.*, as <sup>ا</sup>سِرَّتْ <sup>ا</sup>وَالْزَيْلُ [68], which does not govern the *acc.*, contrary to the opinion of Jj; nor occur in the Revelation with certainty, the , in X. 72. [68] in the reading of the Seven admitting of being that and of coupling a single term to a single term by subaudition of a *pre. n.*, i. e. <sup>ا</sup>وامر <sup>ا</sup>شركائكم <sup>ا</sup>و (the affair of) your companions, or a *prop.* to a *prop.* by subaudition of a *v.*, i. e. <sup>ا</sup>واجمعوا <sup>ا</sup>شركاءكم [68]: (b) the ,

prefixed to the *aor.* governed in the *subj.* because coupled to an [*inf.* (DM)] *n.*, plain, as <sup>وَلَبِئْسَ عِبَادَةً</sup> آخ [418. A.]; or paraphrased, [by which he means the *inf. n.* apprehended from the preceding sentence (DM),] provided that negation or requisition precede the و, which the KK name the و of diversion, [because it diverts the *aor.* from the *ind.* to the *subj.* (DM),] but which does not govern the *subj.*, contrary to their opinion, as III. 136. and <sup>لَا تَنْهَ</sup> آخ [411]: but the truth is that this [ و prefixed to the *aor.* governed in the *subj.* because of the coupling (DM)] is the *con.* و : (6) and (7) two و s followed by the *gen.* [506, 505]: (8) a و whose inclusion is like its exclusion, vid. the *red.* [449], authorized by the KK, Akh, and many, <sup>حَتَّىٰ إِذَا جَاؤُوهَا وَفُتِحَتْ أَبْوَابُهَا</sup> XXXIX. 73. *Until, when they shall come to it, its gates shall be opened* being thus explained on the evidence of the other text <sup>حَتَّىٰ إِذَا جَاؤُوهَا فَتُحَتَّ أَبْوَابُهَا</sup> XXXIX. 71.], or the *red.* being, as is said, the و in [the next words] <sup>وَقَالَ خَزَنَتُهَا</sup> *its keepers shall say*; and similarly <sup>فَلَمَّا أَسْلَمَا وَتَلَّىٰ لِلْجَبِينِ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمَ</sup> XXXVIII. 103. 104. *And when they yielded to the command of God, he threw him down upon [504] the side of the forehead, and We called to him, saying [569, 570], O Abraham, or and he threw etc., We etc., the 1st or 2nd being said to be red.; while the redundancy is evident in*

فَمَا بَالُ مَنْ أَسْعَى لِأَجْبَرِ عَظْمَةٍ

حِفَاطًا وَيَنْوِي مِنْ سَفَاهَتِهِ كُسْرِي

[by Wa'la Ibn AlHārith alMakhzūmi, *Then what is the case of him whose bone I strive to set from watchfulness, when he intends from his witlessness the breaking of me, i. e. of my bone?* (Jsh), because the *aff. aor.* occurring as a *d. s.* is not connected by the و (80) (DM),] and

وَلَقَدْ رَمَقْتُكَ فِي الْمَجَالِسِ كُلِّهَا

فَإِذَا وَأَنْتَ تُعِينُ مَنْ يَبْغِينِي

[*And assuredly I looked kindly at thee in the assemblies, all of them; and lo, thou helpest him that wrongs me!* (Jsh)]: (9) the و of 8, mentioned by many philologists, like H, and weak GG, like IKhl, and commentators, like Thi, who assert that the Arabs, when they count, say 6, 7, and 8, to notify that 7 is a complete number, and what follows it an inceptive number: they cite as evidence of

that (a) سَيَقُولُونَ ثَلَاثَةً رَابِعَهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ  
XVIII. كَلْبُهُمْ رَجُلًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةً وَثَامِنَهُمْ كَلْبُهُمْ

21. *They will say, (They were) [29] 3, that their dog made to be 4; and they will say, (They were) 5, that their dog made to be 6, guessing at the unknown; and they will say, (They were) 7, that their dog made to be 8; (b) XXXIX. 73., since فُتِحَتْ is said in the text of*

Hell, because its gates are 7, but <sup>وَقَتَحَتْ</sup> in the text of Paradise, because its gates are 8; (c) <sup>التَّائِبُونَ الْعَابِدُونَ</sup> <sup>الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ</sup> <sup>الآمِرُونَ بِالْمَعْرُوفِ</sup> <sup>وَالنَّاهُونَ عَنِ الْمُنْكَرِ</sup> IX. 113: (They are) [29] the penitents, the worshippers, the praisers, the fasters, the lowerers of the head, the bowers down, the bidders of good, and the forbidders of evil, since it is the 8th qual.; (d) <sup>مُسْلِمَاتٌ مُؤْمِنَاتٌ قَانِتَاتٌ تَائِبَاتٌ عَابِدَاتٌ سَائِحَاتٌ ثَيِّبَاتٌ</sup> <sup>وَابْكَارٌ</sup> LXVI. 5. Muslims, believers, obeyers, penitents, worshippers, fasters, matrons, and maidens, though correctly this , occurring between 2 eps. that serve to divide those who contain all the preceding qualifications, is not susceptible of ellipse, since *matronhood* and *maidenhood* are not united, whereas the , of 8, according to him that recognizes it, is suitable for ellipse: (10) the , prefixed to the epithetic *prop.* to denote corroboration of its [*id.* (DM)] adherence to its qualified, importing that the latter's qualificability by it is an established matter: this , is authorized by Z and his imitators, who thus explain certain passages, in all of which the , is the , of the *d. s.*, as II. 213. [464], XVIII. 21., <sup>أَوْ كَالَّذِي مَرَّ</sup> II. 261 [Or hast thou seen the like of him that hath passed by a city that is empty, whose walls are fallen down upon its roofs? (B)],

and XV. 4. [78], the permissive of the *d. s.* 's occurrence to the *indet.* in this [last] text being 2 matters, one peculiar to it, vid. precedence of the *neg.*, and the 2nd common to the rest of the texts, vid. prevention of qualificativity, since the *d. s.*, when prevented from being an *ep.*, may occur to the *indet.*, for which reason it occurs thereto when preceding it, as <sup>فِي الدَّارِ قَانِمًا رَجُلٌ</sup>, and when *prim.*, as <sup>هَذَا خَاتَمٌ حَدِيدًا</sup> [83]; and the preventive of qualificativity being 2 matters, one peculiar to it, vid. conjunction of the *prop.* with <sup>أَلَّا</sup> [94], and the 2nd common to the rest of the texts, vid. its conjunction with the , : (11) [161]: (12—15) [497] (ML). Sometimes they answer the inquirer with the *neg.* <sup>لَا</sup>, and then follow it up with benediction, so that the sentence is transmuted into malediction, as it is related that Abù Bakr, seeing a man in whose hand was a garment, said to him “Wilt thou sell this garment?”, and he said <sup>لَا عَافَاكَ اللَّهُ</sup>, on which Abù Bakr said “Wherefore saidst thou not <sup>لَا</sup> <sup>وَعَافَاكَ اللَّهُ</sup> *No: and God grant thee health?*” Zj says, I asked Mb about the cause of the appearance of the , in our saying <sup>سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ</sup>; and he said to me, I asked Mz about what thou hast asked me about, and he said, The meaning is <sup>سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ سُبْحَانَكَ</sup> *I extol Thy perfection, O God; and with praise of Thee (do I extol Thy perfection)* (D). Some say that <sup>سُبْحَانَكَ أَلَمْ</sup>

is one *prop.*, the و being *red.*, [*orig.* سُبْحَتِكَ بِحَمْدِكَ (DM)]; and some that it is two *props.*, the و being copulative, and the *op.* of the ب suppressed, i. e. وَبِحَمْدِكَ (ML on the ب): while the ب denotes *accompaniment* or *instrumentality* according to both of these two sayings (DM). In VII.3. [126] هُمْ قَائِلُونَ is [a *d. s.* (K)] coupled to يَبَيِّتَا, [as though بَاتَتَيْنِ أَوْ قَائِلَتَيْنِ were said (K),] the و [of the *d. s.* (B)] being suppressed [when coupled to a *d. s.* before it (K)], because deemed heavy on account of the combination of 2 *cons.*, since the و of the *d. s.* is the *con.* و borrowed for a *cop.* (K, B), so that جَاءَنِي زَيْدٌ رَاجِلًا أَوْ هُوَ فَارِسٌ *Zaid came to me walking, or (when) he was riding* is a chaste sentence (K). Suppression of the و of the *d. s.* has been previously mentioned in نَصَفَ النَّهَارُ الْخ [80] (ML).

§ 540. The ف, ثُمَّ, and حَتَّى necessarily involve *order*: except that the ف necessitates the existence of the 2nd after the 1st *without delay*, and ثُمَّ *with delay*, the texts VII.3. [126] وَأَنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ and XX. 84. وَأَصْلَحًا ثُمَّ اهْتَدَى *And verily I am wont to forgive him that repenteth and believeth and doeth good, then is rightly directed* being attributed to the fact that, when

He has destroyed it, the chastisement is judged to have come upon it, and to the continuance and subsistence of the being rightly directed ; while what is coupled by <sup>حَتَّى</sup> must be part of the *ant.*, either its most excellent, as <sup>قَدِيمُ الْكَحَاجِّ</sup> [539], or its lowest, as <sup>مَاتَ النَّاسُ الْخ</sup> (M). The <sup>ف</sup> denotes *union, order, and succession*, and <sup>ثُمَّ</sup> *union, order, and delay*, as <sup>أَمَاتَهُ فَاقْبِرْهُ</sup> LXXX. 21. 22. *Maketh him die, then burieth him ; afterwards, when He willeth, raiseth him* (Sh). The <sup>ف</sup> indicates *posteriority of the coupled to the ant.*, when [the former is] *continuous with the latter*, and <sup>ثُمَّ</sup> *posteriority of the coupled to the ant.*, when [the former is] *discontinuous [from the latter]*, as <sup>الَّذِي خَلَقَ فَسَوَّى</sup> LXXXVII. 2. *Who created everything, then made its creation symmetrical and* <sup>وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ</sup> XXXV. 12. *And God created you from dust by creating Adam from it, afterwards from sperm by creating his* *posteriority from it* (IA). The <sup>ف</sup> [is (1) *copulative : and* (ML)] denotes (a) *order* (IH, ML), (a) *of idea*, as <sup>قَامَ زَيْدٌ فَحَمَرٌ</sup> *Zaid stood, then 'Amr ; (b) of mention*, which is [often (DM)] a coupling of a detail to a summary, as <sup>وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي الْخ</sup> XI. 47. *And Noah called upon his Lord, and said, My Lord, Verily my son is of my family, &c., [but not*



always, as XXXIX. 74. (below) (DM)] : (b) *succession*, which is in everything according to [the custom in (MA)] it, as دَخَلْتُ الْبَصْرَةَ فَبَغْدَادَ I entered AlBaṣra, then Baghdād, when you tarry not in AlBaṣra, nor between the 2 cities, [but the journey is continuous (DM)], and XXII. 62. [411] (ML) : (a) if the ف couple a single term to a single term, it imports that the connection of the coupled with the meaning of the *v.* referred to it and to the *ant.* is after the connection of the *ant.* with it without delay, as قَامَ زَيْدٌ فَعَمِرُوا, i. e. *The standing of 'Amr was realized subsequently to the standing of Zaid without interruption* : but, when the ف is prefixed to consecutive *eps.*, the *order*, if the qualified be single, is in their *inf. ns.*, as in يَا لَهْفَ الْخ [157], i. e. الَّذِي يَصْبِحُ قِيغْنَمٌ فَيُرَوِّبُ ; and, if the qualified be not single, is in the connection of what is indicated by the *op.* with their qualifieds, as is the case in *prims.*, as in their saying on the prayer of the congregation يَاقَامُ الْقَامُ فَالْقَامُ فَالْقَامُ يقدم الاقرا فالانقة فالاقدم The best reader shall be made leader, then the best theologian, then the earliest in forsaking home, then the oldest, then the brightest in face : (b) if it couple a *prop.* to a *prop.*, it imports that the purport of the *prop.* after it is subsequent to the purport of the one before it without interruption, as قَامَ زَيْدٌ فَقَعَدَ عَمْرُو Zaid stood, then 'Amr sat : but in coupling *props.* it sometimes imports that the one mentioned after it is a

sentence subordinate in mention to the one before it, not that its purport is subsequent in time to the purport of the one before it, as <sup>أَدْخَلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ</sup>

<sup>مَثْوًى الْمُتَكَبِّرِينَ</sup> XXXIX. 72. *Enter ye the gates of Hell,*

*about to abide eternally in it: and most evil be the abode*

*of the proud, (Hell)! and* <sup>وَأَوْرَثْنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ</sup>

<sup>حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ</sup> XXXIX. 74. *And made us to*

*inherit the land, dwelling in whatever place of paradise we*

*will: and most excellent is the recompense of the workers,*

*(Paradise)! [below], since mention of blame or praise*

*of the thing comes correctly after mention of the thing;*

*and of this cat. is the coupling of the detail of the sum-*

*mary to the summary, as XI. 47. and* <sup>أَجَبْتَهُ فَقُلْتُ لِيَبْكُ</sup>

*I answered him, and said, At thy service, because the*

*position for the mention of the detail is after the men-*

*tion of the summary, whence VII. 3. : (c) it is not*

*incompatible with the ف' s importing order without delay that the 2nd in order should be completely realized*

*in a long time, when the 1st of its parts succeeds what precedes, as XXII. 62., since the earth's becoming*

*green commences after the descent of the rain, but is*

*completed in a long time, so that the ف is put from*

*regard to the fact that there is no interruption between*

*the descent of the rain and the commencement of the*

*becoming green (R) : (c) illativeness, which is prevalent*

*in the ف coupling (a) a prop., as* <sup>فَوَكَّزَهُ مُوسَى فَقَضَىٰ</sup>

<sup>أ</sup>عَلَيْهِ XXVIII. 14. *And Moses smote him with his fist; and consequently he killed him and* فَتَلَقَّى آدَمُ مِنْ رَبِّهِ <sup>أ</sup> and *Adam learned from his Lord words; and therefore He turned again unto him with mercy; (b) an ep., as* لَا تَكْلُونُ مِنْ شَجَرٍ مِنْ زَقُّومٍ فَمَالَتْهُنَّ <sup>أ</sup> *Shall be eating of a tree, namely Zakkūm, and therefore filling the bellies from it, and consequently drinking upon it from boiling water : but sometimes in that [coupling of prop. or ep. (DM)] the ف denotes mere order, as* فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ فَقَرَّبَهُ إِلَيْهِمْ <sup>أ</sup> I.I. 26. 27. *And he went away privily to his family, and brought a fat calf; and he set it before them and* وَاصْطَفَى صَفًّا فَالْزَجْرَاتِ زَجْرًا <sup>أ</sup> *By the Angels expanding their wings in the air, then driving the clouds along, then rehearsing an exhortation (ML): the ف is exclusively distinguished by coupling what is not fit to be a conj., because devoid of the pron. of the conjunct, to what is fit to be a conj., because comprising the pron., as* الَّذِي يَطِيرُ فَيَغْضِبُ زَيْدَ الدَّبَابِ <sup>أ</sup> [27,538], because the ف, indicating illativeness, enables the cop. to be dispensed with (IA): (2) [419,32] (ML): the non-copulative ف also is not devoid of the sense of order ; which is the one named

the **ف** of illativeness, and is peculiar to *props.* : (a) it is prefixed to what is an *apod.*, (a) with precedence of the *cond.* word, as <sup>٥ ٨ ٨ ٤ ٤ ٥ ٨ ٨ ٤ ٤ ٥</sup> **اِنْ لَقَيْتَهُ فَكْرِمَهُ** *If thou meet him, honour thou him* and <sup>٨ ٤ ٤ ٥ ٨ ٨ ٤ ٤ ٥</sup> **مَنْ جَاءَكَ فَاعْطِهِ** *Whoso comes to thee, give thou to him*; (b) without it, as <sup>٥ ٨ ٨ ٤ ٤ ٥ ٨ ٨ ٤ ٤ ٥</sup> **زَيْدٌ فَاضِلٌ فَكْرِمَهُ** *Zaid is excellent: then honour thou him*, which [construction] is recognizable by the fact that the *cond.* **اِذَا** may be supplied before the **ف**, the purport of the preceding sentence being made its *prot.*, and is frequent in the *Kur'ān* and elsewhere, as <sup>٥ ٨ ٨ ٤ ٤ ٥ ٨ ٨ ٤ ٤ ٥</sup> **اَمْ لَهُمْ مَلِكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا** XXXVIII. 9. [*Or to them belongeth the kingdom of the heavens and the earth and what is between them? (If that belong to them,) then let them ascend the avenues* (B)] and <sup>٥ ٨ ٨ ٤ ٤ ٥ ٨ ٨ ٤ ٤ ٥</sup> **قَالَ اَنَا خَيْرٌ مِنْهُ خَلَقْتَنِيْ مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِيْنٍ** XXXVIII. 77. 78. *He said, I am better than he: Thou createdst me of fire, and createdst him of clay. He said, (If this pride be in thee,) then go thou forth from it, i. e.* <sup>٥ ٨ ٨ ٤ ٤ ٥ ٨ ٨ ٤ ٤ ٥</sup> **اِذَا كَانَ عِنْدَكَ** : but it is often i. q. the **ل** of causation, when what follows it is a cause of what precedes it, as <sup>٥ ٨ ٨ ٤ ٤ ٥ ٨ ٨ ٤ ٤ ٥</sup> **فَاَخْرَجَ مِنْهَا فَاَنْكَرَ رَجَبٌ** XXXVIII. 78. *Then etc: for verily thou art accursed*; so that this is prefixed to what is the *prot.* in sense, as the 1st is prefixed to what is the

*apod.* in sense (R): [thus] the ف of illativeness is prefixed now to the caused, as زَيْدٌ فَاضِلٌ فَكَرِيمٌ, being then sometimes called the ف of deduction, whence the ف prefixed to the *correl.* of the condition; and now to the cause, being then i. q. the ل of causation, as XXXVIII. 78. (DM): (b) there being no incompatibility between the illative and copulative, it is sometimes illative, and nevertheless couples a *prop.* to a *prop.*, as يَقُومُ زَيْدٌ فَيَغْضَبُ <sup>عَمْرُو</sup> Zaid stands, and then 'Amr becomes angry, [or an *ep.* to an *ep.*, as LVI. 52—54., because the *ep.* is renderable by a *prop.*]; but coupling is not inseparable from it, as <sup>عَمْرُو</sup> اِنْ لَقِيْتَهُ فَكَرِمَهُ (R): [thus] the ف is (a) a mere illative *cop.*, as اِنْ جِئْتَنِي فَاَنَا اَكْرَمُكَ If thou come to me, I shall honour thee, since, if it were copulative, what follows it would be a condition, and the *correl.* would be needed, and similarly اَنَا اَعْطِيْنَاكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ CVIII. 1. 2. Verily etc. [1]: therefore pray thou to thy Lord [below]; (b) merely copulative, as <sup>وَالَّذِي</sup> اَخْرَجَ الْمَرْعَى فَجَعَلَ ثَمَرَهُ اَسْخَاً LXXXVII. 4. 5. And Who hath brought forth the pasture, and made it after its greenness dried up, black; (c) both [illative and copulative], as XXVIII. 14. and II. 35., whence the ف in اَنْتَ سَعَادُ الْغَنِّ [22] (BS): (3) *red.*, [its inclusion in the sentence being like its exclusion (ML) with regard to the original sense intended

from the sentence, which is not incompatible with its importing *corroboration* and *confirmation* of the sense (DM): this ف occurs (a) in the place of the ف of illativeness, but is not it; and imports premonition that what follows it is as inseparable from what precedes it as the *apod.* from the *prot.*, vid. with the إِذَا not implying *condition*, as إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا CX. 1-3. *When the help of God shall come, and the conquest of Makka, and thou shalt see men entering into the religion of God in hosts, extol thou God's perfection*: (b) elsewhere (R), its redundancy, though not authorized by S, being allowed (a) in the *enunc.* by Akh unrestrictedly (below); and by Fr, Am, and many with the restriction that the *enunc.* be a command or prohibition, as وَقَالَتِ الْيَهُودُ لَنْ نَسْمِعَ لَكَ يَا يَحْيَىٰ (29,538) *saying, Khaulān, wed thou &c.* and

أَرَأَيْتَ مَوْدِعَ امْ بَكُورٍ \* أَنْتَ فَانْظُرْ لِي ذَاكَ تَصِيرُ

{by 'Adī Ibu Zaid al'Ībādī, *Will evening be a time of farewell for thy last journey, or morning? Thou, consider thou at which of those two times thou wilt pass away* (Jsh)}, to which Zj attributes هَذَا قَلِيلٌ وَقَوَّةٌ XXXVIII.

57. *This, let them taste it, and as زَيْدٌ فَلَا تَضْرِبْهُ Zaid beat thou not him*: (b) as IB says, {whether it be in the *enunc.* or not (DM),} by all our school (ML), i. e. the BB, except S

(DM),] as <sup>اِذَا هَلَكْتُ اَلْفُ</sup> [62] (R, ML); while an *ex.* of its redundancy is

لَمَّا اتَّقَى بِيَدٍ عَظِيمٍ جَرْمَهَا \* فَتَرَكْتُ ضَاحِيَ جِلْدِهَا يَتَذَبَذَبُ

[When he warded off my blow with a hand whose bulk was huge, I left the exposed part of its skin dangling (Jsh)], because the ف is not introduced in the *correl.* of لَمَّا, contrary to the opinion of IM [206]. The ف (1) in بَلْ

لَمَّا <sup>اَللّٰهُ فَاعْبُدْ</sup> XXXIX. 66. *Nay, (whatever betide,) God wor-*

*ship thou, or Nay, God worship thou, or Nay, (mark thou,) and worship God* is (a) [the *cop.* of] a *correl.* to

لَمَّا <sup>اَللّٰهُ فَاعْبُدْ</sup> supplied, according to some, [i. e. اَمَّا (DM),

like XCH. 9. (593)]; (b) *red.*, according to F; (c) copu-

lative, according to others, the *o. f.* being <sup>اَللّٰهُ فَاعْبُدْ</sup> تَنْبِءُ فَاعْبُدِ اللّٰهُ,

and تَنْبِءُ then suppressed, and the *acc.* put before

the ف, in order that the ف may not occur at the be-

ginning: (2) in <sup>اَللّٰهُ فَاِذَا</sup> خَرَجْتُ فَاِذَا الْاَسَدُ [204] is (a) *red.*, inse-

parable, according to F, Mz, and many; (b) copulative,

according to IJ, [coupling a verbal to a verbal *prop.*, ac-

cording to the sense, i. e. <sup>اَللّٰهُ فَاِذَا</sup> خَرَجْتُ فَفَاجَاتَ حُضُورَ الْاَسَدِ or

خَرَجْتُ وَفَاجَاتَ حُضُورَ الْاَسَدِ or <sup>اَللّٰهُ فَاِذَا</sup> زَمِنَ حُضُورَ (DM)]; (c) merely illative,

like the ف of the *correl.*, according to Zj, [i. e. importing

that there is *consequence* between what precedes and

what follows it, whether what follows it be consequent

upon and caused by what precedes it, or the converse (DM),] to which must be attributed, according to me, CVIII. 1. 2. and <sup>اَئْتِنِي</sup> <sup>فَإِنِّي</sup> <sup>أَكْرِمُكَ</sup> *Come thou to me, for verily I honour thee*, since the originative is not coupled to the enunciatory *prop.*, nor the converse [538]. The <sup>ف</sup> is said to be (4) inceptive, as <sup>أَلَمْ</sup> <sup>تَسْأَلْ</sup> <sup>أَلَمْ</sup> [417], i. e. <sup>فَهُوَ</sup> <sup>يَنْطَلِقُ</sup> [*Hast thou not, i. e. Thou hast, asked &c., for it speaks* (AAz)], and similarly <sup>فَإِنَّمَا</sup> <sup>يَقُولُ</sup> <sup>لَهُ</sup> <sup>كُنْ</sup> <sup>فَيَكُونُ</sup> II. 111. *He only saith to it, Be: and then it is*, i. e. <sup>فَهُوَ</sup> <sup>يَكُونُ</sup> <sup>حِينَئِذٍ</sup>, and

<sup>الشَّعْرُ</sup> <sup>صَعْبٌ</sup> <sup>وَطَوِيلٌ</sup> <sup>سَلَمَةٌ</sup> \* <sup>إِذَا</sup> <sup>ارْتَقَى</sup> <sup>فِيهِ</sup> <sup>الَّذِي</sup> <sup>لَا</sup> <sup>يَعْلَمُهُ</sup>  
<sup>زَلْتُ</sup> <sup>بِهِ</sup> <sup>إِلَى</sup> <sup>الْحَضِيضِ</sup> <sup>قَدَمُهُ</sup> \* <sup>يُرِيدُ</sup> <sup>أَنْ</sup> <sup>يَعْرِبَهُ</sup> <sup>فَيَعْجَمُهُ</sup>

[by AlHuṭai'a, *Poetry is hard, and tall is its ladder. When he that knows it not climbs it, his foot slips with him to the bottom: he means to make it chaste Arabic, and he makes it barbarous* (Jsh)], i. e. <sup>فَهُوَ</sup> <sup>يَعْجَمُهُ</sup>: where- as the truth is that the <sup>ف</sup> in all of that is copulative, but that what is intended to be coupled is the [verbal (DM)] *prop.* [to the verbal *prop.* (DM)], not the *v.* [to the *v.*], [for which reason the *v.* is not apocopated in the 1st verse (DM), *Thou hast asked &c., and it speaks.*] the *ant.* in this [text and (DM) last] verse being [ <sup>يَقُولُ</sup> ]



and (DM)] يَرِيدُ ; while the GG supply هُوَ only to explain that the *v.* is not intended to be coupled (ML), not that it is a nominal *prop.* coupled to the verbal (DM). جَدَفَ جَدَفٌ [for which فَم is said, like جَدَفٌ for جَدَفٌ grave (ML), is {only (R)} a *con.* : and (R,ML)] denotes [*association in predicament* and (ML)] (1) *order* and *delay* (IH, ML) and *posteriority*, for which reason S says on مَرَرْتُ بِزَيْدٍ ثُمَّ عَمْرٍو *I passed by Zaid, and afterwards 'Amr* that the *passing* is two passings (R) ; but all these meanings are disputed : (a) Akh and the KK assert that it sometimes occurs *red.*, not being copulative at all ; and attribute to that حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ IX. 119. *Until, when the earth became too strait for them notwithstanding its spaciousness [571], and their souls became too strait for them, and &c. [440], He turned again unto them with grace to repent and*

أَرَانِي إِذَا أَصْبَحْتُ أَصْبَحْتُ ذَا هَوًى  
فَتَمَّ إِذَا أَمْسَيْتُ أَمْسَيْتُ غَادِيَا

[below], by Zuhair, [*I see myself, when I enter upon the morning, enter upon the morning possessed by passion, and, when I enter upon the evening, enter upon the evening going away from that passion (DM)*] : (b) some dis-

pute its necessarily involving *order*, on the authority of  
 XXXIX. 8. خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا

[*He created you from one person, i. e. Adam, and made therefrom its mate, i. e. Eve, the creation of Eve not being after that of the posterity (DM),*] and أَنْ مِنْ سَادِ الْخ

[below]: (c) Fr asserts that *delay* sometimes fails, on the evidence of your saying مَا صَنَعْتَ الْيَوْمَ ثُمَّ مَا

اعجبتني ما صنعت اليوم ثم ما اعجبتني What thou didst to-day pleased me : then what thou didst yesterday was more pleasing, because

ثُمَّ in that denotes *order of enunciation*, and there is no *delay* between the 2 enunciations, while IM holds ذَلِكَ

وَصَاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ VI. 154. 155.

*That following hath He charged you with—peradventure ye will beware of error and schism—then We gave Moses the Scripture to be an instance of that [enunciatory order (DM)]*; and apparently it does occur in the place of the ف in

كَهْزِ الرِّدَيْنِي تَحْتَ الْعَجَاجِ \* جَرَى فِي الْأَنْبَابِ ثُمَّ اضْطَرَبَ

[by Abū Duwād, *Like the shaking of the Rudainī spear below the cloud of dust, when it (that shaking) runs through the internodal portions of that spear, and forth-with the whole of it (that spear) is agitated (Jsh)*], since the *shaking*, when it runs through the internodal portions of the spear, is succeeded by the *agitation*, which

is not posterior to it (ML): (2) in [coupling] *props.* exclusively, *strangeness*, and *inappropriateness*, of the purport of what follows to the purport of what precedes it, as

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ VI. 1. Praise be to God, Who hath created the heavens and the earth, and made the darknesses and the light, yet with Whom [177]

they that disbelieve make the idols equal! [and وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بَيَاتٍ رَبَّهُ ثُمَّ اعْرَضَ عَنْهَا XXXII. 22. And who is more iniquitous than he that is reminded of the wonders of his Lord, yet turneth away from them?, as in

وَلَا يَكْشِفُ الْغَمَاءُ إِلَّا ابْنُ حِرَّةٍ \* يَرَى غَمَرَاتِ الْمَوْتِ ثُمَّ يَزُورُهَا

(K, B), by Ja'far Ibn 'Ulba alHārithī, *Nor will any dispel affliction save a son of a free-born woman, who sees the rigors of death, yet courts them!* (T)], which meaning is a derivative, and tropical, sense of *posteriority*: (3) mere *order in mention* and *gradation in degrees of climax* and *mention of the worthiest* and afterwards of the [next] *worthiest*, without regard to *delay* and *distance* between those degrees, or to the 2nd's being after the 1st in time; nay, it is sometimes before it, as in

أَبَى مَنْ سَادَ ثُمَّ سَادَ أَبُوهُ \* ثُمَّ قَدْ سَادَ قَبْلَ ذَلِكَ جَدُّهُ

[*Verily he that has reigned, then whose sire has reigned, then whose grandsire has reigned before that* (Jsb)],

where his own reign is put first because it is most peculiar to him, then his sire's reign, then his grandsire's, the object being to arrange his claims to eminence in order, the most peculiar, then the [next] most peculiar: so that it is like the ف in XXXIX. 74. [above]. The ف and ثُمَّ sometimes denote mere *gradation in climax*, [indicating that the 2nd is more emphatic than the 1st (K, B on LXXIV. 20.),] even if the 2nd be not subordinate in mention to the 1st, vid. when the 1st is literally repeated, as بِاللَّهِ بِاللَّهِ and وَاللَّهِ ثُمَّ وَاللَّهِ [134] (R), like

وَمَا لِي مِنْ ذَنْبٍ إِلَيْهِمْ عَلِمْتَهُ  
سَوَىٰ أَنِّي قَدْ قُلْتُ يَا سَرْحَةَ اسْلَمِي  
نَعَمْ فَاسْلَمِي ثُمَّ اسْلَمِي ثُمَّ اسْلَمِي  
تِلْكَ تَحِيَّاتٌ وَإِنْ لَمْ تَكَلِّمِي

(K) *And I have not committed any offence towards them that I knew, save that I said, O Sarḥa, be thou safe! Yes, and be thou safe! again, be thou safe! again, be thou safe! (I salute) with three salutations, even though thou speak not* (T). ثُمَّ is treated like the ف and , (1) by the KK as to the allowability of the *subj.* in the *aor.* conjoined with it after the *v.* of the condition [and, says Dm, after the *apod.* likewise (425) (DM)]; while AlḤa-san's reading وَمَنْ يَخْرُجُ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ

١٠١ IV. 101. *And whoso*  
 ١٠٢ *goeth forth from his house, fleeing to God and His Apost-*  
 ١٠٣ *le, and afterwards death overtaketh him, his recompense*  
 ١٠٤ *hath fallen upon God with [the v. of (DM)] يَدْرِكُهُ in*  
 ١٠٥ *the subj. [by subaudition of اَنْ (K, B, DM), the inf. n.*  
 ١٠٦ *paraphrased from it and its conj. being coupled to an inf.*  
 ١٠٧ *n. apprehended from the v. of the condition, i. e. مَنْ يَقَعُ*  
 ١٠٨ *(DM),]* is  
 ١٠٩ *cited as evidence in their favor: (2) by IM [as to the*  
 ١١٠ *subj. in the anr. (DM)] after requisition [411], so that*  
 ١١١ *he allows in the Prophet's saying لَا يَقُولُ أَحَدُكُمْ فِي الْمَاءِ*  
 ١١٢ *الدائم الذي لا يجري ثم يغتسل منه* *Let not any one of*  
 ١١٣ *you piss in standing water, which flows not. Albeit he*  
 ١١٤ *shall wash himself from it three moods, (a) the ind. by*  
 ١١٥ *construing the full phrase to be ثم هو يغتسل, which*  
 ١١٦ *mood is the one transmitted, [and requires ثم to be in-*  
 ١١٧ *ceptive, not copulative, otherwise an enunciatory would*  
 ١١٨ *be coupled to an originative prop. (DM)]; (b) the apoc.,*  
 ١١٩ *and afterwards wash himself, by coupling to the position*  
 ١٢٠ *of the v. of the prohibition, [because it is uninfl. in the*  
 ١٢١ *place of an apoc. (DM)]; (c) the subj., by giving ثم,*  
 ١٢٢ *says he, the predicament of the , of union, meaning only*  
 ١٢٣ *as to the subj., not as to the simultaneity also (ML).*  
 ١٢٤ *These three ps. occur red. according to Akh; while the*  
 ١٢٥ *BB explain away such passages wherever possible, to*

preserve the *p.* from redundancy :—(1) the و, as in XXXVII. 103. '04. [539] : (2) the ف, as in اَرَانِي اِذَا زَيْدٌ فَقَاتِمٌ [above], say some ; while Akh allows زَيْدٌ فَقَاتِمٌ Zaid is standing on the evidence of وَقَاتِلَةُ اَلْفِ [29], and the ف in اَبَا خُرَاشَةَ اَلْفِ [98] is *red.* according to the BB, not the KK : (3) ثُمَّ, as in IX. 119., says Akh (R). حَتَّى is like ثُمَّ (IH), i. e. in *order* and *delay*. In my opinion, however, there is no *delay* in حَتَّى ; but the copulative حَتَّى imports that the coupled is the part surpassing the other parts of the *ant.* in strength or weakness: while, the connection of the *v.* governing the *ant.* and coupled *ns.* with what follows حَتَّى being sometimes anterior to, and sometimes in the midst of, its connection with the other parts, as تَوَفَّى اللّٰهُ كُلَّ اَبٍ لِّي حَتَّى اَدَمَ God has taken to Himself every father of mine, even Adam and مَاتَ النَّاسُ , *objective order* also is not intended to be regarded, as *delay* is not regarded, in it ; but what is regarded in it is *order* of the parts of what precedes it *subjectively*, from the weakest to the strongest, as in مَاتَ النَّاسُ اَلْفِ , or from the strongest to the weakest, as in قَدِمَ الْحَاجُّ اَلْفِ (R). حَتَّى denotes *union* and *extreme*, i.e. couples what is an extreme in excess or paucity in either sensible or *id.* quantity (Sh). حَتَّى is like the و [as to the inclusion

of what follows it in the predicament of what precedes it (R), importing *unrestricted union* (I)], except that [(1) it must contain the sense of *ending* : (2) it must be preceded by a thing having parts, which thing must be expressed, in order that it may be coupled to, as قَدِمَ الْحَاجُّ الْخَمْرَ

(R):] (3) its coupled must be [(a) an explicit *n.*, not a *pron.* (below): IHKh mentions that, but I have not met with it from any one else (ML):] (b) part of the *ant.*

[collection, as قَدِمَ الْحَاجُّ الْخَمْرَ, or whole, as أَكَلْتُ السَّمَكَةَ أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا I ate the fish, even its head (ML)]; or like part of it, [اعجبتني البجارية حتى حديثها The damsel pleased me, even her discourse, whereas وَلَدَهَا حَتَّى is disallowed, because حَتَّى is introduced only where the {conj. (DM)} *exc.* (88) might be introduced (ML); or part of what the *ant.* indicates, as in

أَلْقَى الصَّحِيفَةَ كَيْ يَخْفَى رَحْلَهُ

وَالزَّادَ حَتَّى نَعْلَهُ الْقَاهَا

(501), because the sense of أَلْقَى الْخَمْرَ is *He threw away the whole of what was with him* (R)]: (c) an extreme of the *ant.* (R, I, ML) in excess or deficiency (ML), as [combined (ML)] in

قَهَرْنَاكُمْ حَتَّى الْكَمَاةَ فَانْتُمْ \* تَهَابُونَنَا حَتَّى بَايِنَا الْأَصَاغِرَ

(I, ML) *We have conquered you, even the valiant armed men ; so that ye stand in awe of us, even our smallest sons*

(Jsh): (d) precise, so that you do not say جَانَنِ الْقَوْمِ حَتَّى رَجُلٌ, because it is a limit, so that there is no sense in making it vague (R): (4) when it couples to a *gen.*, the genitival *op.* is [preferably (R)] repeated, to distinguish it from the *prep.* [حَتَّى (DM)], as مَرَرْتُ بِالْقَوْمِ حَتَّى بَزِيدٍ : [IKhz mentions that unrestrictedly ; but IM restricts it by the condition that حَتَّى should not be necessarily copulative, as in

جُودُ يَمْنَاكَ فَاضَ فِي الْخَلْقِ حَتَّى  
بِأَنْسِي دَانَ بِالْأَسَاةِ دِينَا

{ The bounty of thy right hand has been lavished upon creation, even a wretch that has habituated himself to evil-doing (Jsh), where it must be copulative, because it is not replaceable by إِلَى (DM)}, which is good (ML)]: (5) [it may be said that (R)] it does not couple *props.* (R, ML), being in such places inceptive (R), because its coupled must be part, or like part, of the *ant.*, and that is practicable only in single terms (ML). It may be prefixed to the *pron.* [above], as رَأَيْتُ الْقَوْمَ حَتَّى إِيَّاكَ and جَانَنِ الْقَوْمِ حَتَّى أَنْتَ and مَرَرْتُ بِالْقَوْمِ حَتَّى بَك (R). Coupling by حَتَّى is rare ; and the KK disallow it altogether, attributing such as مَرَرْتُ and رَأَيْتُهُمْ حَتَّى أَبَاكَ and جَاءَ الْقَوْمَ حَتَّى أَبُوكَ to the fact that حَتَّى is inceptive, and that



what follows it is [governed] by subaudition of an *op.* (ML), i. e. <sup>أَنتَ</sup>حَتَّى <sup>أَنتَ</sup>رَايْتَ <sup>أَنتَ</sup>أَبَاكَ and <sup>أَنتَ</sup>حَتَّى <sup>أَنتَ</sup>جَاءَ <sup>أَنتَ</sup>أَبُوكَ (DM). <sup>أَنتَ</sup>مَرَرْتُ <sup>أَنتَ</sup>بَابِيكَ

§ 541. <sup>أَنتَ</sup>أَمَّا, and <sup>أَنتَ</sup>أَمْ denote [attachment of the predicament to (M)] one of the 2 (M, Z, IH), or more (Z, R, Jm), things (Z, IH) mentioned (M), when [that one is (Jm)] vague (IH), i. e. not specific to the speaker (Jm): except that <sup>أَنتَ</sup>أَوْ and <sup>أَنتَ</sup>أَمَّا occur in enunciation, command, and interrogation; and <sup>أَنتَ</sup>أَمْ, when *conj.*, only in interrogation, while the *disj.* occurs [in interrogation and (Z)] in enunciation also, as <sup>أَنتَ</sup>إِنهَا <sup>أَنتَ</sup>لَأَبْلُ <sup>أَنتَ</sup>أَمْ <sup>أَنتَ</sup>شَاءَ <sup>أَنتَ</sup>Verily it [the <sup>أَنتَ</sup>جَنَّةُ body (AA)] is camels: nay, (it is) sheep [543] (M, Z).

§ 542. The distinction between <sup>أَنتَ</sup>أَوْ and <sup>أَنتَ</sup>أَمْ in <sup>أَنتَ</sup>أَزِيدُ <sup>أَنتَ</sup>عِنْدَكَ <sup>أَنتَ</sup>أَوْ <sup>أَنتَ</sup>عَمْرُو Is Zaid or 'Amr with thee? and <sup>أَنتَ</sup>أَزِيدُ <sup>أَنتَ</sup>عِنْدَكَ <sup>أَنتَ</sup>أَمْ <sup>أَنتَ</sup>عَمْرُو [543] is that in the 1st you do not know that either of them is with him; whereas in the 2nd you know that one of them is with him, but do not know him specifically (M). Where the case as to <sup>أَنتَ</sup>أَوْ and the *conj.* <sup>أَنتَ</sup>أَمْ in interrogation is dubious to you, render <sup>أَنتَ</sup>أَوْ by <sup>أَنتَ</sup>أَحَدُهُمَا, and <sup>أَنتَ</sup>أَمْ by <sup>أَنتَ</sup>أَيُّهُمَا (R). The reply (1) to the *conj.* <sup>أَنتَ</sup>أَمْ [that requires reply (543) (ML)] is *specification*, [so





(DM),] as <sup>أَءِ</sup>وَأَنَا <sup>أَءِ</sup>أَوْ <sup>أَءِ</sup>إِيَّاكُمْ <sup>أَءِ</sup>لَعَلَى <sup>أَءِ</sup>هُدًى <sup>أَءِ</sup>أَوْ <sup>أَءِ</sup>فِي <sup>أَءِ</sup>ضَلَالٍ <sup>أَءِ</sup>مُبِينٍ  
 XXXIV. 23. *And verily we or you are upon a right course or in manifest error*, the evidence being in the 1st [and 2nd (DM)] <sup>أَءِ</sup>أَوْ, and

<sup>أَءِ</sup>نَحْنُ <sup>أَءِ</sup>أَوْ <sup>أَءِ</sup>أَنْتُمْ <sup>أَءِ</sup>الْأُولَى <sup>أَءِ</sup>الْفَوَا <sup>أَءِ</sup>الْحَقَّ <sup>أَءِ</sup>فَبَعْدَا <sup>أَءِ</sup>لِلْمُبْطِلِينَ <sup>أَءِ</sup>وَسَحَقَا

[*We or you are they that have found the truth : then alienation from good to the false claimants, and estrangement!* (Jsh)]: (3) *division*, as <sup>أَءِ</sup>الْكَلِمَةُ <sup>أَءِ</sup>أَسْمٌ <sup>أَءِ</sup>أَوْ <sup>أَءِ</sup>فَعْلٌ <sup>أَءِ</sup>أَوْ <sup>أَءِ</sup>حَرْفٌ <sup>أَءِ</sup>The word is a noun or a verb or a particle, as IM mentions in his smaller metrical treatise, [the *Alfiya* (DM),] and in the exposition of the greater, [the *Kāfiya* (DM)]; or rather, as he afterwards says in [his last work (DM)] the *Tashīl* and its exposition, *separation* divested of *doubt*, making *vague*, and giving *option*, which [bare *separation* (DM)] he exemplifies by IV. 134. [538] and <sup>أَءِ</sup>وَقَالُوا <sup>أَءِ</sup>كُونُوا <sup>أَءِ</sup>II. 129. *And they say, Be ye Jews or Christians*, this, says he, being preferable to the expression *division*, because the use of the <sup>أَءِ</sup>و in *division* is better, as <sup>أَءِ</sup>وَنَنْصُرُ <sup>أَءِ</sup>الْخ [509], though <sup>أَءِ</sup>أَوْ occurs in

<sup>أَءِ</sup>فَقَالُوا <sup>أَءِ</sup>لَنَا <sup>أَءِ</sup>ثْنَتَانِ <sup>أَءِ</sup>لَا <sup>أَءِ</sup>بَدَّ <sup>أَءِ</sup>مِنْهُمَا <sup>أَءِ</sup>\* <sup>أَءِ</sup>صُدُورَ <sup>أَءِ</sup>رِمَاحٍ <sup>أَءِ</sup>أَشْرَعَتْ <sup>أَءِ</sup>أَوْ <sup>أَءِ</sup>سَلَابِلُ

[by Ja'far Ibn 'Ulba alHārithī, *And they said, We have two plights that there is no escape from, the fore parts of spears pointed for thrusting or chains* (T, Jsh)]; but, as expressed by others, *detail*, which they



النَّحْوِ Learn thou theology or grammar; while, when the prohib. <sup>لَا</sup> is prefixed, the doing of the whole is disallowed, as <sup>لَا</sup> تَطَاعَ مِنْهُمْ آثِمًا أَوْ كَفُورًا LXXVI. 24. Nor obey thou of them a sinner or an unbeliever, as is likewise the predicament of the prohibition prefixed to giving option: but IM mentions that <sup>أَوْ</sup> mostly denotes allowance in comparison, as <sup>أَوْ</sup> أَشَدَّ قَسْوَةً II. 69. So that they were like stones or harder, and quantification, as <sup>أَوْ</sup> فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى LIII. 9. And &c. [128], or less; so that he does not hold it to be exclusively preceded by requisition: (6) *unrestricted union*, like the و, as [many of (BS)] the KK, Akh, and Jr say, on the evidence of [XXXVII. 147. (below) and they exceed (BS).]

وَقَدْ زَعَمْتُ لَيْلَى بَانِي فَاجِرٍ \* لِنَفْسِي تَقَاهَا أَوْ عَلَيْهَا فَجُورُهَا

by Tauba [Ibn AlHumayyir, And Lailà has asserted that (the ب being red.) I am profligate. For my soul will be its piety, and against it its profligacy (SM)],

جَاءَ الظَّلَافَةُ أَوْ كَانَتْ لَهُ قَدْرًا \* كَمَا أَتَى رَبَّهُ مُوسَى عَلَى قَدَرٍ

by Jarir, [He came to the Khilāfa, and it was decreed to him, as Moses came to his Lord according to decree (Jsh),]

وَكَانَ سَيِّئًا النَّحْ

خَلَّ الطَّرِيقَ وَاجْتَنَبَ أَرْمَامًا \* إِنَّ بِهَا أَكْتَلَ أَوْ رِزَامًا  
خَوِيرِيَيْنِ يَنْقَفَانِ إِلَهُمَا \* لَمْ يَدْعَا لِسَارِحٍ مَقَامًا

[by AlMarrār alAsadī, *Leave thou the road, and shun the places named Armām: verily in them are Aktal and Rizām, two footpads that crack pates, that have not left to an owner of grazing camels a place of abode* (Jsh)], and *قَالَتْ إِلَّا الْغ* [516], [while the evidence of the verse of Ka'b

أَكْرَمَ بِهَا خُلَّةً لَوْ أَنَّهَا صَدَقَتْ  
مَوْعُودَهَا أَوْ لَوْ أَنَّ النَّصْمَ مَقْبُولٌ

*How noble she is as a mistress! If she were true to her promise, and if the counsel were accepted, (her qualities would be perfect, or she would be noble)! is perhaps plainer* (BS)]; and, as many, among them IM, strangely mention, *i. q.* وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ

وَلَا also, as XXIV. 60. *Nor upon yourselves that ye eat from your [children's (DM)] houses, nor the houses of your fathers*, whereas this [أَوْ (DM)] is the same as that

[which denotes *i. q. the* و (DM)], while لَا occurs [in the expression by which they expound it in the text (DM)] only to corroborate the preceding negation, and to prevent the imagination that the negation is attached to the aggregate, not to each one: (7) *digression*, like بَلْ, allowed (a) by S

upon 2 conditions, precedence of negation or prohibition and repetition of the op., as IU transmits from him, which is confirmed by his saying on LXXVI. 24. that, if you said <sup>أَوْ لَا تُطَعُ كُفُورًا</sup> *ay, obey thou not an unbeliever*, the sense would be subverted, meaning that it would become a digression from the 1st prohibition, and a prohibition from the 2nd only; (b) by the KK, F, IJ, and IB unrestrictedly, upon the evidence of

مَاذَا تَرَى فِي عِيَالٍ قَدْ بَرُمْتُ بِهِمْ  
 كَمْ أَحْصَى عِدَّتَهُمُ إِلَّا بَعْدَادَ  
 كَانُوا ثَمَانِينَ أَوْ زَادُوا ثَمَانِيَةً  
 لَوْلَا رَجَاؤُكَ قَدْ قَتَلْتُ أَوْلَادِي

[591], by Jarir, [*What is this that thou thinkest about a household that I have become distressed by, not having computed their number save by means of an accountant? They were eighty: nay, they added eight. But for the hope of thee, I should have massacred my children (Jsh),*] and the reading of Abu-sSammāl <sup>أَوْ كَلَّمَا الْخ</sup> II. 94. *but, so often as etc!* [581], whence, says Fr, <sup>أَوْ مِائَةِ أَلْفٍ أَوْ</sup> *وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ* XXXVII. 147. *And We sent him unto an hundred thousand: nay, they exceed, and, say some, أَوْ السَّاعَةِ* <sup>أَوْ كَلَّمَا الْخ</sup> XVI. 79. *Nor is the matter of the hour aught but like the twinkling of the eye: nay, if*



is nearer and II. 69. *may, harder*: (8) *i. q.* <sup>أَلَا</sup> in *exc.*, as

[538] <sup>لَا أَلْزَمُكَ أَلَنْ</sup> *as* <sup>أَلَى</sup> *i. q.* (9): [411] <sup>وَكُنْتُ إِذَا أَلَنْ</sup>

and <sup>مَا أَدْرِي</sup> *approximation*, as (10) [411] <sup>لَأَسْتَسْهَلَنَّ أَلَنْ</sup>

<sup>أَسْلَمَ أَوْ رَدَعَ</sup> *I know not whether he greeted or bade farewell*, [said of him that says to his friend "Peace be upon thee!", and then bids him farewell and departs (DM),]

as H [in the D] and others say: (11) *condition*, as <sup>لَا ضَرْبَةَ</sup>

<sup>عَاشٍ أَوْ مَاتَ</sup> *I will assuredly beat him, live he or die, i. e. if he live after the beating, and if he die*, as ISh says:

(12) *partition*, as II. 129., as ISh transmits from some of the KK. The truth, however, is that <sup>أَوْ</sup> is *orig.* applied

to denote *one of the two, or more, things* [541], which is what the ancients say: and it sometimes comes to denote

*i. q.* <sup>أَوْ</sup> *or* <sup>أَوْ</sup> *the*; but the rest of the meanings are imported from something else (ML), like the circumstances

of the case, e. g. *doubt* from the speaker's perplexity (DM). The Hamza of <sup>أَوْ</sup> is sometimes pronounced with

Fath, [as related by Ktb (R); and its 1st <sup>أَوْ</sup> is sometimes changed into <sup>أَوْ</sup> (ML), with Fath and Kasr of the Hamza,

as more than one say, though they mention no instance except with Fath (DM)]. It is compounded of [the *cond.*

(DM)] <sup>أَوْ</sup> and [*red.* (DM)] <sup>أَوْ</sup>, according to S; the <sup>أَوْ</sup>

being sometimes suppressed [by poetic license (R), while the <sup>أَوْ</sup> remains (DM)], as

سَقَّتَهُ الرِّوَادُ مِنْ صَيْفٍ \* وَأَنْ مِنْ خَرِيفٍ فَلَنْ يَعدَمَا

[below] (R, ML), by AnNamir Ibn Taulab [al·Uklī (ID, Nw)] asṢahābī, *The thundering clouds (either) of summer-rain or of autumn-rain have watered him* (the mountain goat), so that he will not lack being satisfied with drink

(Jsh), i. e. أَمَّا مِنْ صَيْفٍ وَأَمَّا مِنْ خَرِيفٍ (ML): but, as others say, it is simple (R, DM). An أَمَّا before the *ant.* is

necessary [544] with أَمَّا, [as جَاوَنِي أَمَّا زَيْدٌ وَأَمَّا عَمْرُو (R)]; and allowable with أَوْ (IH), as جَاوَنِي أَمَّا زَيْدٌ أَوْ (R). Sometimes the 1st أَمَّا is dispensed with [in poetry; but is supplied in accordance with the ordinary usage (R)], as

نَهَاضُ بَدَارٍ قَدْ تَقَادَمَ عَهْدُهَا \* وَأَمَّا بِأَمْوَاتٍ أَلَمْ خَيَالُهَا

[by Dhu-rKumma, *We are broken-hearted afresh (either) because of a home, acquaintance with the inmates of which has become old, or because of dead ones, whose apparition has visited our minds* (Jsh)], i. e. أَمَّا بَدَارٍ, [and سَقَّتَهُ أَلَمْ (ML)]: and sometimes the 2nd is omitted, [because of the mention of what supplies its place (ML),] as

فَأَمَّا أَنْ تَكُونَ أَخِي بِحَقِّ \* فَأَعْرِفْ مِنْكَ غُثِّي مِنْ سَمِينِي  
وَأَلَّا فَاطِرْحَنِي وَأَتَّخِذْنِي \* عُدُوًّا أَتَّقِيكَ وَتَتَّقِينِي

(R, ML), by AlMuthakḳib al'Abdī, *Then do thou either be my brother in truth, so that I may know from thee my lean from my fat: and, if not, then reject thou me, and take me as a foe, I shunning thee, and thou shunning me* (Jsh). The و is inseparable from the 2<sup>nd</sup>; but sometimes it occurs without a و, as

يَا لَيْتَمَا إِذَا شَأْنُ نَعَامَتِهَا \* أَيَّمَا إِلَى جَنَّةٍ أَيَّمَا إِلَى نَارٍ

[544] (R), by AnNuḥaif alJadhāmi, *O would that our mother, the sole of her foot were turned up, i. e. she died, and went either to Paradise or to Hell-fire!* (Jsh). The

2<sup>nd</sup> (DM) أَمَّا [which is the con. (544) (DM)] has 5 meanings, [which may be referred to the 1<sup>st</sup> also, because of the inseparability of the two (DM),] (1) *doubt*, as

أَمَّا زَيْدٌ أَمَّا زَيْدٌ أَمَّا زَيْدٌ *Either Zaid or 'Amr came to me:*

(2) *making vague*, as أَمَّا يَعْذِبُهُمُ *And others are reserved for*

IX. 107. *And others are reserved for*

*the command of God: either He will punish them, or*

*He will turn again unto them with forgiveness:* (3) *detail*,

as اِنَّا هَدَيْنَاكَ السَّبِيلَ أَمَّا شَاكِرًا أَمَّا كَفُورًا LXXVI. 3.

*Verily We have guided him to the way, whether, or ei-*

*ther, about to be thankful, or about to be unthankful, both*

*being in the acc. as presumptive ds. s. [to the 8 (K,B) in*

*هَدَيْنَا (K)]: but the KK allow this أَمَّا [in the text (DM)]*

*to be the cond. أَمَّا and red. مَّا; while the BB, says*

*Mkk, do not allow the n. to come next to the cond. instru-*

ment, unless the *n.* be followed by an *expos. v.* [23,591], as <sup>أَمْرًا خَافَتْ</sup> رَأَى IV. 127. *And, if a woman (fear, if) she fear*, to which ISh retorts that, the understood [*v.*] here being <sup>كَانَ</sup>, [since the sense is *If (he be) thankful, (he will be rewarded); and, if (he be) unthankful, (he will be punished)* (DM),] it is like <sup>قَدْ قِيلَ ذَلِكَ أَلَمْ</sup> [98]:

(4) *giving option*, as <sup>أَمَّا أَنْ تُعَذِّبَ وَأَمَّا أَنْ تَتَّخِذَ فِيهِمْ</sup> XVIII. 85. *Do thou either punish, or do good to them*, [constructively <sup>أَفْعَلْ أَمَّا أَنْ</sup> , i. e. <sup>أَفْعَلْ أَمَّا</sup> (DM)]: (5) *allowance*,

as <sup>تَعْلَمُ أَمَّا فِقْهًا وَأَمَّا نَحْوًا</sup> *Learn thou either theology or grammar*; but many [apparently with reason (DM)] contest the attributability of this meaning to <sup>أَمَّا</sup> (ML).

<sup>أَمْ</sup> is (1) *conj.* [538], which is preceded by the Hamza (a) of equalization (R, IA, ML), as LXIII. 6. [581] (R, ML), whence <sup>أَمْ</sup> <sup>أَجْزَعْنَا أَمْ صَبْرْنَا</sup> XIV. 25. *Alike will it be for us whether we be impatient or be patient* (IA, ML), i. e. <sup>أَمْ</sup> <sup>أَجْزَعٌ وَصَبْرٌ</sup> (K, B), but not Zuhair's saying <sup>أَمْ</sup> <sup>أَدْرِي وَسَوْفَ أَلَمْ</sup> [1] for the reason given below (ML); (b) of interrogation (R, J, DM), supplying the place of <sup>أَيَّ</sup> (IA), whereby together with <sup>أَمْ</sup> specification is sought (ML), as <sup>أَزِيدُ عِنْدَكَ أَمْ عَمْرُو</sup> [542] *Is Zaid*

with thee, or 'Amr ?, [i. e. اِبِهَمَا عِنْدَكَ Which of them two is with thee ? (IA)] : but this Hamza [of equalization or supplying the place of اِى (IA)] is sometimes suppressed [when there is no fear of ambiguity (IA)], as in [the reading of Ibn Muḥaisin سَوَاءٌ عَلَيْهِمْ اَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ II. 5. (28) and (IA)]

لَعَمْرُكَ مَا أَدْرِي وَأَنْ كُنْتُ دَارِيَا  
بِسَبْعِ رَمِينَ الْجَمْرُ أَمْ بِثَمَانِ

[583] (R, IA), by 'Umar Ibn Abi Rabī'a, *By thy life, I know not, even though I be knowing, (whether) with seven pebbles they pelted the heaps of stones or with eight* (J), i. e. اُسْبِعْ (IA), لَعْمَرَكَ اَلْحِ [below], and

كَذَّبَتْكَ عَيْنُكَ أَمْ رَأَيْتَ بَوَاسِطَ  
غُلَسِ الظَّلَامِ مِنَ الرِّبَابِ خِيَالًا

[by AlAkhtaḷ, *Did thine eye play thee false, or didst thou see in Wāsīt in the last shades of night an apparition of ArRabāb ?* (Jsh)]; though not often (R): <sup>AE</sup> ٱ is named *conj.* in the two sorts, because what precedes and what follows it are not independent one of the other ; and is named *equivalent* also, because it is equivalent to the Hamza in importing *equalization* in the 1st sort, and *interrogation* in the 2nd : but the 2 sorts differ in that (a)

the 1st <sup>٨٤</sup>أَمْ does not require a reply, because the meaning with it is not *interrog.*; and the sentence with it admits of being pronounced true or false, because it is enunciatory: whereas the 2nd is not like that, because the interrogation with it is real: (b) the 1st occurs only between two *props.* renderable by single terms, and (a) verbal, as [in LXIII. 6., etc. (DM),] above; (b) nominal, as in

وَلَسْتُ أَبَالِي بَعْدَ فَقْدِي مَالِكًا \* أَمُوتِي نَاءُ أَمْ هُوَ الْآنَ وَاقِعٌ

[*And I reckon not after my losing Mālik whether my death be distant, or it be now befalling* (Jsh)]; (c) dissimilar, as in

سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ VII. 192. *It*

*will be alike to you whether ye summon them or ye be silent*: whereas the 2nd occurs between (a) two single

terms, mostly, as in <sup>٨٤</sup>أَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ LXXIX.

27. *Are ye or the heaven harder to create?*, [<sup>٨٤</sup>أَشَدُّ being an *enunc.* constructively posterior to the two *ns.* coupled together (DM)]: (b) two *props.* not renderable by single terms, and (a) verbal, as in

فَقَمْتُ لِلْأُطُفِ مَرْتَعًا فَارَقَنِي

فَقُلْتُ أَهْيَ سَرَتْ أَمْ عَادَنِي حُلْمٌ

[by Ziyād Ibn Hamal atTamīmi, *Then I arose because of the phantom, terrified; and it made me sleepless: and I said, (Journeyed) she (by night), journeyed she by night, or did a vision revisit me?* (T, Jsh)], according to the

preferable opinion that هِيَ [670] is *ag.* to a suppressed [v.] expounded by سَرَتْ ; (β) nominal, as in

لَعَمْرُكَ لَا أَدْرِي وَإِنْ كُنْتُ دَارِيًّا  
شَعِيثَ ابْنِ سَهْمٍ أَمْ شَعِيثَ ابْنِ مَنَقَرٍ

[by AlAswad Ibn Ya'fur, *By thy life, I know not, even though I be knowing, (whether) Shu'aith be son of Sahn or Shu'aith be son of Minkar* (Jsh)], orig. شَعِيثَ with the Hamza and Tanwin, which are suppressed by poetic license, and similarly in Zuhair's verse above, [constructively هُنَّ أَمْ هُنَّ نِسَاءٌ or (they be) women (DM),] what makes ISh erroneously hold it to be of the 1st sort being his imagining that the sense of *interrogation* is not intended in it at all, because of its incompatibility with the *v.* of *knowledge*, whereas the reply is that عَلِمْتُ أَزِيدُ قَائِمٌ means *I knew (the reply to) "Is Zaid standing?"*, and similarly مَا عَلِمْتُ ; (γ) dissimilar, as اَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ LVI. 59. (Create) ye, create ye it, or are We the creators?, also according to the preferable opinion that اَنْتُمْ is an *ag.* (ML): (2) *disj.*, which [is preceded by (a) mere enunciation, as اَمْ تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ أَمْ يَقُولُونَ افْتَرَاهُ XXXII. 1. 2. *Alif—Lām—Mīm. The revelation of the Scripture—there is no doubt about it—is from the Lord of the worlds. But they say, He hath*

forged it; (b) a Hamza not denoting {real, but disappro-  
batory (DM)} interrogation, as أَلَمْ يَأْكُلُوا مِنْ ثَمَرِهِمْ وَمَا عَنِ النَّارِ هُمْ أَكْثَرُ مُعْتَدِلِينَ VII. 194. What! have they felt that  
they walk with? Nay, have they hands that they assault  
with?, since the Hamza in that, denoting disapproval, is  
equivalent to negation, after which the conj. does not  
occur; (c) an interrog. other than the Hamza, as هَلْ  
يَسْتَوِي الْأَعْمَى وَالْبَصِيرَ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ  
XIII. 17. (581) Are the blind and the seeing  
equal? Nay, are the darknesses and the light equal? But  
they have believed God to have partners: and (ML)] denotes  
digression (R, IA, ML) from the 1st sentence (R), insepar-  
ably (ML), like بَلْ [indicating (a) that the 1st occurs by  
a blunder (R),] as إِنَّهَا الْغَنَاءُ [i. e. بَلْ أَهْلًا شَاءَ nay, (is it)  
sheep? (541) (IA); (b) transition from one sentence to  
another, not emendation of blunder, as أَمْ اتَّخَذَ مِمَّا يَخْلُقُ  
بَنَاتٍ XLIII. 15. But hath He gotten from what He  
createth daughters? (R),] and XXXII. 2. (R, IA), i. e.  
بَلْ يَقُولُونَ (IA): and sometimes implies also [the sense  
of the Hamza of (R)] (a) interrogation, as إِنَّهَا الْغَنَاءُ; (b)  
disapproval, [as أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَاتْرَابُ سُبُرَةٍ مِثْلَهُ X.  
39. But say they, He hath forged it? Say thou, Then  
bring ye a chapter like it (R)]: and sometimes not, [as



XLIII. 51 *Nay, I am better than this fellow, who is abject, since interrogation has no meaning here; and similarly, when it is followed by an interrog. (R),] as XIII. 17., [the 1st {أم denoting mere digression (DM)} because an interrog. is not prefixed to an interrog., and the 2nd because the meaning is to enunciate of them belief in the partners (ML),]*  
 LXVII. 20. *But who is this that shall be a host for you?, and*

أَنى جَزَوا عَمِراً سَوْءَ بِفَعْلِهِمْ  
 أَمْ كَيْفَ يَجْزُونَنى السَّوْءَ مِنَ الْحَسَنِ  
 أَمْ كَيْفَ يَنْفَعُ ما تُعْطى الْعُلُوقُ بِهِ  
 رُئُمانُ أَنْفٍ إِذا ما ضَنَّ بِاللَبَنِ

(R, ML), by Ufnūn atTaghlabī (Jsh), *How have they requited 'Amir evil for their deed? Nay, how requite they me evil for good? But how profits what the she-camel that smells the young one, yet refuses to yield her milk, is liberal with (بِهِ being dependent upon تُعْطى as i. q. تَسْمَعُ), a fondling of a nose when the milk is begrudged? (DM): the conj. أَمْ is followed by the single term and prop., contrary to the disj., which is followed only by the prop. having both terms expressed, or one supplied, as*

قل اتخذتم عند الله عهدا (R): [ أم ] هِيَ شَاءُ , i. e. , انها آخ being *conj.* and *disj.*, whence II. 74. فلي يخلف الله عهده أم تقولون على الله ما لا تعلمون Say thou, Have ye gotten with God a covenant? Then God will not fail to keep His covenant. Or, or Nay, say ye against God what ye know not?, where Z [followed by B] says that أم may be *equivalent* [to the *interrog.* Hamza (B)] or *disj.* [i. q. بل اتقولون (B)], and the saying of AlMutanabbi

احاد أم سداس في احاد \* لييلتنا المنوطة بالتنادي

i. e. One, or six in one, is our little night linked to the day of resurrection?, the Hamza being suppressed before احاد, or One is—nay, (it is) six in one, or nay, (is it) six in one?—our etc.: (3) *red.*, mentioned by AZ, who says that افلا تبصرون أم انا خير XLIII. 50. 51. And see ye not? I am etc. [above] is constructively انا تبصرون; while the redundancy is evident in

يا ليت شعري ولا منجى من الهرم  
أم هل على العيش بعد الشيب من ندم

by Sā'ida Ibn Ju'ayya [al Hudhalī, *O would that I knew—and there is no place of escape from decrepitude—whe-*

ther there be any repenting over life after hoariness !  
(Jsh)] : (4) [599] (ML).

§ 544. The distinction between <sup>٨٤</sup>و and <sup>٨٤</sup>اما is that with <sup>٨٤</sup>و the sentence begins [according to outward appearance (DM)] with *certainty*, and afterwards *doubt* [or *something else* (ML)] supervenes, [for which reason <sup>٨٤</sup>و is not repeated (ML)]; whereas with <sup>٨٤</sup>اما it is from the first founded upon *doubt* (M, ML) or *whatever else* <sup>٨٤</sup>اما is put to denote, for which reason <sup>٨٤</sup>اما must be repeated [543] except in an extraordinary case (ML). F and Jj do not allow that <sup>٨٤</sup>اما is a *con.*, because the 1st is prefixed to what is not coupled to anything, while the 2nd is conjoined with the *con.* و (R). The 2nd <sup>٨٤</sup>اما is a *con.* according to most [of the GG (DM)]: but Y, F, and IK assert that it is not a *con.*, like the 1st; and IM agrees with them, because of its inseparability in most cases from the *con.* و (ML), whereas a *con.* is not prefixed to a *con.* (DM). The truth is that the و is the *con.*, and <sup>٨٤</sup>اما denotative of *one of the 2 things* [541], not copulative; while the و in such as <sup>٨٤</sup>ايمَا اَلخ [543] is supplied (R). But there is no dispute that the 1st <sup>٨٤</sup>اما is not a *con.*, because of its intervention between (1) the *op.* and *reg.*, as <sup>٨٤</sup>قَامَ اَمَّا زَيْدٌ وَاَمَّا عُمَرُو ; (2) 2 *regs.* of the *op.*, as <sup>٨٤</sup>رَاَيْتُ اَمَّا زَيْدًا وَاَمَّا عُمَرَا , [the 1st *reg.* being

the ت (DM)] ; (3) the *ant.* and its *subst.*, as *حَتَّىٰ إِذَا* XIX. 77. *Until, when they see what they are threatened with, either chastisement or the hour.* The *أَمَّا* in *أَلْبَشَرِ أَحَدًا* XIX. 26. *And, if thou do see of mankind any one* is not one of the kinds of *أَمَّا* ; but is the *cond.* *أَنَّ* and *red.* *مَا* [589, 612] (ML).

§ 545. *لَا*, *بَل*, and *لَكِن* are alike in that their coupled is contrary to the *ant.* (M). *لَا*, *بَل*, and *لَكِن* denote [reference of the predicament to (Jm)] one of the 2 things, [the coupled and *ant.* (Jm),] when specific (IH). *لَا* denotes negation of what is affirmed of the 1st (M, Z). *لَا* [has 3 conditions:—(1) it (ML)] is preceded by (a) affirmation, [as *جَاءَ زَيْدٌ لَا عَمْرُو* *Zaid came, not 'Amr* (IA, ML)]; (b) command, [as *أَضْرِبْ زَيْدًا لَا عَمْرًا* *Beat thou Zaid, not 'Amr* (IA, ML)]; (c) vocation (IM, ML), says S (ML), as *يَا زَيْدٌ لَا عَمْرُو* [49]: but not by negation, as *مَا جَاءَ زَيْدٌ لَا عَمْرُو* (IA): (2) it is not conjoined with a *con.*: so that in *جَاءَنِي زَيْدٌ لَا بَلْ عَمْرُو* the *con.* is *بَل*, and *لَا* a refutation of what precedes it; and in *مَا جَاءَنِي زَيْدٌ وَلَا عَمْرُو* [547, 566] the *con.* is the *و*, and *لَا* a corroboration of the negation: while this [last] ex

contains another preventive from coupling by <sup>لَا</sup>, vid. precedence of negation ; and both [preventives] are combined in I. 7. [539] also: (3) its *ant.* and coupled are opposed one to the other, so that <sup>لَا</sup> <sup>جَاءَنِي</sup> <sup>رَجُلٌ</sup> <sup>لَا</sup> <sup>زَيْدٌ</sup> is not allowable, because the name of *man* is applicable to *Zaid*, contrary to <sup>لَا</sup> <sup>جَاءَنِي</sup> <sup>رَجُلٌ</sup> <sup>لَا</sup> <sup>أَمْرَأَةٌ</sup> *A man came to me, not a woman.* [Some add a 4th condition, vid. that its *ant.* and coupled should be single terms, not *props.*; but the truth is that it does couple *props.* that have a place in inflection, as <sup>لَا</sup> <sup>يَقُومُ</sup> <sup>زَيْدٌ</sup> <sup>لَا</sup> <sup>يَقْعُدُ</sup>, whereas <sup>لَا</sup> <sup>يَقْعُدُ</sup> <sup>زَيْدٌ</sup> <sup>لَا</sup> <sup>يَقُومُ</sup> is not allowable (DM).] It may couple to the *reg.* of the *prct. v.*, contrary to the opinion of Zji, who allows <sup>لَا</sup> <sup>يَقُومُ</sup> <sup>زَيْدٌ</sup> <sup>لَا</sup> <sup>عَمْرُو</sup>, but not <sup>قَامَ</sup> <sup>زَيْدٌ</sup> <sup>لَا</sup> <sup>عَمْرُو</sup> : Imra alKais says

كَانَ دِثَارًا حَلَقَتْ بِلَبُونِهِ \* عَقَابٌ تَنْوُنِي لَا عَقَابُ الْقَوَاعِلِ

(ML) *As though Dithār (the herdsman of Imra alKais), the eagle of mount Tanūfā had soared away with his milch-camels, not the eagle of the little hills AlKawā'il* (Jsh). <sup>بَلْ</sup> denotes *digression* (M, Z, ML) from the 1st, whether denied or affirmed (M, Z): then, (1) if it be followed by a *prop.*, the meaning of the *digression* is (a) *annulment*, as <sup>بَلْ</sup> <sup>عِبَادُ</sup> <sup>سَبَّحَانَهُ</sup> <sup>وَلَدَا</sup> <sup>الرَّحْمَنِ</sup> <sup>وَقَالُوا</sup> <sup>اتَّخَذَ</sup> <sup>الْحَمْدُ</sup> <sup>لَهُ</sup> <sup>مَكْرَمُونَ</sup> XXI. 26. *And they said "The Compassionate hath gotten offspring." Extolled be His perfection!*

*Nay, (they are) honored servants, i. e. بَلْ هُمْ عِبَادٌ*, and XXIII. 72. Or say they "*He hath a devil*"? *Nay, he hath brought unto them the truth*; (b) transition from one subject to another, as قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا LXXXVII. 14—16. *He hath prospered that hath purified himself, and celebrated the name of his Lord, and prayed: but ye prefer the present life* and وَلَدَيْنَا كِتَابٌ XXIII. 64. 65. *And We have a record that speaketh the truth, and they shall not be wronged: but their hearts are in an abyss*: and in all of that it is an inceptive *p.*, not copulative; while another *ex.* of its prefixion to the *prop.* is بَلْ رَبُّ بَلَدٍ [515], since the full phrase is بَلْ رَبُّ بَلَدٍ بَلْ قَارِبُهُمْ بَلْ قَارِبُهُمْ فِي غَمْرَةٍ XXIII. 64. 65. *And We have a record that speaketh the truth, and they shall not be wronged: but their hearts are in an abyss*: and in all of that it is an inceptive *p.*, not copulative; while another *ex.* of its prefixion to the *prop.* is بَلْ رَبُّ بَلَدٍ [515], since the full phrase is بَلْ رَبُّ بَلَدٍ بَلْ قَارِبُهُمْ بَلْ قَارِبُهُمْ فِي غَمْرَةٍ XXIII. 64. 65. (2) if followed by a single term, it is copulative: then, (a) if preceded by command or affirmation, as اضْرِبْ زَيْدًا بَلْ عَمْرًا *Beat thou Zaid: nay, 'Amr* and قَامَ زَيْدٌ بَلْ عَمْرٌ *Zaid stood: nay, 'Amr*, it makes what precedes it to be like the unspoken, so that nothing is predicated about it, and [makes (DM)] the predicament to be attributable to what follows it; (b) if preceded by negation or prohibition, it confirms what precedes it in its state [of negation or prohibition (DM)], and assigns the contrary [affirmation or command

(DM)] to what follows it, as <sup>زَيْدٌ</sup> <sup>بَلْ</sup> <sup>عَمْرُو</sup> مَا قَامَ <sup>زَيْدٌ</sup> <sup>بَلْ</sup> <sup>عَمْرُو</sup> Zaid has not stood, but 'Amr and <sup>زَيْدٌ</sup> <sup>بَلْ</sup> <sup>عَمْرُو</sup> لَا يَقُمْ <sup>زَيْدٌ</sup> <sup>بَلْ</sup> <sup>عَمْرُو</sup> Let not Zaid stand, but 'Amr. But Mb and AW allow it to transfer the sense of negation or prohibition to what follows it; and, according to their saying, <sup>زَيْدٌ</sup> <sup>بَلْ</sup> <sup>عَمْرُو</sup> قَائِمًا <sup>زَيْدٌ</sup> <sup>بَلْ</sup> <sup>عَمْرُو</sup> [Zaid is not standing : nay, not sitting (DM)] and <sup>زَيْدٌ</sup> <sup>بَلْ</sup> <sup>عَمْرُو</sup> قَاعِدٌ [but (he is) sitting (DM)] are correct [108, 146], while the sense is contrary : and the KK disallow its being used to couple after anything but negation and its like, [e. g. prohibition (DM),] Hsh saying that <sup>زَيْدٌ</sup> <sup>بَلْ</sup> <sup>عَمْرُو</sup> ضَرَبْتُ <sup>زَيْدًا</sup> <sup>بَلْ</sup> <sup>عَمْرُو</sup> أَيَاكَ is absurd ; and their disallowance of that notwithstanding their vast stock of quotations is a proof of its rarity. <sup>لَ</sup> is added before it to corroborate (1) the digression after affirmation, as

وَجْهَكَ <sup>الْبَدْرُ</sup> <sup>لَا</sup> <sup>بَلْ</sup> <sup>الشَّمْسُ</sup> <sup>لَوْ</sup> <sup>لَمْ</sup>  
يَقْضِ <sup>الشَّمْسُ</sup> <sup>كُسْفًا</sup> <sup>أَوْ</sup> <sup>أَفُولًا</sup>

[Thy face is the full moon : no, nay, it would be the sun, if eclipse or setting were not ordained for the sun Jsh)] : (2) the confirmation of what precedes it after negation ; but IDh disallows the addition of <sup>لَ</sup> after negation, which is of no account because of

وَمَا <sup>حَجَرْتُكَ</sup> <sup>لَا</sup> <sup>بَلْ</sup> <sup>زَادَنِي</sup> <sup>شَغَفًا</sup>  
هَجَرَ <sup>وَبَعْدُ</sup> <sup>تَرَاخَى</sup> <sup>لَا</sup> <sup>إِلَى</sup> <sup>أَجَلٍ</sup>

[*And I forsook thee not: no, but forsaking and distance protracted not to an appointed term increased me in fondness (Jsh)*]. لَكِن (1) if followed by a sentence, [i. e. *prop.* (DM),] is an inceptive *p.* merely importing *emendation*, not copulative: and may be used (a) with the و, as XLIII. 76. [166]; (b) without it, as

اِنَّ اَبْنَ وَرَقَاءَ لَا تُخْشَى بَوَادِرُهُ  
لَكِنُّ رِقَائِعُهُ فِي الْحَرْبِ تَنْتَظَرُ

by Zuhair, [*Verily Ibn Warqá, his hasty fits of passion are not feared: but his shocks in battle are dreaded (Jsh)*]:

(2) if followed by a single term, is copulative, provided

that it be (a) preceded by negation or prohibition, as

لَا يَقُمُ زَيْدٌ لَكِنُّ عَمْرُو Zaid has not stood, but 'Amr and

لَا يَقُمُ زَيْدٌ لَكِنُّ عَمْرُو Let not Zaid stand, but 'Amr; so that,

if you say يَقُمُ زَيْدٌ Zaid stood, and then put لَكِنُّ, you

make it an inceptive *p.*, and therefore put the *prop.*,

saying لَمْ يَقُمْ عَمْرُو لَكِنُّ but 'Amr stood not, while the KK

allow لَكِنُّ عَمْرُو by coupling, which has not been heard:

(b) not conjoined with the و, as F and most of the GG say; while some say that it is not used [as a *con.* (DM)]

with the single term except with the و: and [agreeably

with these two theories] (a) لَكِنُّ in such as مَا قَامَ زَيْدٌ وَلَكِنُّ

is, (a) as Y says, not copulative, [but denotative of



*emendation* (DM),] while the و couples a single term to a single term ; ( β ) as IM says, not copulative, while the و couples a *prop.* partly suppressed to a *prop.* wholly expressed, the full phrase, says he, in مَا قَامَ أَخٌ being قَامَ زَيْدٌ وَلَمْ يَقَمْ عَمْرُو but 'Amr (has stood), and in XXXIII. 40.

[539] وَلَكِنْ كَانَ رَسُولُ اللَّهِ but (he is) the etc, because the و does not couple a single term to a single term that is contrary to the coupled in affirmation and negation, whereas the two *props.* coupled together [by the و] may be contrary one to the other in that respect, as قَامَ زَيْدٌ وَلَمْ يَقَمْ عَمْرُو ; ( γ ) as IU says, copulative, while the و is *red.*, inseparable ; ( δ ) as IK says, copulative, while the و is *red.*, not inseparable : ( b ) مَا مَرَرْتُ بِرَجُلٍ صَالِحٍ لَكِنَّ صَالِحٍ طَالِحٍ has been heard with the *gen.* through ( α ) coupling, say some, *I have not passed by a good man, but a bad* ; ( β ) a supplied *prep.*, say others, i. e. لَكِنَّ مَرَرْتُ بِطَالِحٍ but (I have passed by) a bad (ML).

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## CHAPTER V.

### THE NEGATIVE PARTICLES.

§ 546. They are **مَا**, **لَا**, **لَمْ**, **لَمَّا**, **لَنْ**, and **إِنْ** (M). **مَا** denotes *negation* (1) *of the present*, [in the *aor.* or *nominal prop.* (AA),] as **مَا يَفْعَلُ** *He does not* [and **مَا** **زَيْدٌ مُنْطَلِقٌ** (M, AA) or **مُنْطَلَقًا** (38), according to the two *dials.* (M)]; (2) *of the past approximate to the present*, as **مَا فَعَلَ** *He has not done* (M, Z). **مَا**, (1) if prefixed to the *nominal prop.*, is made by the *Hijāzīs*, *Tihāmīs*, and *Najdīs* to govern like **لَيْسَ** on known conditions, as XII. 31. and LVIII. 2. [107]; but is extraordinarily compounded with the *indet.*, by assimilation to [the *generic neg.* (Jsh)] **لَا** [547], as

وَمَا بِأَسٍ لَوْ رَدَّتْ عَلَيْنَا تَحِيَّةٌ  
قَلِيلٌ عَلَى مَنْ يَعْرِفُ الْحَقَّ عَابَهَا

[*And no harm is that she has returned to us a salutation whose fault is small according to him that knows the truth*, **بِأَسٍ** being its *sub.*, *uninfl.* with it upon *Fath*, in the place of an *acc.*, and **لَوْ رَدَّتْ** its *pred.*, i. e. **رَدَّهَا** (DM)]: (2) if prefixed to the *verbal prop.*, does not govern, as **مَا**

تَنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ II. 274. *Nor do ye expend save from seeking the face of God*; while مَا in [the preceding words] وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ *And whatsoever bounty ye expend, (it is) for yourselves* and [the succeeding words] وَمَا تَنْفِقُوا مِنْ خَيْرٍ يَوْفُ إِلَيْكُمْ *And whatsoever bounty ye expend, it shall be fully repaid unto you* is cond. [180], as is proved by the ف in the 1st and by the apoc. [of the correl. (DM)] in the 2nd. When it negatives the aor., the latter becomes a pure present according to the majority; but IM refutes them with قُلْ مَا يَكُونُ لِي أَنْ أَبْدِلَهُ X. 16. *Say thou, It will not be for me to change it*, to which it is replied that the condition of its denoting the present is absence of a context to the contrary. The reg. of an op. conjoined with the neg. مَا [498] must be posterior [to the op., because مَا has the first place unrestrictedly, in (the correl. of) an oath or not, as مَا ضَرَبَ زَيْدٌ عَمْرًا or وَاللَّهِ مَا ضَرَبَ زَيْدٌ عَمْرًا, so that عَمْرًا may not precede the op. in the two exs., contrary to لَا (547) (DM)]. Suppression of the neg. مَا in the correl. of the oath is mentioned by IMt: while IM, citing

قَوْلَ اللَّهِ مَا نَلْتَمُ وَمَا نَبِيلُ مِنْكُمْ \* بِمَعْتَدِلٍ وَفِي وَلَا مُتَقَارِبٍ

[Then by God, what ye have obtained and what has been obtained from you are (not) equivalent, proportionate,

*nor approximate* (Jsh)], says that its *o. f.* is مَا مَا نَلْتَمَ<sup>٨٥٨</sup> ; and then supplies the ellipse in some of his books with the *neg.*, and in some with the conjunct, مَا (ML).

§ 547. لَا denotes *negation* (1) of the future, as لَا يَفْعَلُ<sup>٩</sup> *He will not do* : (2) of the past, [upon condition of repetition (Z),] as فَلَا صَدَقَ وَلَا صَلَّى<sup>٩</sup> LXXV. 31. *For he believed not, nor prayed* ; [and sometimes when not repeated, as لَا فَعَلَ<sup>٩</sup> *He did not* (Z), and

وَكَانَ فِي جَارَاتِهِ لَا عَهْدَ لَهُ \* فَأَيَّ امْرِئٍ سَيِّئٍ لَا فَعَلَهُ<sup>٩</sup>

(M, AA), by Ibn Al' Afīf al' Abdī, *And he was among his female neighbours unscrupulous: then what* (62) *evil matter did he not* ? (SM, Jsh)]: (3) *general*, [i. e. of the genus of what it is prefixed to, being then named the generic *neg.* لَا (AA),] as لَا رَجُلٌ فِي الدَّارِ<sup>٩</sup> *Not a, or No, man is in the house* : (4) *not general*, [i. e. of an individual of the genus of what it is prefixed to (AA), as لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ<sup>٩</sup> *A man is not in the house, nor a woman* and لَا زَيْدٌ فِي<sup>٩</sup> *Zaid is not in the house, nor 'Amr* (M)]: (5) of *command*, as لَا تَفْعَلُ<sup>٩</sup> *Do thou not*, which is named *prohibition*: (6) of *prayer* (M, Z), as لَا رَعَاكَ اللَّهُ<sup>٩</sup> *God keep thee not* (M), which is named *deprecation* (Z). لَا is (1) *neg.*, which is of five kinds, (a) *op.* like أَيْ<sup>٩</sup> [99], vid.

when *negation of the genus unequivocally* is intended by it, in which case it is named *exemptive*, [because it indicates *exemption* from that genus as respects the negation of the predicament from its individuals (DM)]: (α) the *acc.* appears in its *sub.* only when the latter governs the *gen.*, as

وَلَا ثَوْبَ مُجَدِّ غَيْرِ ثَوْبِ ابْنِ أَحْمَدَ \* عَلَى أَحَدٍ إِلَّا بِلُؤْمٍ مَرَقَعٍ

by Abu-ṭṬayyib [alMutanabbi, *And not a robe of glory, other than the robe of Ibn Aḥmad, upon any one is aught but patched with ignominy* (W)]; or *nom.*, as لَا حُسْنًا ; or *acc.*, as لَا طَالِعًا جَبَلًا حَاضِرًا , whence لَا خَيْرًا

لَا خَيْرًا , [because مِنْ زَيْدٍ is in the place of an *acc.* (DM),] and تَقَا قَلِيلًا أَلْفَ [1]: (β) this لَا differs from اِنْ

in 7 ways:—(a) it governs only *indets.* [100]: (b) its *sub.*, when not *op.*, is *uninfl.*, because, as some say, it implies the sense of the totalistic مِنْ [99]; or because,

as others say, it is compounded with لَا [546] after the manner of خُمُسَةٌ عَشْرَ :

(c) its *pred.* is governed in the *nom.*, when its *sub.* is *apothetic*, as لَا رَجُلٌ قَاتِمٌ , by what the *enunc.* was governed in the *nom.* by before its prefixion, [vid. by the *inch.*, i. e. رَجُلٌ (DM),] not by it,

[because لَا is compounded with the *sub.*, so that they become like one word, and occupy the place of the *inch.*, but by reason of its composition is too weak to govern

the *pred.* (DM)]: so says S, but Akh and the majority disagree with him [36]: (*d*) its *pred.* does not precede its *sub.*, even if it be an *adv.* or [*prep.* and (DM)] *gen.* [100, 34]: (*e*) [102, 523]: (*f*) it may be made *inop.* when repeated [100], as لَا حَوْلَ الْخِ [105]; and you may pronounce the two *subs.* with Fath, or put both into the *nom.*, or treat one in one way and the other in the other, [or pronounce the 1st with Fath and put the 2nd into the *acc.* with Tanwīn (DM),] contrary to such as اِنَّ مَحَلَّ الْخِ [35], where the *acc.* is unavoidable: (*g*) [37, 35]: (*b*) *op.* like لَيْسَ, as مِنْ صَدِّ الْخِ [38], where they do not construe it to be made *inop.*, and the *nom.* to be by inchoation, because then its repetition would be necessary; which requires consideration, because it may be omitted in poetry: (*α*) this لَا differs from لَيْسَ in three ways:—(*a*) its government is so rare that it is even asserted not to be found: (*b*) the mention of its *pred.* is so rare that Zj, not having met with it, asserts that لَا governs the *sub.* exclusively, and that its *pred.* is in the *nom.*; which is refuted by تَعَزَّ الْخِ [107]: (*c*) it governs only *indets.* [38], contrary to the opinion of IJ and ISh; but وَحَلَّتْ الْخِ [107] appears to occur according to their saying, [though it may be *orig.* لَا أَرَى بَإِغْيَا or لَا مِثْلِي بَإِغْيَا, the *pre. n.* or *v.* being suppressed (DM),] while AlMutanabbi founds إِذَا الْجُودُ الْخِ [107] upon it: (*β*) if لَا

<sup>ص</sup>لَا <sup>ص</sup>بِ رَجُلٍ فِي الدَّارِ be said with Fath, <sup>ص</sup>لَا must be a generic *neg.*; while in corroborating it <sup>ص</sup>بِ امْرَأَةٍ <sup>ص</sup>بِ but a woman is said: but if it be said with the *nom.*, <sup>ص</sup>لَا must be *op.* like <sup>ص</sup>لَيْسَ, and may not be made *inop.*, otherwise it would be repeated, as will be shown [in (e)]; and admits of denoting *negation of the genus* or *negation of unity*; while in corroborating it in the 1st case <sup>ص</sup>بِ امْرَأَةٍ, and in the 2nd <sup>ص</sup>بِ رَجُلَيْنِ but two men or <sup>ص</sup>بِ رَجَالٍ men is said: many wrongly assert that the <sup>ص</sup>لَا *op.* like <sup>ص</sup>لَيْسَ is only *neg.* of unity, but they are refuted by such as <sup>ص</sup>لَا رَجُلٌ وَلَا امْرَأَةٌ فِي (٧): تَعَزَّزَ الْخ if <sup>ص</sup>لَا <sup>ص</sup>بِ رَجُلٍ <sup>ص</sup>بِ be said with the *nom.* of both, the 1st <sup>ص</sup>لَا admits of having been *orig. op.* like <sup>ص</sup>أَنْ, then made *inop.* because of its repetition, so that what follows it is in the *nom.* by inchoation; or of being *op.* like <sup>ص</sup>لَيْسَ, so that what follows it is in the *nom.* by it: and the *adv.*, if in either case you construe the 2nd <sup>ص</sup>لَا to be [*red.* as (DM)] a repetition of the 1st, and what follows it to be coupled [to the *inch.* or *sub.* (DM)], is *enunc.* or *pred.* of both *ns.*; but, if you construe the 1st <sup>ص</sup>لَا to be made *inop.* and the 2nd to be *op.* like <sup>ص</sup>لَيْسَ, or the converse, is *enunc.* or *pred.* of one of them, the *pred.* or *enunc.* of the other being suppressed, as in <sup>ص</sup>زَيْدٌ وَعَمْرُو قَاتِمٌ [29], not of both, lest one *enunc.* or *pred.* be governed in the *nom.* [as *enunc.* (DM)]

and acc. [as *pred.* (DM)], and two *ops.* [the *inch.* and  $\text{لَا}$  (DM)] be concentrated upon one *reg.*: (c) copulative [545]: (d) *repl., opp.* of  $\text{نَعَمْ}$  [556]; after which  $\text{لَا}$  the *props.* are often suppressed, as  $\text{لَا}$  No, (*he came not*) said in reply to “Came Zaid to thee?”, *orig.*  $\text{لَا لَمْ يَجِي}$ : (e) other than the foregoing, in which case its repetition is (a) necessary, if what follows it be ( $\alpha$ ) a nominal *prop.* headed by a *det.*, as  $\text{لَا الشَّمْسُ يَذْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ}$  XXXVI. 40. *It behoveth not the sun to overtake the moon, nor doth the night outstrip the day;* or by an *indet.* not governed by it, [because, if it govern the *indet.*, it belongs to (a) or (b) (DM),] as XXXVII. 46. [100], where the repetition is necessary, [because, when the *pred.* precedes, the government is annulled, and, when the government is annulled, repetition is necessary (100) (DM),] contrary to LII. 23. [105]: ( $\beta$ ) a *v.* literally and constructively *pret.*, as LXXV. 31.; while the repetition is omitted in  $\text{وَلَا زَالَ مِنْهَا أَلْفُ}$  [59] and

$\text{لَا بَارَكَ اللَّهُ فِي الْغُرَانِي هَلْ * يُصْبِحْنَ إِلَّا لَهُنَّ مُطَلَبٌ}$

[by ‘Ubaid Allāh Ibn Kāis ArRukayyāt, *God bless not the fair-faced women* (720). *Do they enter upon the morning, but they have a desire?* (Jsh)] only because, what is meant being deprecation, [benediction in the 1st and malediction in the 2nd (DM),] the *v.* is future in sense; and similarly, except that it is not a deprecation, in



حَسْبُ الْمَحِبِّينَ فِي الدُّنْيَا عَذَابُهُمْ  
تَاللَّهِ لَا عَذَابَتْهُمْ بَعْدَهَا سَقَرٌ

[*Sufficient for lovers is their torment in the world. By God, Hell will not torment (615) them after it (DM)*]; and anomalously in *وَكَانَ فِي جَارَاتِهِ الْخ* [above] and

إِنْ تَغْفِرَ اللَّهُ تَغْفِرَ جَمًّا \* وَإِي عَبْدٍ لَكَ لَا إِلَهَ

by Abū Khirāsh alHudhalī, [*If Thou forgive, O God, Thou wilt forgive much. And what servant of Thine has not done amiss? (Jsh)*]: (γ) a single term, an *enunc.*,

*d. s.*, or *ep.*, as *زَيْدٌ لَا شَاعِرٌ وَلَا كَاتِبٌ* *Zaid is not a poet,*

*nor a writer, جَاءَ زَيْدٌ لَا ضَاحِكًا وَلَا بَاكِيًا* *Zaid came, not*

*laughing, nor weeping* [74], and II. 63. [149]: (b) not

necessary, if what it is prefixed to be an *aor. v.*, as *قُلْ*

*لَا إِسْأَلُكُمْ عَلَيْهِ أَجْرًا* XLII. 22. *Say thou, I etc.* [18]: while

the *aor.* becomes by its means a pure future, according

to most; but IM disagrees with them, because *جَاءَ زَيْدٌ*

*زَيْدٌ لَا يَتَكَلَّمُ* *Zaid came, not speaking* is correct by common

consent, whereas the *prop. d. s.* is by common consent not

headed by an indication of the future [80]: (α) among

the kinds of *neg.* *لَا* is the one intervening between the

*prep.* and *gen.*, as *غَضِبْتُ مِنْ لَأ شَيْءٍ* *I was angry at*

*nothing* [99], which according to the KK is a *n.* [i. q.

غَيْر (DM)], the *prep.* being prefixed to it, and what follows it governed in the *gen.* by prothesis; but which others hold to be a *p.*, and name *red.*, as they name كَان in زَيْدٌ كَانَ فَاضِلٌ *Zaid was excellent* [450,566] *red.*, though it imports *preteriteness* and *cessation* [481], so that by *red.* they sometimes mean *intervening between two things requiring one another*, even if the fundamental meaning would be made incorrect by dropping it, as in the case of لَا, or a meaning would be missed by omitting it, as in the case of كَانَ: (β) similarly they name the لَا conjoined with the *con.* in مَا جَاءَنِي زَيْدٌ وَلَا عَمْرُو *Zaid has not come to me, nor 'Amr* [545] *red.* [566], whereas it is decidedly not *red.*, since مَا جَاءَنِي زَيْدٌ وَعَمْرُو *Zaid and 'Amr have not come to me* may mean *negation of the coming of each of them in every state* or *negation of their being united in the time of coming*, whereas, when لَا is put, the sentence denotes the 1st meaning unequivocally; but in XXXV. 21. [539] لَا does denote *mere corroboration*: (γ) the intervention of لَا between the *prep.* and *gen.*, as غَضِبْتُ أَخِي, the *subjunctival* and *subj.*, as II. 145. [90], and the *apocopative* and *apoc.*, as VIII. 74. [419], and its being preceded by the *reg.* of what follows it, as يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا VI. 159. *On the day that some of the signs of thy Lord shall*

come its belief shall not profit a soul prove that it has not the 1st place, contrary to مَا [546], unless indeed it occur in the *correl.* of the oath, because the *ps.* that the oath is correlated with [652] all have the 1st place, for which reason S says that

أَلَيْتَ حَبَّ الْعِرَاقِ الدَّهْرَ أَطْعَمَهُ  
وَالْحَبَّ يَأْكُلُهُ فِي الْقَرْيَةِ السُّوسِ

[by AlMutalammis, *Thou hast sworn by God (about) the grain of Al' Irāk, that I shall (not) ever taste it, when the grain, the weevil eats it in the city AlHira (Jsh)*] is constructively

عَلَى حَبِّ الْعِرَاقِ [514], not of the *cat.* of زَيْدًا [62], because the full phrase لَا أَطْعَمُهُ is the *correl.*

of أَلَيْتَ, [and, لَا in the *correl.* of the oath having the 1st place (below), what follows it does not govern what precedes it, and what does not govern does not expound an

*op.* (DM)]: (2) applied to denote *requisition of relinquishment*, which is exclusively prefixed to the *aor.*, and necessarily involves its being apocopated and future, whether

the person required from be of the 2nd pers., as لَا تَتَّخِذُوا

عَدُوِّي وَعَدُوَّكُمْ أَرْلِيَاءَ LX. 1. *Take ye not My foes and your foes as friends*; or 3rd, as لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَرْلِيَاءَ

III. 27. *Let not the believers take the unbelievers as friends*; or 1st, as لَا أَرِيْنِكَ هَهْنَا *Let me not see thee here*

[611] and

لَا أَعْرِضُ رَبِّهَا حُورًا مَدَامُهَا \* كَانَ ابْكَارَهَا نَعَاجَ دَوَّارٍ

[by AnNābigha adhDhubayānī, *Let me not know a herd of wild cattle* (here metaphorically applied to women), whose eyes are jet black, as though their maidens were wild cows of Dawwār (Jsh)], in which sort the effect is put into the place of the cause, the o. f. being *Be thou not here so that I see thee* : (α) there is no difference as regards the fact that the requisitive لَا necessarily involves apocopation between (a) its importing prohibition, [i. e. requisition of relinquishment from the superior to the inferior (DM),] whether the prohibition be *proscriptive*, [i. e. obligatory (DM),] as above, or *supererogatory*, [i. e. not obligatory (DM),] as لَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ, II. 238. *And forget ye not beneficence among you*, and (b) its denoting (α) *deprecation*, [i. e. requisition from the inferior to the superior (DM),] as II. 286. [419],

يَقُولُونَ لَا تَبْعُدْ وَهُمْ يَدْفِنُونَنِي \* وَإِنَّ مَكَانَ الْبَعْدِ إِلَّا مَكَانِيَا

[by Mālik Ibn ArRaib alMāzinī, *They say, Mayst thou not perish, when they as it were bury me alive in this waterless desert. And where is the place* (i. e. there is no place) *of remoteness save my place?* (Jsh)], and

فَلَا تَشَلُّلُ يَدُ فَتَكَتْ بِعَمْرٍو \* فَاتَكَ لِي تَذَلُّ وَلِي تَضَامَا

[by a man of the Banū Bakr Ibn Wā'il, *Then may a hand not wither away, that slew 'Amr unawares. For*

*verily thou shalt not be abased nor wronged (Jsh)*], while either *prohibition* or *deprecation* may be meant by

إِذَا مَا خَرَجْنَا مِنْ دِمَشْقَ فَلَا نَعُدُّ  
لَهَا أَبَدًا مَا دَامَ فِيهَا الْجَرَّاضُ

[by AlWalīd Ibn'Ukba, *When we go forth from Damascus, let us, or may we, not return to it ever, so long as the glutton Mu'āwīya continues to be in it (Jsh)*], or (b) *entreaty*, as in your saying to your fellow, when [you are (DM)] not assuming superiority over him, لَا تَقُلْ كَذَا *Do thou not such a thing* : (β) the predicament is similar when لَا becomes excluded from *requisition* to denote something else, like *intimidation* in your saying to your child or slave لَا تُطَاعِنِي *Obey me not!*, [meaning to frighten him with the intimation that, if he disobey, he will be punished (DM)]. The *reg.* of an *op.* conjoined with [the *neg.*] لَا in the *correl.* of an oath must be posterior [to the *op.* (DM)]; and the saying of some that أَلَيْتَ أَلْفَ [above] is of the *cat.* of distraction is a mistake, [though أَلْفُ is a *reg.* of what follows it, mere latitude being allowed in *advs.* than in anything else (498,600) (DM)]. Suppression of the *neg.* لَا other than the لَا of exemption [103] (1) is regular in the *correl.*

of the oath when the negatived is an *aor.*, as XII, 85. and <sup>فقلت الخ</sup> [454]: but is rare with the *pret.*, as

فَإِنْ شِئْتَ الْيَمِينَ الْمَقَامَ \* مِ وَالرَّكْبَةَ وَالْحَجَرَ الْأَسْوَدَ  
نَسِيْتُكَ مَا دَامَ عَقْلِي مَعِيَ \* أَمْدًا بِهْ أَمْدَ السَّرْمَدِ  
[by Umayya Ibn Abi 'Ā'idh alHudhalī, *Then, if thou wilt, I will swear between the station of Abraham and the corner of the Ka'ba and the black stone, I will (not) forget thee so long as my reason shall continue to be with me: I will prolong it throughout the period of eternity* (DH), where the suppression is easy because the *v.* is future in sense (DM)] ; though it is facilitated by precedence of <sup>لَا</sup> before the oath, as

فَلَا وَاللَّهِ نَادَى الْحَيَّ ضَيْفِي \* هَدْرًا بِالْمَسَاءَةِ وَالْعِلَاطِ  
[by AlMunakhkhal, *Then no, by God, the tribe cried (not) to my guest to be still with ill-treatment and hostility* (DM, Jsh)]: (2) has been heard without the oath, as

وَقَوْلِي إِذَا مَا أَطْلَقُوا عَنْ بَعِيرِهِمْ  
تَلَاؤُنَهُ حَتَّى يُرُوبَ الْمَنْخَلِ

[by AnNamir Ibn Taulab, *And my saying, when they turn their he-camel loose, is "Ye will (not) find him until AlMunakhkhal return"* (SM)] and, say some, <sup>يَبِينُ اللَّهُ</sup> IV. 175. *God explaineth to you that ye may (not) err, i. e.* <sup>لَا</sup> [566, 571].

§ 548. <sup>لَمْ</sup> is an apocopative *p.*, denoting *negation* [of the accident (DM)] of the aor., and conversion [of the time (DM)] of it into a past : but sometimes the *v.* is in the *ind.* after it, as

لَوْلَا فَوَارِسُ مِنْ نَعَمٍ وَأَسْرَتُهُمْ \* يَوْمَ الصَّلَافَاءِ لَمْ يَدْفُونِ بِالْجَارِ

[If horsemen of the tribe of Nu'm and their kinsmen had not been present on the day of the battle of AşŞulaifá, they would not have fulfilled the covenant of the neighbour (Jsh)], which is said by some to be a poetic license, and by IM to be a *dial. var.*; and Lh asserts that some of the Arabs make it govern the *subj.*, as in the reading [of Abū Ja'far AlMaṣṣūr (K)] <sup>لَمْ</sup> <sup>نَشْرَحْ</sup> XCIV. 1. [556] and

فِي أَيِّ يَوْمِي مِنَ الْمَوْتِ أَفْرُ \* أَيُّوْمٍ لَمْ يَقْدِرْ أَمْ يَوْمٍ قَدِرْ

[by AlḤārith Ibn AlMundhir alJarmī, In which of my two days shall I flee from death? The day when it has not been decreed, or the day when it has been decreed? (Jsh)], explained as *orig.* <sup>لَمْ</sup> <sup>نَشْرَحْ</sup> and <sup>لَمْ</sup> <sup>يَقْدِرْ</sup> [611, 614]: and sometimes it is separated from its *apoc.* in poetic license by the *adv.*, as

فَذَاكَ وَلَمْ إِذَا نَحْنُ أَمْتَرِينَا

تَكُنْ فِي الْآسِ يَدْرِكُكَ الْأَمْرَاءُ

*Then that (is so): nor, when we doubt, art thou among men such that doubt reaches thee and*

فَاضَتْ مَغَانِيهَا تَقَارًا سُومَهَا  
كَانَ لَمْ سَوَى أَهْلِ مِنَ الْوَحْشِ تَزْهَلْ

[by Dhu -rRumma, *Then her abodes became such that their traces were wastes, as though they were not peopled by any save people of the wild beasts* (Jsh), according to the saying that سَوَى (89) is an *adv.* (DM)]; or is followed immediately by the *n.* when [the latter is] a *reg.* to a suppressed *v.* expounded by what follows it, as

ظَنَنْتُ فَقِيرًا ذَا غِنًى ثُمَّ نَلَيْتُهُ \* فَلَمْ ذَا رَجَاءٍ الْقَدَّ غَيْرَ وَاهِبٍ

(ML) *I was thought, when poor, to be possessed of wealth: afterwards I obtained it; then not (did I meet) a possessor of hope, did I meet him, not giving to him of my property* (Jsh). The negation of the [aor.] negated by لَمْ is (1) discontinuous, as لَمْ يَكُنْ شَيْئًا مَذْكُورًا LXXVI. 1. (*Wherein*) *he was not a thing remembered*, meaning that *afterwards he was so*; (2) continuous with the present, as لَمْ يَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا XIX. 4. *Nor have I been in praying Thee, my Lord, unprosperous*; (3) perpetual, as لَمْ يَكُنْ CXII. 3. 4. [404] (Sh). لَمْ is peculiar to the *aor.*, which it apocopates, negatives, and converts into a past, like لَمْ, except that it differs from the latter in five matters:—



(1) it is not conjoined with a *cond.* instrument: <sup>اِنَّ</sup>لَمَّا is not said, whereas V. 71. [419] and V. 77. [601] are in the Revelation: (2) its negatived is perpetually negatived until the present, as

فَاِنْ كُنْتَ مَأْكُوْلًا فَكُنْ خَيْرَ اَكَلٍ \* وَاِلَّا فَادْرِ كُنِيْ وَلَمَّا اَمَزَقِ

[by AlMumazzak, *Then, if I be a subject, be thou a most excellent king: and, if not, relieve thou me when I have not yet been torn to shreds (Jsh)*]; whereas the negatived of <sup>لَمْ</sup> admits of continuity, as XIX. 4., and discontinuity, as LXXVI. 1.: (3) [the beginning of the negation of (DM)] the negatived of <sup>لَمَّا</sup> is only near to the present;

whereas that is not prescribed as a condition in the negatived of <sup>لَمْ</sup>, as <sup>لَمْ</sup> يَكُنْ زَيْدٌ فِي الْعَامِ الْمَاضِي مُقِيْمًا, not <sup>لَمَّا</sup>

<sup>لَمَّا</sup> : but IM says that it is not prescribed as a condition

in the negatived of <sup>لَمَّا</sup>, as <sup>لَمَّا</sup> يَنْدِمُ وَلَمَّا رُبَّهٖ اِبْلِيسُ

*Iblīs disobeyed his Lord, and has not yet repented*; but is

prevalent, not necessary: (4) the negatived of <sup>لَمَّا</sup> is ex-

pected to be realized, contrary to the negatived of <sup>لَمْ</sup>, since

بَلْ لَمَّا يَذُوْقُوْا عَذَابِ XXXVIII. 7. *But they have not yet*

*tasted My chastisement* means that *they have not tasted it*

*until now, but that their tasting it is expected*, while Z

says on <sup>لَمَّا</sup> يَدْخُلُ الْاِيْمَانُ فِيْ قُلُوْبِكُمْ XLIX. 14. *When*

*belief hath not yet entered into your hearts that the sense*

of *expectation* in <sup>لَمَّا</sup> indicates that these did believe afterwards: (5) the negatived of <sup>لَمَّا</sup> may be suppressed because of indication, as

فَجِئْتُ قُبُورَهُمْ بَدَأَ وَلَمَّا \* فَنَادَيْتُ الْقُبُورَ فَلَمْ يَجِبْنِي

[by AlMuthakkib al'Abdī, *Then I came to their graves when I was a chief, and not yet (had I been a chief before that); and I called to the inmates of the graves, and they answered me not (Jsh)*], i. e. <sup>وَلَمَّا أَكُنْ بَدَأَ قَبْلَ ذَلِكَ</sup>, [where the *expectation* and *continuity* with the present are as it were with regard to the constructive time of anteriority (DM)]; whereas <sup>وَلَمْ</sup> <sup>وَصَلْتُ إِلَى بَغْدَادَ وَلَمْ</sup> meaning <sup>وَلَمْ</sup> <sup>وَصَلْتُ إِلَى بَغْدَادَ</sup> is not allowable: the cause of all these predicaments being that <sup>لَمْ</sup> denotes *negation of فعل* [*He did or has done* (DM)], and <sup>لَمَّا</sup> <sup>قَدْ</sup> <sup>فَعَلَ</sup> of <sup>لَمَّا</sup> [*He has done* (DM)]. And <sup>لَمَّا</sup> occurs compounded of (1) [3] words in the reading of Ibn 'Āmir, Ḥamza, and Ḥafs <sup>وَأَنَّ كَلَّا لَمَّا لِيُوفِيَنَّهُمْ</sup> XI. 113. [521] *And verily all of them are of them that by God, assuredly thy Lord will fully repay their works,* according to those who say that the *o. f.* is <sup>لَمَّا</sup> <sup>لَمَّا</sup>; (2) two words in <sup>لَمَّا رَأَيْتَ أَبَا يُزِيدَ</sup> [498], the *o. f.* being <sup>لَمَّا</sup> <sup>لَمَّا</sup>, which ought to be written separately, while <sup>أَشْهَدُ</sup> is not coupled to <sup>أَدْعَى</sup>, but governed in the *subj.* by

أَنْ understood, أَنْ and the v. being coupled to الْقَتَالَ, upon the principle of وَلَبَسَ عِبَادَةَ اللَّهِ [418. A.] (ML).

§ 549. لَنْ denotes *corroboration* [in some MSS. *perpetuation* (AA)] of the negation of the future conveyed by لَا (M, Z): you say لَا أَبْرَحُ الْيَوْمَ مَكَانِي *I shall not quit my place to-day*; but, when you corroborate and asseverate, لَنْ لَا أَبْرَحُ حَتَّى *I will not quit etc.*: the Kūr'ān says لَنْ أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ XVIII. 59. *I shall not cease to journey until I reach the confluence of the two seas* and لَنْ أَبْرَحُ حَتَّى يَأْذَنَ لِي أَبِي XII. 80. *Therefore I will not quit the land of Egypt until my father give me leave to return* (M). لَنْ is a p. of negation, government of the subj. [410], and futurity [578]. Its o. f. is not لَا, the ل being changed into ن, contrary to the opinion of Fr, because the change known is only of the ن into ل, not the converse, as XCVI. 15. [649] and XII. 32. [497]: nor لَا أَنْ, the Hamza being elided for alleviation, and the ل because of the two quiescents, contrary to the opinion of Khl and Ks, because it may be preceded by the reg. of its reg., as زَيْدًا لَنْ أَغْرِبَ, whereas زَيْدًا يُعْجِبُنِي أَنْ تَضْرِبَ is disallowed, [since the reg. of the conj. does not precede the conjunct]; and because the conjunct and its conj. are a single term [497], whereas لَنْ أَفْعَلْ is a complete sen-

tence. Nor does <sup>لِي</sup> import *corroboration*, or *perpetuation*, of *negation*, contrary to the opinion of Z: each of them is an assertion without proof; and, if <sup>لِي</sup> denoted *perpetuation*, its negatived would not be restricted by <sup>الْيَوْمَ</sup> in <sup>فَلَنْ أَكَلِمَ الْيَوْمَ أَنْسِيَا</sup> XIX. 27. *Therefore I shall not speak to-day to a man*, and the mention of <sup>أَبَدًا</sup> in <sup>وَلَنْ يَتَمَنَّوْهُ أَبَدًا</sup> II. 89. *And they will not ever wish for it* would be a tautology. It sometimes denotes *deprecation*, like <sup>لَا</sup>, agreeably with the opinion of many, among them IU: the proof is in

<sup>لِي تَزَالُوا كَذَلِكَ ثُمَّ لَا زِلْتُ لَكُمْ خَالِدًا خُلُودَ الْجِبَالِ</sup>

[by A'shà Hamdān, *May ye cease not to be thus (mighty): then may I cease not to be a servant for you continuing with the continuance of the hills (Jsh)*]; but <sup>قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمَجْرِمِينَ</sup> XXVIII. 16. *He said, My Lord by the claim of Thy having been gracious unto me, defend Thou me, and may I not be a helper of sinners* is said not to be a case of it, because the *v. of deprecation* is not attributed to the 1st pers., which is refuted by <sup>ثُمَّ لَا</sup> <sup>زِلْتُ</sup> [above]. Correlation of the oath [652] with it, [i. e. its occurrence at the head of the *correl.* (DM),] is very rare, as

<sup>وَاللَّهِ لَنْ يَصِلُوا إِلَيْكَ بِجَمْعِهِمْ</sup>  
<sup>حَتَّى أَوْسَدَ فِي التَّرَابِ دَفِينًا</sup>

by Abū Ṭālib, [*By God, they shall not reach thee with their host until I be pillowed in the earth, buried* (Jsh)].

Some assert that it sometimes governs the *apoc.*, as

أَيَادِي سَبَا يَا عَزَّ مَا كُنْتُ بَعْدَكُمْ  
فَلَنْ يَحِلَّ لِلْعَيْنَيْنِ بَعْدَكَ مَنْظَرٌ

[by Kuthayyir, (*Like*) the children of Sabà (214), O 'Azza, I have not been remaining and living in the world after you. For a visage will not be sweet to the two eyes after thee (Jsh)] and

لَنْ يَخْضِبَ الْآنَ مِنْ رَجَائِكَ مَنْ  
حَرَكَ مِنْ دُونِ بَابِكَ الْحَلَقَةَ

[recited by an Arab of the desert at the gate of our lord AlḤusain (DM),] *He that has moved the ring before thy gate will not be disappointed now of his hope of bounty from thee* (ML).

§ 550. اِنْ is like مَا in negation of the present (M, Z).

It is prefixed to the *prop.*, nominal, as اِنْ الْكَافِرُونَ اِلَّا فِي

غُرُورٍ LXVII. 20. *The unbelievers are not in aught save in delusion*, whence IV. 157. [149], i. e. وَمَا أَحَدٌ مِنْ آلِهِ

the *inch.* [أَحَدٌ (DM)] being suppressed, and its *ep.*

[مِنْ أَهْلِ الْكِتَابِ (DM)] remaining; and verbal, [whether

its *v.* be a *pret.* or *cor.* (DM),] as اِنْ أَرَدْنَا اِلَّا الْحَسَنَى IX.



govern like لَيْسَ [38,107]; and VII. 193. [107] is read with a single ن and with عِبَادًا and أَمْثَالَكُمْ in the acc., [meaning that *The idols are not equal, but inferior, to you* (DM)]; while أَنْ ذَلِكْ آخِ and أَنْ أَحَدُ آخِ [107] have been heard from the people of Al'Āliya (ML).

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## CHAPTER VI.

### THE PREMONITORY PARTICLES.

§ 551. They are هَا , أَلَا , and إِمَّا (M, Z, IH), which are named premonitory *ps.* because the object of putting them at the beginning of the sentence is to premonish the person addressed to hearken to what the speaker says, lest the speaker's object be missed (AA): AnNābi-gha [adhDhubyānī] says

هَآ إِنِّ تَا عِذْرَةٌ إِنِّ لَمْ تَكُنْ نَفَعَتْ  
فَإِنَّ صَاحِبَهَا قَدْ تَلَا فِي الْبَلَدِ

[*Mark, verily this is an excuse, such that, if it profit not, verily its author has lost his way in the desert (AAz)*], and the poet says

وَنَحْنُ اقْتَسَمْنَا أَمْوَالَ نَصْفَيْي بَيْنَنَا  
فَقُلْتُ لَهُمْ هَذَا لَهَا هَذَا لِيَا

[*And we divided the property into two halves between us : and I said to them, This is for her, and this (552) is for me (AAz)*]; and [AshShammākh [AAz]] says

أَلَا يَا أَصْبَحَانِي قَبْلَ غَارَةٍ سَنَجَالِ  
وَقَبْلَ مَنَايَا قَدْ حَضَرْنَ وَأَجَالِ



[Now, O (my two companions) (59), give me a morning-draught before the foray of Sinjāl, and before fates that have become present and dooms (AAz)]; and [Abū Ṣakhr alHudhalī (Jsh)] says

أَمَّا وَالَّذِي أَبْكِي وَاضْحَكُ وَالَّذِي  
أَمَاتَ وَاحْيَا وَالَّذِي أَمَرَ الْأَمْرَ

(M) Now, by Him That has made to weep and made to laugh, and Him That has killed and made alive, and Him Whose command is the command (Jsh). And IM reckons <sup>أ</sup> among the premonitory *ps.* [59]. All the premonitory *ps.* take the head of the sentence, except the <sup>هـ</sup> prefixed to the *dem.* [552], when not separated [from the latter], for it is in the beginning or middle, according to where the *dem.* occurs. <sup>أ</sup> and <sup>هـ</sup> are *ps.* of inception that the sentence begins with. Their import, (1) as regards the sense, is *corroboration of the purport of the prop.*: (a) they are as it were compounded of the Hamza of disapproval and the *p.* of negation; and, disapproval being a negation, and negation of negation being affirmation, the 2 *ps.* are compounded to import *affirmation and verification*; so that they become i. q. <sup>هـ</sup> [517], except that they are *inop.*: (b) they are prefixed to the *prop.*, enunciatory or requisitive, whether the requisitive be *imp.*, *prohib.*, *interrog.*, *opt.*, or otherwise; and are peculiar to the *prop.*, contrary to <sup>هـ</sup> [552]: (2) as regards the letter, is *that the sentence after them is*

*inceptive*. And <sup>أ</sup>أ is often prefixed to the *voc.*, and <sup>أ</sup>أ to the oath (R). <sup>أ</sup>أ indicates [*premonition of* (K on II. 11.)] *the veritableness of what follows it*, and is prefixed to the 2 *props.*, as II. 12. [63] and XI. 11. [457] ; but is called by the inflectionists a *p.* of inception, so that they explain its place, but neglect its meaning. Its importing *verification* is because of its composition from the Hamza and <sup>ل</sup>ل ; for the *interrog.* Hamza [that denotes *disapproval* (B on II. 11.)], when prefixed to negation, imports *verification*, as <sup>أ</sup>أَيْسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ LXXV. 40. *Is not that One able to quicken the dead?* [581] : Z says [on II. 11.] that, because of its being so employed to denote *verification*, the *prop.* after it hardly ever occurs except headed by what the oath is correlated with [652], as <sup>أ</sup>أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ X. 63. *Now, verily the friends of God*; and that its fellow <sup>أ</sup>أ is one of the precursors of the oath, as

أَمَّا وَالَّذِي لَا يَعْلَمُ الْغَيْبَ غَيْرُهُ  
وَيُحْيِي الْعِظَامَ الْبَيْضَ وَهِيَ رَمِيمٌ

[by Ḥātim at-Tū'i, *Now, by Him, than Whom none other knows the hidden, and Who quickens the white bones when they are decayed* (Jsh)] and <sup>أ</sup>أَمَّا وَالَّذِي أَبْكَىٰ الْخَ [above]. <sup>أ</sup>أ is (1) a *p.* of inception, i. q. <sup>أ</sup>أ, often

occurring before the oath, as <sup>أَمَّا</sup> <sup>وَالَّذِي</sup> <sup>أَبَى</sup> <sup>أَلْف</sup> and <sup>أَن</sup> after this <sup>أَمَّا</sup> is pronounced with Kasr [519], <sup>ن</sup> after the inceptive <sup>أَلَا</sup> [518]: (2) i. q. <sup>أَحَقَّا</sup> or <sup>حَقَّا</sup>, according to different opinions given below; and <sup>أَن</sup> after this is pronounced with Fath [519], as after <sup>حَقَّا</sup> [520]: it is (a) [simple (DM),] (a) a *p.*, according to IKh, who makes it with <sup>أَن</sup> and its 2 *regs.* a sentence compounded of a *p.* and *n.*, [<sup>أَن</sup> with its 2 *regs.* being an *indh*, which has no *enunc.*, according to him. (DM)]; (b) as some say, a *n.* i. q. <sup>حَقَّا</sup>: (b) as others say, [compounded of (DM)] 2 words, the *interrog.* Hamza and <sup>أَمَّا</sup> a *n.* i. q. <sup>شَيْء</sup>; while, that <sup>أَمَّا</sup> <sup>شَيْء</sup> being <sup>حَق</sup>, the sense is <sup>أَحَقَّا</sup>: this is the correct opinion; and [according to this saying (DM)] the position of <sup>أَمَّا</sup> is that of the *acc.* as a [typical (DM)] *adv.*, [as though <sup>حَق</sup> were a place (DM<sub>p</sub>)] just as <sup>حَقَّا</sup> is in the *acc.* as such in

أَحَقَّا <sup>أَن</sup> حَیْرَتُنَا اسْتَقْلَوْا \* فَنَيْتُنَا وَنَيْتُهُمْ فَرِيقٌ

[by AlMufaddal Ibn Ma'shar anNukri *Is it in truth that our neighbours have departed? Then our purpose and their purpose are different* (Jsh)], according to the saying of S, which is right, as is proved by

أَفِي الْحَقِّ أَنِّي مَعْرُومٌ بِكَ هَائِمٌ  
وَأَنْتَ لَا خُلٌّ هَوَاكِ وَلَا خَمْرٌ

[by AFā'id Ibn AnNuddar alKushairi, *Is it in fairness that I am enamoured of thee, lovelorn, and that thou, thy love is not vinegar nor wine?* (Jsh)], *أَفِي* being prefixed to it (ML).

§ 539. *هَـ* is prefixed to (1) the *dem.* (R, ML) not peculiar to the *distant* [174, 175] (ML), often (R), as *هَذَا*, contrary to *هَئِذَا*, *هَئِذَا*, and *هَئِذَاكَ* (ML): (a) it is separated from the *dem.* often by the oath, as *هَـ* *اللَّهُ ذَا* [656], or detached *nom. pron.*, as III. 115. [below]; and seldom by anything else, as *هَـ* *إِنِّي تَا أَلْفٌ* [551] and *فَقُلْتُ لَهُمْ* [where it is separated by the *con.* by poetic license (AAz),] i. e. *وَهَذَا لِي*; (b) Khl holds that the *prepos.* *هَـ* in all of that is united with the *dem.*, i. e. that the regular form is *هَـ* *اللَّهُ هَذَا*, *أَنْتُمْ هَؤُلَاءِ*, and *إِنِّي هَئِذَا*; and the proof that the premonitory *p.* is separated from the *dem.* is *هَـ* *أَنَا أَفْعَلُ* transmitted by Akh from a trustworthy person in place of *هَـ* *أَنَا ذَا*, while Y quotes *هَـ* *أَنْتَ*; (c) what is meant by *هَـ* *أَنَا ذَا أَفْعَلُ* is not that you acquaint the person addressed with yourself, and

inform him that you are not any one else, because this would be absurd; but the sense in it and in *هَآ اَنْتَ ذَا* *هَآ* is that the occurrence of the purport of the *v.* after the *dem.* on the part of the speaker, person addressed, and third person is deemed strange: the sense of [*هَآ اَنْتَ ذَا* in] *هَآ اَنْتَ ذَا تَقُولُ* or *يَضْرِبُكَ* *هَآ* *زَيْدٌ* is *Thou art this (man whom I see, not he that we were expecting the like of this strange act to proceed from or befall)*; and then you explain by *تَقُولُ* *thou sayest!* or *يَضْرِبُكَ* *Zaid beats thee!* what you deem strange and did not expect, as *هَآ اَنْتُمْ اَوْلَآءُ تَحْبِرُوهُمْ* III 115. [*Ye are these (wrong-doers in making friends with the unbelievers): ye love them! (B)*], the *prop.* after the *dem.* being necessary for explanation of the state deemed strange, and having no place, since it is inceptive [1]: (d), some allow the *prepos.* *هَآ* in such as *هَآ اَنْتَ ذَا تَفْعَلُ* *هَآ* not to be meant to be understood as prefixed to *ذَا*, citing as proof *هَآ اَنْتُمْ هَآ اَوْلَآءُ* III. 59. *Why, ye are these*, since, if it were that which accompanies the *dem.*, it would not be repeated after *هَآ*: but it may be pleaded for Khl that this repetition is because of the distance between them, as in III. 185. [134]; and also II. 79. [56] is a proof that the *prepos.* [*هَآ*], in III. 115. is that which

accompanies the *dem.*; and, if it were *orig.* at the head of the *prop.*, هَا أَنتَ زَيْدٌ without a *dem.* would be allowable, whereas the sayings هَا أَفْعَلُ and هَا أَنْ زَيْدًا مُنْطَلِقٍ transmittted by Z are such as I have not come across any instance of (R): (2) the *nom. pron.* predicated of by the *dem.*, as III. 115.; but here it is said to have been prefixed only to the *dem.*, and then made *prepos.*, which is refuted by such as III. 59., to which it is rejoined that it is repeated for corroboration: (3) the *ep.* of أَيُّ in vocation, as يَا أَيُّهَا الرَّجُلُ [51,184], being necessary with this *ep.* (DM)], to premonish that it [and not أَيُّ (DM)] is the intended *voc.*, and, it is said, to compensate for what أَيُّ is *pre. to:* (a) in the *dial.* of the Banū Asad its ا may be elided, and its ر pronounced with Damm for alliteration; and accordingly Ibn ‘Āmir reads آية XXIV. 31. Ye believers, [يا آية السَّاحِرِ XLIII. 48. O thou enchanter (B),] and آية الثَّقَلَيْنِ LV. 31. Ye men and jinn: (4) الله in the oath, upon suppression of the p., as هَا اللهُ [656] with the *disj.* and *conj.* Hamza, and in both cases with the ا of هَا retained or elided, [i. e. هَا اللهُ or هَالله, and هَا اللهُ or هَالله (DM)].

§ 553. Sometimes the Hamza of <sup>أ</sup>أما is changed into ʾ [690] or ع before the oath, in either case with the ʾ retained and elided, [as هَمَّا وَاللَّهِ or عَمَّا, and هَمَّ وَاللَّهِ or عَمَّ (DM)]; or the ʾ is elided with the change [of the Hamza into ʾ or ع (DM)] omitted (ML).

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## CHAPTER VII.

### THE VOOATIVE PARTICLES.

§ 554. They are  $\bar{\text{أ}}$ , [ $\bar{\text{أ}}$  (R, IM),  $\bar{\text{أ}}$  (M, Z, R, IM),]  $\text{أ}^{\text{AF}}$ , [ $\text{أ}^{\text{AF}}$  (R)],  $\bar{\text{أ}}$ ,  $\bar{\text{ه}}$ , and the Hamza (M, Z, IH, IM).  $\bar{\text{أ}}$  is mentioned among the *voc. ps.* because they both share in importing *particularization*, and therefore the lamented is mentioned in the *cat.* of the *voc.* [55, 161] (AA). The *voc.* is (1) not lamented, (a) distant or in the predicament of the distant, like the sleeper and inattentive; (b) near: (2) lamented (IA).  $\bar{\text{أ}}$  is applied to calling the *distant*, *really* or *predicamentally*, and sometimes the *near* for the sake of emphasis; or, as is said, is common to the *near* and *distant* [555], or to them and the *intermediate*. It is the most often used of the *voc. ps.*: and therefore no other is supplied upon suppression, as XII. 29. [56]; nor are the name of God, the name [of the person] invoked to help,  $\text{أ}$ , and  $\text{أ}$  called except with it, nor is the lamented except with it or  $\bar{\text{أ}}$  (ML). The lamented may have  $\bar{\text{أ}}$  if it be not liable to be mistaken for the non-lamented; for, if it be,  $\bar{\text{أ}}$  is necessary, and  $\bar{\text{أ}}$  disallowed (IA).  $\bar{\text{أ}}$  is for calling the *distant*, and has been heard: it is not mentioned by S, but is men-



tioned by others. **أَيَّ** is peculiar to the *cat.* of lamentation, as **أَيَّ زَيْدًا** *Ah Zaid!*; but is allowed by some to be used in real vocation, [as **أَيَّ زَيْد** *O Zaid (DM)*]. **أَيَّ** is for calling the *distant*, *near*, or *intermediate*, according to different opinions, as

أَلَمْ تَسْمَعِ أَيَّ عَبْدٍ فِي رَوْنِقِ الضُّحَى  
بَكَاءَ حَمَامَاتٍ لَهُنَّ هَدِيرٌ

[by Kuthayyir, *Heardest thou not, O 'Abda* (58), *in the brightness of the early forenoon a wailing of pigeons having a cooing?* (Jsh)] and in tradition **أَيَّ رَبِّ** *O my Lord*; and sometimes its **أ** is prolonged, [in which case it is for calling the *distant* only (DM)]. **أَيَّا** is for calling the *distant*, but is said in the *Ṣiḥāḥ* to be for calling the *near* and the *distant*, whereas it is not so, as

أَيَّا جَبَلِيْ نَعْمَانُ بِاللَّهِ خَلِيًّا \* نَسِيمَ الصَّبَا يَخْلُصُ إِلَى نَسِيمِهَا

[by the Majnūn of Lailā al-ʿAmirīya, *Ho two mountains of the vale of Na'mān, I adjure you by God, leave ye the breeze of the east wind alone: its breeze will reach to me* (Jsh)]; and sometimes its Hamza is changed into **هـ**, as

فَأَصَاحُ يَرْجُو أَنْ يَكُونَ حَيًّا \* وَيَقُولُ مِنْ فَرَحٍ هَيَّا رَبًّا

[*And he listens, hoping that it may be the sound of rain, and says from joy, O my (54) Lord!* (Jsh)]. The **أ** [i. e. the Hamza (DM)] is used for calling the *near*, as

أَفَاطِلُ مَهْلًا بَعْضُ هَذَا أَلْتَدَلُّ  
وَأَنْ كُنْتُ قَدْ أَرْمَعْتُ صُرْمِي فَأَجْمِلِي

(ML), by Imra alKais, *O Fātima, soften thou some of this coyness; and, if thou have resolved upon forsaking me, be moderate* (EM).

§ 555. يَا is the most general of them (IH), i. e. is used to call the *near* and *distant* [554]. Z says that it is for the *distant*; and that يَا اللَّهُ *O God* and يَا رَبِّ *O my Lord*, notwithstanding that He is nearer to every person than his carotid artery [*Kur.* L. 15.], are [said] because the caller deems himself to fall short of, and be distant from, the dignity of the Called: but what IH mentions is better, because it is used for the *near* and *distant* equally, and the assertion of tropical usage in the case of one of them is contrary to general rule (R).

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## CHAPTER VIII.

### THE PARTICLES OF ASSENT AND AFFIRMATION.

§ 556. They are نَعَمْ, بَلَى, أَجَلٌ, [بَجَلٌ, جَلَلٌ], جِيرٌ, أَي, and اِنَّ (M, IH). نَعَمْ is confirmatory of that [enunciatory sentence, *aff.* or *neg.* (R),] which precedes it (IH), as نَعَمْ in reply to قَامَ زَيْدٌ or مَا قَامَ, i. e. نَعَمْ قَامَ زَيْدٌ or مَا قَامَ *Even so, (Zaid has stood or not stood)*. Similarly it confirms what follows the *interrog. p.*, whether it be *aff.* or *neg.*, as نَعَمْ in reply to أَقَامَ زَيْدٌ or أَلَمْ يَقَمْ, i. e. نَعَمْ قَامَ زَيْدٌ or لَمْ يَقَمْ *Even so, (Zaid has stood or not stood)*; and therefore Ibn 'Abbās says that, if they had said نَعَمْ [*Even so, (Thou art not our Lord)* (DM)] in reply to أَنتَ بَرِيكُم VII. 171. [below], it would have been unbelief: but some allow نَعَمْ to be put instead of بَلَى when it follows a Hamza prefixed to a negation to import *making to confess*, so that نَعَمْ *Yea* might be said in reply to أَنتَ بَرِيكُم VII. 171. [below] and أَلَمْ نَشْرَحْ أَلَمْ نَضْرِكْ XCIV. 1. *What! have We not widened for thee thy bosom?*, because the Hamza denoting *disapproval*, being prefixed to the negation, imports *affirmation*,

for which reason <sup>وَوَضَعْنَا عَنْكَ وِزْرَكَ</sup> XCIV. 2. *And We have put down from thee thy burden* is coupled to <sup>أَلَمْ</sup> *أَلَمْ*, as though <sup>وَوَضَعْنَا عَنْكَ وِزْرَكَ</sup> were said [581], so that <sup>نَعَمْ</sup> *نَعَمْ* is really an assent to the *aff.* enunciation that the interrogation together with the negation is renderable by, not a confirmation of what follows the *interrog.* Hamza; and the proof of the allowability of this usage is the saying [of Jaḥḍar Ibn Mālik (Jsh)]

أَيَسُّ اللَّيْلِ يَجْمَعُ أُمَّ عَمْرٍو \* وَأَيَّانَا فُذَّاكَ بِنَا تَدَانِي  
نَعَمْ وَتَرَى الْهَلَالَ كَمَا أَرَاهُ \* وَيَعْلُوهَا النَّهَارُ كَمَا عَلَانِي

[Does not the night unite Umm 'Amr and us? Then that is a bringing of us near to one another. Yes: and she sees the new moon as I see it; and the day rises upon her as it has risen upon me (DM)], i.e. *Verily the night unites Umm*

'Amr and us. Yes. And <sup>نَعَمْ</sup> *نَعَمْ* occurs in reply to command [and prohibition], as <sup>نَعَمْ</sup> *نَعَمْ* in reply to <sup>زُرْنِي</sup> *زُرْنِي* and <sup>لَا تَضْرِبْنِي</sup> *لَا تَضْرِبْنِي*,

i. e. <sup>نَعَمْ</sup> *نَعَمْ* <sup>أَزُورُكَ</sup> *أَزُورُكَ* and <sup>لَا أَضْرِبُكَ</sup> *لَا أَضْرِبُكَ* Ay, (*I will visit thee and*

*I will not beat thee*); and, if you say <sup>نَعَمْ</sup> *نَعَمْ* in reply to

excitation or request [573], as <sup>هَلَّا تَزُورُنَا</sup> *هَلَّا تَزُورُنَا* or <sup>أَلَا</sup> *أَلَا*, the

meaning is affirmation, i. e. <sup>نَعَمْ</sup> *نَعَمْ* <sup>أَزُورُكَ</sup> *أَزُورُكَ* Yes, (*I will visit*

*thee*) (R). [Thus] <sup>نَعَمْ</sup> *نَعَمْ* is a p. of (1) *assent*, after enun-

ciation, as <sup>قَامَ زَيْدٌ</sup> *قَامَ زَيْدٌ* or <sup>مَا قَامَ</sup> *مَا قَامَ* : (2) *promise*, after (a) <sup>أَفْعَلُ</sup> *أَفْعَلُ*,

and <sup>لَا تَفْعَلْ</sup>, [i. e. command and prohibition (DM)]; (b) what is in their sense, [i. e. excitation (DM)], as <sup>هَلَّا تَفْعَلْ</sup> or <sup>هَلَّا لَمْ تَفْعَلْ</sup>; (c) interrogation in such as <sup>هَلْ تَعْطِينِي</sup>, [i. e. interrogation about a thing required to be done (DM)], though in this [*ex.* (DM)] it may be interpreted by the 3rd meaning: (3) *information*, after interrogation in such as VII. 42. [581] and <sup>أَنْتَ لَنَا لِأَجْرٍ</sup> XXVI. 40. *Shall we indeed have a recompense?* (ML). <sup>بَلَى</sup> is peculiar to [affirmation of (IH)] negation (IH, ML), i. e. breaks the preceding negation (R), and imports *annulment of it* (ML), whether the negation be bare [of interrogation (DM), as <sup>زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا</sup> قُلْ بَلَىٰ وَرَبِّي LXIV. 7. *They etc* (440). *Say thou, Yea, by my Lord* (ML), i. e. *Yea (ye shall be raised)* (B)]; or conjoined with interrogation, [in which case it breaks the negation after that interrogation (R), whether the interrogation be real, as <sup>الَيْسَ زَيْدٌ بِقَاتِلٍ</sup>, to which you say <sup>بَلَى</sup> *Yes*, or relate to rebuke, as LXXV. 3. 4. (82), or to making to confess (ML)], as <sup>أَلَسْتُ بِرَبِّكُمْ</sup> قَالُوا بَلَىٰ VII. 171. *Am not I your Lord? They said, Yea* (R, ML), i. e. *Yea, (Thou art our Lord)* (R), and <sup>أَلَمْ يَأْتِكُمْ نَذِيرٌ</sup> قَالُوا بَلَىٰ LXVII. 8. 9. *Came not a preacher unto you? They will say, Yea* (ML), i. e. *the preacher came to us* (DM).

Some, however, [as R relates (DM),] assert that بَلَى is used after affirmation, citing as evidence

وَقَدْ بَعَدَتْ بِالْوَصْلِ بَيْنِي وَبَيْنَهَا

بَلَى أَنْ مَنِ زَارَ الْقُبُورَ لِيُبْعَدَ

*And she has made union between me and her to be far off:*

*Yes, verily he that has visited the graves will indeed be far off*, i. e. لِيُبْعَدَنَّ ; but [R says that (DM)] the use of بَلَى in the verse to denote *assent to affirmation* is anomalous (R, DM). And it occurs in books of tradition as a reply to interrogation bare [of negation (DM)] : thus in the Saḥīḥ of AlBukhārī, when the Prophet says to his companions “Are ye content that ye should be the fourth part of the people of Paradise?”, they say بَلَى *Yea*; and in the Saḥīḥ of Muslim, when he says [to a man that desired to give excessive gifts to one of his children (DM)] “Does it please thee that they should be to thee in filial piety equal?”, he says بَلَى *Yea*; and in the same, when he says “Thou art [i. e. Art thou (DM)] he that met me at Makka?”, the replier says to him بَلَى *Yes*: but that is rare. The saying قَامَ زَيْدٌ is pronounced true with نَعَمْ ; and false with لَا , not بَلَى , because of the absence of negation : مَا قَامَ زَيْدٌ is pronounced true with نَعَمْ ; and false with بَلَى , whence LXIV. 7., not لَا , because it denotes *negation of affir-*

*mation, not of negation* : <sup>أَقَامَ</sup> زَيْدٌ is like <sup>قَامَ</sup> زَيْدٌ , i. e. you say, if you affirm the standing, نَعَمْ ; and, if you deny it, لَا , not بَلَى : and <sup>أَلَمْ</sup> يَقُمْ زَيْدٌ is like <sup>يَقُمْ</sup> زَيْدٌ , so that you say, if you affirm the standing, بَلَى , whence LXVII. 8. 9. and VII. 171., not لَا ; and, if you deny it, نَعَمْ . In fine بَلَى occurs only after negation, لَا only after affirmation, and نَعَمْ after both ; and بَلَى قَدْ جَاءَكَ and بَلَى قَدْ جَاءَتِي XXXIX. 60. *Yea, My signs have come to thee* is allowable, though not preceded by a *neg.*, only because <sup>لَوْ</sup> أَنَّ اللَّهَ هَدَانِي XXXIX. 58. *If it had been the case that God had directed me* indicates negation of His direction, while the meaning of the reply is then *Yea, I have directed thee by the coming of the signs* (ML). No interrogation except what is with the *p.*, vid. the Hamza or هَلْ , is replied to with نَعَمْ , بَلَى , or any other *p.* of affirmation. As for the *interrog. ns.*, the reply (1) to مَنْ is what is more particular than it, as <sup>رَجُلٌ</sup> or <sup>زَيْدٌ</sup> in reply to “Who came to thee?”, and similarly <sup>زَيْدٌ</sup> or <sup>وَاحِدٌ</sup> مِنْ بَنِي تَمِيمٍ in reply to “Who is the man?”: (2) to مَا , if it be a question as to the quiddity, is such as <sup>فَرَسٌ</sup> , <sup>أَنْسَانٌ</sup> , or some other [*n.* of] species ; and, if as to the quality of the quiddity, as in “What is Zaid?”,

is such as <sup>ع</sup>عَالِم or <sup>ظ</sup>ظَرِيف [180] : (3) to <sup>اى</sup>اى, if it be *pre.* to the *det.*, is a *det.* or an *indet.* particularized by an *ep.*, as <sup>ز</sup>زَيْد or <sup>ك</sup>كَذَا or <sup>ف</sup>فِي <sup>م</sup>مَوْضِع in reply to “Which of the men did that?”; and, if it be *pre.* to the *indet.*, is what is suitable for an *ep.* of that *indet.*, as <sup>ع</sup>عَالِم or <sup>ك</sup>كَتَب in reply to “What man?”, or an *indet.* particularized by an *ep.*, [as <sup>ر</sup>رَجُل <sup>ر</sup>رَايْتَهُ <sup>ا</sup>الْخ] : (4) to <sup>ك</sup>كَيْف is only an *indet.* : (5) to <sup>م</sup>مَتَى or <sup>ا</sup>اَيَّان, and <sup>ا</sup>اِنِّى or <sup>ا</sup>اِنِّى, is specification of the number, time, and place. The reply (1) to the Hamza together with <sup>ا</sup>اِم is the name [542] : (2) to the Hamza alone or with <sup>ا</sup>اِر or to <sup>ه</sup>هَل is <sup>ن</sup>نَعَمْ, <sup>ب</sup>بَلَى, or <sup>ل</sup>لَا (R). <sup>ا</sup>اَجَل [like <sup>ن</sup>نَعَمْ (ML)] is an *assent* to the enunciator (IH, ML), whether the enunciation be *aff.* or *neg.* (R, DM), an *information* for the inquirer, and a *promise* to the requirer, [whether he command or prohibit (DM)]; so that it occurs after <sup>ق</sup>قَام <sup>ز</sup>زَيْد [or <sup>ق</sup>قَام <sup>م</sup>مَا (DM)], <sup>ا</sup>اَقَام <sup>ز</sup>زَيْد, and <sup>ا</sup>اَضْرَب <sup>ز</sup>زَيْدًا [or <sup>ل</sup>لَا <sup>ت</sup>تَضْرَب (DM)]. But Mlk restricts the enunciation by *aff.*, and the requisition by *non-prohib.* : and it is said not to occur after interrogation (ML); but, as related [by Jh (R)] on the authority of Akh, it is better than <sup>ن</sup>نَعَمْ after enunciation, and <sup>ن</sup>نَعَمْ is better than it after interrogation (R, ML), so that he allows it to occur after interrogation (R): and it is said



to be peculiar to enunciation, which is the saying of Z, IM, and many, [among them IH (DM)]; while IKh says that it mostly follows it. أَجَلٌ is a p. i. q. [ أَجَلٌ and (DM)] نَعَمْ. جَلَلٌ is a p. i. q. نَعَمْ, transmitted by Zj: [but has only the sense of *reply*, as جَلَلٌ Yes in reply to "Has Zaid stood?"; so that it always denotes *information* for the inquirer, and is not an *assent* to the enunciator, nor a *promise* to the requirer, like نَعَمْ (DM)]. جِيرٌ with Kasr, [the best known pronunciation (DM),] according to the *o. f.* in the concurrence of 2 quiescents [664], like أَمْسِ, and with Fath, for the sake of lightening, like كَيْفَ and أَيْنَ, is a p. i. q. نَعَمْ, not a n. i. q. حَقًّا, in which case it would be an *inf. n.*, nor i. q. أَبَدًا, in which case it would be an *adv.* [of time (DM)], otherwise it would be *infl.*, أَلْ would be prefixed to it [2], أَجَلٌ would not be corroborated by it in

وَقُلْنَ عَلَى الْفِرْدَوْسِ أَوَّلَ مَشْرَبٍ  
أَجَلٌ جِيرٌ إِنْ كَانَتْ أَيْبَعَتْ دَعَاثِرَةً

[by Tufail Ibn 'Auf alGhanawī, and found also in verses by Muḍarris Ibn Rib'ī alAsadī, *And they said, At AlFirdaus (a garden in AlYamāma) will be the first drinking-place. Yes, just so, if its broken cisterns be made free (Jsh)*], and لَ would not be opposed by it in

إِذَا تَقُولَ لَا ابْنَةَ الْعَجِيرِ \* تَصَدَّقُ لَا إِذَا تَقُولَ جِيرِ

[When the daughter of Al'Ujair says "No", she speaks truth, not when she says "Yes" (DM)]: while

وَقَالَتْ أَسَيْتَ فَقُلْتُ جِيرِ \* أَسَىٰ أَنِّي مِنْ ذَاكَ إِنَّ

by AlMuthak্কib al'Abdī, And many a woman was there saying, Thou hast become mournful! And I said, Yes, I am mournful: verily I am created of that, even so,

(Jsh),] is explained in 2 ways, (1) that the o. f. is جِيرِ أَنْ with corroboration of جِيرِ by أَنْ i. q. نَعَمْ, the Hamza of أَنْ having been then elided, and أَنْ contracted [by elision of its 2nd ن (DM)]; (2) that the end of the 1st hemistich, being assimilated to the end of the verse, is pronounced with the Tanwīn of quavering [608], which is not peculiar to the n. (ML). Jj says that it is a verbal n. i. q. اعْتَرَفَ I acknowledge; and what he hazards is not improbable (R on the preps.). أَنْ is i. q. نَعَمْ [527], contrary to the opinion of AU: the authorizers cite

وَيَقْلُنَّ شَيْبٌ قَدْ عَلَا \* كَ وَكَبُرَتْ فَقُلْتُ إِنَّهُ

[by 'Ubaid Allāh Ibn Kais ArRukayyāt, And saying, Hoariness has mounted upon thee, and thou hast grown old: and I said to them, Even so (Jsh), upon the theory that the 8 is for silence (615) (DM)]; but it is refuted by our not admitting the 8 to be for silence, but holding



X. 54. *And they will ask thee to tell whether it be true. Say thou, Yea, by my Lord, verily it is true:* but, according to all, [IH and others (DM),] it occurs only before the oath (ML). The *v.* of swearing is not used after <sup>اِی</sup>, so that <sup>اِی</sup> <sup>اَقْسَمْتُ</sup> <sup>بِرَبِّی</sup> is not said. And the [expression denoting the person or thing] sworn by after it is only <sup>اَللّٰهُ</sup>, <sup>رَبِّ</sup>, or <sup>اِی</sup> <sup>اَللّٰهُ</sup> [558] *Yes, by God*, <sup>اِی</sup> <sup>اَللّٰهُ</sup> with the *p.* of swearing suppressed and <sup>اَللّٰهُ</sup> governed in the *acc.*, <sup>اِی</sup> <sup>هَآءُ</sup> <sup>اَللّٰهُ</sup> <sup>ذَا</sup> [656], <sup>اِی</sup> <sup>وَرَبِّی</sup>, and <sup>اِی</sup> <sup>لَعَمْرِی</sup> *Yes, by my life*: and <sup>اَللّٰهُ</sup> after it, if accompanied by <sup>هَآءُ</sup>, must be governed in the *gen.*, because the premonitory *p.* acts as a substitute for the *prep.* [656]; but, if divested of <sup>هَآءُ</sup>, is governed in the *acc.* by the supplied *v.* of swearing [655] (R).

§ 557. The <sup>نَعَمْ</sup> of <sup>ع</sup> is pronounced [with Fath, and (D, ML) by Kināna (M, ML)] with Kasr (D, M, ML): ‘Umar Ibn AlKhaṭṭāb [alKuraishī (Nw)] and [‘Abd Allāh (Nw)] Ibn Mas‘ūd [alHudhali (Nw)] read <sup>قَالُوا نَعَمْ</sup> VII. 42. *They will say, Yea*; and it is related that ‘Umar asked some people about something, and they said <sup>نَعَمْ</sup>, upon which ‘Umar said “The <sup>نَعَمْ</sup> are only *camels*: therefore say ye <sup>نَعَمْ</sup>” (M); and both *dials.* are combined in

دَعَانِي عَبْدُ اللَّهِ نَفْسِي فِدَاؤُهُ  
فَيَا لَكَ مِنْ دَاعٍ دَعَانِي نَعَمْ نَعَمْ

'*Abd Allāh (my soul be his ransom!) has called me. Then, O marvel of a caller that has called me, yes, yes!* (D, DM), related with Fath in the 1st and Kasr in the 2nd (DM): and some [of Kināna (DM)] pronounce the ن with Kasr, by alliteration to the Kasr of the ع, treating نَعَمْ like the *v.* in the case of نَعَمْ and شَهِدٌ with 2 Kasras [468] (ML): and, according to AnNadr Ibn Shumail, نَعَمْ with ح is a *dial.* of some Arabs (M).

§ 558. The اِي in اِيَّ اللّٰهَ [556] is (1) pronounced with Fath, [to make the *p.* of affirmation plain (R)]; (2) made quiescent, 2 quiescents, [it and the incorporated ل of determination (M),] being combined, [from an extraordinary effort to preserve the *p.* of affirmation by protecting its final from vocalization and elision (R)]; (3) elided (M, R), because of the 2 quiescents (R).

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## CHAPTER IX.

### THE EXCEPTIVE PARTICLES.

§ 559. They are <sup>لَا</sup> , [ <sup>لَمَّا</sup> ] , <sup>حَاشَا</sup> , <sup>عَدَا</sup> , and <sup>خَلَا</sup> (M, Z). These *ps.* have been previously explained [88—96, 511, 512] (AA). <sup>لَمَّا</sup> is an exceptive *p.*, prefixed to the nominal *prop.*, as in the reading of LXXXVI. 4. [550]; and to the *pret.*, literally not ideally [95], as <sup>مَا</sup> <sup>إِسْأَلُكَ</sup> <sup>(DM)</sup> <sup>بِاللَّهِ</sup> [ <sup>أَلَّا</sup> <sup>فَعَلُكَ</sup> ] , i. e. <sup>أَنشَدُكَ</sup> <sup>اللَّهُ</sup> <sup>لَمَّا</sup> <sup>فَعَلْتَ</sup> *I beseech thee (not) by God for aught save thy doing*, [or, some supplying a negation after the formula of adjuration, <sup>إِسْأَلُكَ</sup> <sup>بِاللَّهِ</sup> <sup>لَا</sup> <sup>تَفْعَلُ</sup> <sup>شَيْئًا</sup> <sup>أَلَّا</sup> <sup>فَعَلُكَ</sup> <sup>كَذَا</sup> *I beseech thee by God, (do thou not aught) save thy doing (such a thing) (DM)*]: a poet says

قَالَتْ لَهُ بِاللَّهِ يَا ذَا الْبُرْدَيْنِ \* لَمَّا غَشِيتُ نَفْسًا أَرِ اثْنَيْنِ

[She said to him, (*I adjure thee*) by God, O possessor of the two wrappers, (*do thou not aught*) save thy drawing a breath or two after coition (DM)], which [verse] refutes the saying of Jh that <sup>لَمَّا</sup> i. q. <sup>أَلَّا</sup> is unknown in the classical language. The *reg.* of an *op.* conjoined with the exceptive *p.* must be posterior (ML) to the *op.* (DM).

## CHAPTER X.

### THE TWO PARTICLES OF ALLOCUTION.

§ 560. They are the **ك** and **ت** (M, Z) affixed as a sign of allocution (M). The **ك** is affixed to (1) the *dem.* [172, 173, 175], as **ذَلِكَ** and **تِلْكَ**: (2) the detached *acc. pron.* in **أَيَّاكَ** [162], **أَيَّاكُمَا**, and the like: (3) some verbal *ns.* [187], as **حِيَهْلَكَ** [191], **رَوَيْدَكَ** [161, 188], and **النَّجَاكَ** [187]: (4) **أَرَايْتَ** [transferred from *interrogation* to *requisition of information* (DM),] i. q. **أَخْبِرْنِي** *Inform, or Tell, thou me*, [so that **أَرَايْتَكَ** **زَيْدًا مَا صَنَعَ** means *Tell thou me about Zaid, what he did*, i. e. *about Zaid's doing*, and its reply is *He did such a thing*, i. e. *journeyed, went, or came*, whereas, if it denoted *real interrogation*, and were not transferred, its reply would be *Yes or No* (DM),] as **أَرَايْتَكَ هَذَا الَّذِي** XVII. 64., the **ت** being an *ag.*, and the **ك** a *p. of allocution*, [that the *pron.* is corroborated by, having no place in inflection, because, if the **ك** were an *obj.*, as the KK say, **أَرَايْتُمُوكُمْ** would be said for **أَرَايْتُمْكُمْ** VI. 40. *Tell ye me* (161) (B on VI. 40.),] i. e. *Tell Thou me concerning this one, whom Thou hast honored above me, (wherefore Thou hast honored him above me when I am*

better than he): (5) other expressions, anomalously, to which F attributes the saying

لِسَانُ السُّوءِ تَهْدِيهَا إِلَيْنَا \* وَحَنْتَ وَمَا حَسِبْتَكَ أَنْ تَحِينَا

[The language of evil dost thou send to us as a gift; and thou hast perished when thou reckonedst not that thou wouldst perish (Jsh)], in order that it may not be necessary to make the *inf. n.* [renderable from أَنْ تَحِينَا (DM)] an *enunc.* [440] to the concrete substantive [indicated by the ك (DM)]. The ت made mobile in the endings of *ns.* is a *p.* of allocution, as أَنْتَ and أَنْتِ [161] (ML).

§ 561. The signs of number and gender are affixed to them, as to the *prons.* [161] (M, Z), as ذَلِكُمَا مَا XII. 37. That interpretation is part of what my Lord hath taught me, ذَلِكُمْ خَيْرٌ لَكُمْ XXIX. 15. That will be better for you, XII. 32. [502], VII. 41. [570], ذَلِكُمْ وَارْتَبِعُوا صَوْتَكُمْ IV. 93. And those, We have assigned to you, كَذَلِكَ قَالَ رَبُّكَ XIX. 21. Thus hath thy Lord said, and XIX. 10. [172]; and as أَنْتُمَا , أَنْتُمْ , and أَنْتِ [161].

§ 562. Like the ك are the ة and ي , and their *du.* and *pl.*, in أَيَا and أَيَا , according to the opinion of Akh [162] (M).



## CHAPTER XI.

### THE CONNECTIVE OR REDUNDANT PARTICLES.

§ 563. They are <sup>أَنْ</sup>, <sup>أَنَّ</sup>, <sup>مَا</sup>, <sup>لَا</sup>, <sup>مِنْ</sup>, the <sup>ب</sup> (M, IH), the <sup>ل</sup>, [and the <sup>ك</sup>] (IH). Many of the ancients name the *red.* connective; and some of them name it *corrob.* [564] (I). Some *red. ps.* govern, like the *red.* <sup>ب</sup> and <sup>مِنْ</sup>; and some do not govern, as [<sup>مَا</sup>] in III. 153. [565] (R). <sup>أَنْ</sup> is *red.* (1) oftenest after the *neg.* <sup>مَا</sup>, when prefixed to (a) a verbal *prop.*, as

مَا أَنْ أَتَيْتُ بِشَيْءٍ أَنْتَ تَكْرَهُهُ

إِذَا فَلَا رَفَعْتُ سَوْطِي إِلَى يَدِي

[by AnNābigħa adhDhubyānī, *I have not done a thing that thou dislikest: (if I do that,) then may my hand (with away, so that I be) not (able to) raise my whip towards me!* (DM)]; (b) a nominal, as

فَمَا إِنْ طَبْنَا جَبِينَ وَلَكِنْ \* مَنَايَا وَدَوْلَةُ آخِرِينَ

[by Farwa Ibn AlMasīk Ibn AlḤārith asṢahābī, *And our wont is not cowardice: but our fates and the triumph of others are linked together* (Jsh)], in which case it restrains the government of the *Hijāzī* <sup>مَا</sup> [107], as in

the verse: (2) sometimes (a) after (a) the conjunct *n.* ما , as [XLVI. 25. (550) *in (the like of) what We have empowered you in, like (K)*]

يَرْجَى الْعَرْءَ مَا إِنْ لَا يَرَاهُ \* وَتَعْرِضُ دُونَ أَدْنَاهُ الْخَطُوبُ

[by Iyās Ibn AlAratt, *The man hopes for that which he will not see, and before the nearest part of which calamities will intervene (N)*]; (b) the infinitival مَا , as

دَرَجَ الْفَتَى لِلْخَيْرِ مَا إِنْ رَأَيْتَهُ \* عَلَى السِّنِّ خَيْرًا لَا يَزَالُ يَزِيدُ

[by AlMa'lūt alKurai'i, *And hope thou for good from the youth so long as thou seest him ceasing not to increase in good according to the increase of his age (Jsh)*]; (c) the inceptive أَلَا , as

أَلَا إِنْ سَرَى لَيْلِي فَبِتُّ كَثِيرًا \* أَخْبِرُ أَنْ تَنَاقُزَ النَّوَى بِغَضُوبَا

[*Now my night went on; and I passed the night distressed, fearing that the destination to Ghadūb would become far (Jsh)*]; (b) before the disapprobatory letter of prolongation,

as إِيَّا إِيَّا [618]. And IH asserts that it is *red.* after مَا , which is an inadvertence, that being only إِيَّا [564].

§ 564. إِيَّا is *red.* (1) oftenest after مَا denoting timing, as وَمَا إِنْ جَاءَتْ رُسُلَنَا لَوْهَاسٍ سِوَاهُمْ XXIX. 32. And, when Our messengers came to Lot, he was vexed

because of them: (2) between <sup>لَوْ</sup> and the v. of the oath, whether [the v. of the oath be (DM)] mentioned, as

فَأَقْسِمُ أَنْ لَوْ التَّقِينَا وَأَنْتُمْ \* لَكُنْ لَكُمْ يَوْمَ مِنَ الشَّرِّ مَظْلَمٌ

[by AlMusayyab Ibn 'Alas, *Then I swear, if we and you had met, ye would have had a dark day of evil (Jsh)*]; or omitted, as

أَمَّا وَاللَّهِ أَنْ لَوْ كُنْتُ حَرًّا \* وَمَا بِالْحَرِّ أَنْتَ وَلَا الْعَتِيقُ

[by {Abū 'Alī (IKhn)} AlḤasan Ibn Aḥmad Ibn 'Abd AlḤaffār alFasawī alFārist, *Now, by God, if thou hadst been generous, (I would have contended with thee); but thou art not the generous, nor the noble (Jsh)*]: this is the saying of S and others: (3) extraordinarily between the ك and its gen., as وَيَوْمًا تَوَافِينَا الْخ \* [532] with طَبِيبَةٌ in the gen.: (4) after إِذَا, as

فَأَمَهْلُهُ حَتَّى إِذَا أَنْ كَانَتْ \* مُعَاطِي يَدٍ فِي لُجَّةِ الْمَاءِ غَارِفٌ

[by Aus Ibn Hajar, *And he (the hunter) gave it (the game) respite until, when it was as though it were giving a hand in the fathomless deep of water in order to be saved from drowning, gulping down water (Jsh)*]. And Akh asserts that it is sometimes red. elsewhere, and that it governs the aor. in the subj., as the red. ب and مِنْ

govern the n. in the gen.; and he holds مَا لَنَا أَنْ لَا نَتَوَكَّلَ عَلَى اللَّهِ XI V. 15. *And what aileth us not trusting*

in God? and II. 247. [80] *And what aileth us not doing battle &c.?* [what follows <sup>أَن</sup> being a *prop. d. s.* (DM),] to be cases of it. The *red.* <sup>أَن</sup> has no meaning other than *corroboration*, like the rest of the *red. ps.* [563].

§ 565. The *red.* مَا is (1) *restringent*, which restrains (a) [the *v.* (DM)] from governing the *nom.*, being attached only to 3 *vs.* قَلَّ , كَثُرَ , and طَالَ , because of their resemblance to رَبَّ [in indicating *paucity* or *multitudo* and in being put at the head of the sentence (DM)]; in which case they are prefixed only to a verbal *prop.* whose *v.* is expressed, as

قَلَّمَا يَبْرَحُ اللَّيْبُ إِلَى مَا \* يُورِثُ الْمَجْدَ دَاعِيًا أَوْ مُجِيبًا

[*Seldom does the intelligent cease to be calling or responding to what entails glory!* (Jsh.)]; while the saying of AlMarrār [Ibn Sa'īd alFak'asī (Jsh)]

صَدَدْتُ فَاطُولَتِ الصَّدُورِ وَقَلَّمَا  
وَصَالَ عَلَى طُولِ الصَّدُورِ يَدُومَ

[*Thou turnedst away, and lengthenedst the turning away; and seldom does union outlast length of turning away!* (Jsh)] is, says S, a poetic license: (b) [the *p.*] from governing the *acc.* and *nom.*, being attached to <sup>أَن</sup> , &c., as IV. 169. [2] and VIII. 6. [516]; while, when followed

immediately by a *v.*, it is named *preparatory*, [because it prepares the *p.* for prefixion to the *v.* (DM)]: (c) [4 *ps.* and 4 *adv.* (DM)] from governing the *gen.*, being attached to (a) [4 (DM)] *ps.*, (α) رَبَّ [505]; (β) the ك [509]; (γ) the ب, as

فَلَنْتَنُ صِرْتَ لَا تُحْيِرُ جَوَابًا \* فَبِمَا قَدْ تَرَى وَأَنْتَ خُطِيبٌ

[by Muḥī' Ibn Iyās alKūfī, lamenting Yahyā Ibn Ziyād alHārithī (Jsh), *Then, if thou become such that thou return not an answer (because of thy death, this will not detract from thine eloquence, because) seldom wast thou seen (the aor. being substituted for the pret.) when thou wast an orator ! (DM)*], as IM mentions, adding that the restraining مَ produces with the ب the sense of *paucity*, as it produces with the ك the sense of *causation* in such as II. 194. [509]; (δ) مِنْ, as وَأَنَا لَمَّا آخَ [499], as ISH says: (b) [4] *adv.*, (α) بعد, as

أَعْلَاقُ أُمِّ الْوَلِيدِ بَعْدَمَا \* أَقْتَانِ رَأْسَكَ كَالثَّغَامِ الْمُخْلِسِ

[by AlMarrār Ibn Sa'īd alFak'asī, *What ! (lovest thou) with love Umm AlWulayyid after that (571) the locks of thy head are black and white like hyssop partly moist and partly dry ? (Jsh)*]; (β) بَيْنِي, as

بَيْنَمَا نَحْنُ بِالْأَرَاكِ مَعًا \* إِذْ أَتَى رَاكِبٌ عَلَى جَمَلِهِ

[by Jamīl, *While we were in AlArāk together, lo, a rider*

came upon his he-camel! (Jsh)]; (γ) <sup>هَيْفَ</sup> and (δ) <sup>أَنْ</sup>, which then [are restrained by <sup>مَا</sup> from prefixion to the *prop.*; and (DM)], being made to imply the sense of the *cond.* <sup>أَنْ</sup>, apocopate 2 vs. [419]: (2) non-restringent, (a) a *subst.* [for the suppressed <sup>كَانَ</sup> (DM)], which occurs in such as (a) <sup>أَفْعَلْ هَذَا</sup> [98]; (b) <sup>أَمَّا أَنْتَ مِنْطَلِقًا أَنْطَلَقْتَ</sup>; (b) <sup>أَمَّا لَا</sup> *Do thou this, if (thou do) not (anything else), orig.* (b) not a *subst.*, which occurs (a) after the *op.* governing (α) the *nom.*, as <sup>شَتَّانَ مَا زَيْدٌ</sup> [196],

<sup>لَوْ بِأَبَانِيٍّ جَاءَ يَخْطُبُهَا \* رَمَلَ مَا أَنْفَ خَاطِبٍ بَدِمَ</sup>

by Muhalhil [Ibn Rabī'a at Taghlabī (Jsh), *If at the two Abāns he had come suing for her in marriage, a nose of a suitor would have been smeared with blood* (Bk)], and

<sup>أَنْوَرَا سُرْعَ مَا ذَا يَا فَرُوقَ \* وَحَبْلَ الرُّصْلِ مِنْتَكِ حَنِيقَ</sup>

[by Abū Shakīk alBāhili (Jsh), *In taking fright did this man make haste, O Farūka, when the cord of union was untwisted, cut?* (DM)], i.e. <sup>إِنْغَارًا أَسْرَعَ هَذَا</sup> [186]; (β) the *acc.* and *nom.*, as <sup>لَيْتَمَا زَيْدًا قَائِمَ</sup> [516]; (γ) the *apoc.*,

as <sup>وَأَمَّا يَنْزَعُكَ مِنَ الشَّيْطَانِ نَزْعَ</sup> VII. 199. *And, if an*

instigation from the devil do instigate thee [589], XVII.

110. [116], IV. 80. [419], and

مَتَى مَا تُنَاجِي عِنْدَ بَابِ ابْنِ هَاشِمٍ  
تُرَاحِي وَتَلْقَى مِنْ فَرَاضِهِ نَدَى

by AlA'shà, [*Whenever thou art made to kneel down at the door of Muhammad the descendant of Hāshim, thou wilt be made to rest, and wilt meet from his benefactions liberality (Jsh)*]; (δ) the gen., whether the op. be a p., as <sup>أَوَّ</sup>فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِنْ لَّمْ III. 153. *Then by mercy from God thou wast mild to them* [563, 566], XXIII. 42. [508], LXXI. 25. [499], رَّبَّمَا ضَرْبَةُ النَّخِ [505], and نَنْصُرُ النَّخِ [509], or a n., as XXVIII. 28. [184],

نَامَ النَّوَالِي وَمَا أَحْسَ رُقَادِي \* وَالْهَمُّ مُحْتَضِرٌ لَدَى وَسَادِي  
مِنْ غَيْرِ مَا سَقَمٍ وَلَكِنْ شَقْنِي \* هُمْ أَرَاةٌ قَدْ أَصَابَ قُرَادِي

[by AlAswad Ibn Ya'fur at Tamīmī, *The careless has slept; and I perceive not the sensation of my slumbering, while anxiety is present beside me, my pillow. I am without any ailment; but an anxiety that I know to have reached my heart has made me thin (Jsh)*], and [88], وَلَا سِيَمًا يَوْمَ النَّخِ [88], i. e. <sup>أَوَّ</sup>وَلَا مِثْلَ يَوْمِ [89]: (b) before the op. governing the gen., as مَا خَلَا زَيْدٌ and مَا عَدَا عَمْرُو with the gen., which

is extraordinary [88, 512, 571]: (c) after the *cond.* instrument, whether apocopative, [which has been previously mentioned (DM),] as <sup>وَأَمَّا تَخَافَنَّ</sup> VIII. 60. *And, if thou do fear* and IV. 80.; or not apocopative, as <sup>حَتَّىٰ إِذَا مَا</sup> <sup>جَاؤُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ</sup> XLI. 19. *Until, when they come to it, their ears shall bear witness against them:* (d) between the *ant.* and its *appos.*, as <sup>مَثَلًا مَا بَعُوضَةٌ</sup> II. 24. *A parable, a gnat* [180], <sup>مَا</sup> being, says Zj, “a *red. p.* denoting *corroboration*, according to all the BB,” [as though <sup>حَقًّا</sup> *forsooth* or <sup>الْبَتَّةَ</sup> *decidedly* were said (K),] which is strengthened by its being dropped in the reading of Ibn Mas‘ūd; and <sup>بَعُوضَةٌ</sup> being a *subst.* (ML).

§ 566. <sup>لَا</sup> is *red.* (1) with the [*con.* (R, Jm)] <sup>و</sup> after negation, [literally, as <sup>مَا جَاؤُنِي زَيْدٌ وَلَا عَمْرُو</sup> (545, 547); or ideally, as I. 7. (539) (Jm)]: (2) after the infinitival <sup>أَن</sup>, [as <sup>أَن لَّا تَسْجُدَ إِذْ أَمَرْتُكَ</sup> VII. 11. *What hindered thee from doing obeisance when I commanded thee?* (R, Jm) and <sup>لَّئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ</sup> LVII. 29. *In order that the people of Scripture may know* (R)]: (3) seldom before <sup>أَقْسَمُ</sup>, [as <sup>أَقْسَمُ بِيَوْمِ الْقِيَامَةِ</sup> LXXV. 1. *I swear by the day of resurrection* (R, Jm) and <sup>لَا أَقْسَمُ</sup>



هَذَا الْبَلَدِ XC. 1. *I swear by this land (Jm)] : (4) anomalously with the pre. (IH), as*

فِي بَيْتٍ لَا حُورَ سَرَى وَمَا شَعَرَ

(R, Jm), by Al'Ajjāj Ibn Ru'ba atTamīmī, *In a well of perdition he journeyed, and knew not (Jsh) : (5) often before the [word denoting the object] sworn by, to notify that the correl. of the oath is negated, as*

فَلَا وَابَيْكَ ابْنَةُ الْعَامِرِيِّ لَا يَدْعِي الْقَوْمُ اِنِّي اَفِرُّ

(R), by Imra alKais, *Then no, by thy father, daughter of Al'Āmirī, the people assert not that I flee from battle (Jsh). The red. لَا is introduced into the sentence merely to confirm and corroborate it, as مَا مَنَعَكَ اِذْ رَايْتَهُمْ اَنْ تَتَّبِعِي XX. 94. What hindered thee, when thou sawest them go astray, from following me? and VII. 11., as is made manifest by XXXVIII. 75. [181]; and hence LVII. 29.,*

اَبَى جَوْدَةَ لَا الْبَيْتُ لَاسْتَعْجَلْتُ بِهِ  
نَعَمْ مِنْ فَتًى لَا يَمْنَعُ الْجَوْدُ قَاتِلَهُ

[*His bounty disdained niggardliness; and a "Yes" proceeding from a youth that refuses not bounty to his slayer hurried him away (Jsh)], and*

وَيَلْحِظُنِي فِي اللَّهِ اِنْ لَا اِحْبَةَ \* وَلِلَّهِ دَاعٍ دَائِبٌ غَيْرُ غَائِلٍ

[by AlAhwas, *And they censure me for pastime, that I should love it, when pastime has a caller diligent. not negligent* (Jsh)]. But in *أَبَى جُرْدَةَ الْخ* it is said by some to be *non-red.*, an objective *n.*, *البُخْلُ* being, (1) as Zj says, a *subst.* for it, [i. e. *disdained "No," niggardliness* (DM)]; (2) as another says, a *causative obj.*, i. e. *كَرَاهِيَّةٌ* from (dislike of) *niggardliness*, like IV. 175. [547], i. e. *كَرَاهِيَّةٌ أَنْ تَضِلُّوا* from (dislike) that ye should err. And, as they differ about *لَا* in this verse, so do they differ about it in LXXV. 1., where it is said to be (1) *neg.*, its negatived being (a) something preceding, vid. the *denial of the resurrection* often quoted from them, so that [No, i. e. (K)] *The matter is not so* is said to them, and then the oath [*I swear &c.* (K)] is begun, that, say they, being correct only because all the *Kur'ān* is like one Chapter; (b) *اقْسَمُ*, as being enunciatory, [i. e. (*I tell you that*) *I will not swear &c.*, meaning *I will not magnify the day of resurrection by the oath, but by what is greater than the oath* (DM),] not originative, [i. e. *I swear not by it* (DM),] which [explanation] is preferred by Z: (2) *red.*, (a) subsidiary and introductory to, [and corrob. of (K),] the negation of the *correl.*, [the (*prop.*) sworn to, here suppressed, being supplied negatived, e. g. *لَا يَتْرَكُونُ سُدًى* (K),] i. e. *No, I swear by &c.*, (*they shall not be left uncontrolled*), like *فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى* IV. 68. *Then no, by thy Lord, they will not believe*

until they make thee judge and *فَلَّا وَأَيُّكَ النَّحْ*, which [saying (DM)] is refuted by XC. 1., since its *correl.* is off., vid. *لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ* XC. 4. *Assuredly We have created man in travail*, and likewise by LVI. 74—76. [1]; (b) merely *corrob.* and confirmatory of the sentence, as in LVII. 29., which is refuted by the fact that it is not made *red.* for that purpose at the beginning, but in the middle, like *مَا* and *كَانَ*, as III. 153. [565], IV. 80. [419], and *زَيْدٌ كَانَ فَاضِلٌ* [547] (ML).

§ 567. *مِنْ* has been previously mentioned [499].

§ 568. The *ب*, the *ل*, [and the *ك* (R).], have also been previously mentioned [503, 504, 509] (IH).

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## CHAPTER XII.

### THE TWO EXPOSITORY PARTICLES.

§ 569. They are <sup>أَيْ</sup> and <sup>أَنَّ</sup> (M, Z, IH): you say on VII. 154. [514] <sup>أَيْ</sup> <sup>مِنْ قَوْمِهِ</sup> <sup>أَيْ</sup> <sup>مِنْ قَوْمِهِ</sup> *That is* <sup>أَيْ</sup> <sup>مِنْ قَوْمِهِ</sup>, as though you said *The exposition, or meaning, of it is* <sup>أَيْ</sup> <sup>مِنْ قَوْمِهِ</sup>; and the poet says

وَتَرْمِينَنِي بِالطَّارِفِ أَيْ أَنْتَ مَذْنِبٌ  
وَتَقْلِينَنِي لَكِنَّ أَيْبَ لَا أَقْلَى

[1] (M) *And thou shootest (i. e. signest to) me with the eye, saying, Thou art a sinner: and thou hatest me; but I [521], I hate not thee (N).* The difference between <sup>أَيْ</sup> and <sup>أَنَّ</sup> is that <sup>أَيْ</sup> expounds every vague [expression], single term, as <sup>أَيْ</sup> <sup>جَآءَنِي زَيْدٌ أَيْ</sup> <sup>أَبُو عَبْدِ اللَّهِ</sup> *Zaid, i. e. Abū 'Abd Allāh, came to me; and prop., as* <sup>أَيْ</sup> <sup>مَاتَ</sup> <sup>أَيْ</sup> <sup>رَفِدَةُ</sup> *هو رقيق رفة أَيْ مات* *His bowl was emptied, i. e. he died, and* <sup>أَيْ</sup> <sup>وَتَرْمِينَنِي أَيْ</sup> <sup>أَنْتَ</sup> *whereas* <sup>أَيْ</sup> <sup>أَنْتَ</sup> *expounds only a supplied obj. of an expression conveying the sense of saying, as XXXVII. 104. [539, 570], i. e.* <sup>أَيْ</sup> <sup>قَوْلُنَا يَا أَيْ</sup> <sup>أَنْتَ</sup> *هو* <sup>أَيْ</sup> <sup>وَنَادَيْنَا بَلْفِظْ</sup> *هو* <sup>أَيْ</sup> <sup>قَوْلُنَا يَا أَيْ</sup> <sup>أَنْتَ</sup> *and similarly* <sup>أَيْ</sup> <sup>كَتَبْتُ إِلَيْهِ أَيْ</sup> <sup>أَنْتَ</sup> *I wrote to him, saying, Come, i. e.* <sup>أَيْ</sup> <sup>شَيْئًا</sup> <sup>أَيْ</sup> <sup>أَنْتَ</sup> *هو* <sup>أَيْ</sup> <sup>أَنْتَ</sup> *; and sometimes the expressed direct obj.*

[of such an expression], as <sup>أَن</sup> <sup>أَوْحَيْنَا</sup> <sup>إِلَى</sup> <sup>أَمِكَ</sup> <sup>مَا</sup> <sup>يُوحَى</sup> [of such an expression], as <sup>أَن</sup> <sup>أَوْحَيْنَا</sup> <sup>إِلَى</sup> <sup>أَمِكَ</sup> <sup>مَا</sup> <sup>يُوحَى</sup> XX. 38. 39. *When We revealed to thy mother what is revealed, namely, Put him (R). You say* <sup>أَعَسَجَدُ</sup> <sup>أَي</sup> <sup>ذَهَبٌ</sup> <sup>عِنْدِي</sup> *I have* <sup>أَعَسَجَدُ</sup>, i. e. gold, what follows <sup>أَي</sup> being a *synd. expl.* of, or [total (DM)] *subst.* for, what precedes it. The *prop. imitative* of a quasi-saying is of two sorts, (1) accompanied by the *expos. p.*, as <sup>وَتَرْمِينَنِي</sup> <sup>أَلَخ</sup> and <sup>كُتِبَتْ</sup> <sup>إِلَيْهِ</sup> <sup>أَن</sup> <sup>أَفْعَلُ</sup>; and in this sort the *prop.*, being *expos.* of the *v.*, [as converting it to a particular *obj.* (DM),] has no place [in inflection] : (2) unaccompanied by the *expos. p.*, as <sup>وَوَصَى</sup> <sup>بِهَا</sup> <sup>أَبْرَهِيمَ</sup> II. 126. *And Abraham commended it to his sons, and Jacob also commended it to his sons, O my sons, verily God hath chosen for you the religion of Al-Islām,* <sup>وَنَادَى</sup> <sup>نُوحَ</sup> <sup>أَبْنَهُ</sup> <sup>وَكَانَ</sup>, XI. 44. *And Noah called to his son Canaan—and he was aloof—O my little son, embark with us,* the reading <sup>فَدَعَا</sup> <sup>رَبَّهُ</sup> <sup>إِنِّي</sup> <sup>مَغْلُوبٌ</sup> LIV. 10. *And he prayed to his Lord, Verily I am overcome, and the saying*

<sup>رَجُلَانِ</sup> <sup>مِنْ</sup> <sup>مَكَّةَ</sup> <sup>أَخْبَرَانَا</sup> \* <sup>أَنَا</sup> <sup>رَأَيْنَا</sup> <sup>رَجُلًا</sup> <sup>عَرِيَانًا</sup>

[Two men (for <sup>رَجُلَانِ</sup> by poetic license) from Makka told us, Verily we saw a naked man (Jsh)] ; and these

*props.* [ <sup>يَا</sup> <sup>آلِه</sup> in the first two texts, <sup>اِنِّى</sup> <sup>مَغْلُوبٌ</sup>, and <sup>اِنَّا</sup> <sup>رَايْنَا</sup> (DM)] are in the place of an *acc.* [as *objs.*] by common consent, the *acc.* being governed, as the BB say, by a supplied *saying*, but, as the KK say, by the *v.* mentioned, and the opinion of the BB being attested by the expression of the *saying* in such as XI. 47. [540] and XIX. <sup>اِنْ</sup> <sup>نَادَى</sup> <sup>رَبَّهُ</sup> <sup>نِدَاءً</sup> <sup>خَفِيًّا</sup> <sup>قَالَ</sup> <sup>رَبِّ</sup> <sup>اِنِّى</sup> <sup>وَهْنُ</sup> <sup>الْعَظْمِ</sup> <sup>مِنِّى</sup>. 2. 3. *When he called upon his Lord privily : he said, My Lord, verily the bone of me hath waxed feeble.*

§ 570. <sup>اِى</sup> is *expos.*, i. q. <sup>اِى</sup>, [prefixed to the two *props.* (DM),] as <sup>فَاَوْحَيْنَا</sup> <sup>اِلَيْهِ</sup> <sup>اَنْ</sup> <sup>اصْنَعْ</sup> <sup>الْفُلْكَ</sup> XXIII. 27. *And We revealed to him, saying, Make thou the Ark* [1] and <sup>وَنُودُوا</sup> <sup>اَنْ</sup> <sup>تَكُنْ</sup> <sup>اَجْنَةً</sup> VII. 41. *And they shall be called to thus :—That* [561] *is Paradise.* It has the following conditions :—(1) that it be preceded by a *prop.*, for which reason he that holds X. 11. [525] to be a case of it is mistaken, [because only a single term occurs before it (DM)] : (2) that it be followed by a *prop.*, so that <sup>ذَكَرْتُ</sup> <sup>عَسَجْدًا</sup> <sup>اِنْ</sup> <sup>ذَهَبًا</sup> is not allowable, but <sup>اِى</sup> must be put, or the *expos. p.* must be omitted ; but there is no difference between the verbal *prop.* [posterior to it (DM)] and the nominal : (3) that the preceding *prop.* contain the sense of *saying*, as [XXIII. 27. and VII. 41. (DM)] above, whence <sup>وَاَنْطَلَقَ</sup> <sup>الْمَلَا</sup> <sup>مِنْهُمْ</sup> <sup>اِنْ</sup> <sup>اَمْشَوْا</sup> XXXVIII.

5. *And the chief persons of them brake forth into speech, saying, Go on* [and XXXVII. 104. (539, 569)]: (4) that the preceding *prop.* do not contain the letters of *saying*, so that <sup>أ</sup>قُلْتُ لَهُ <sup>أ</sup>أَنْ أَفْعَلَ is not said: but in the small commentary of IU on the Jumal [of Zjī (DM)] it is stated that <sup>أ</sup>أَنْ is sometimes *expos.* after genuine *saying*; and Z mentions [in the K (DM)] that in <sup>أ</sup>مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ in <sup>أ</sup>أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ V. 117. *I have not commanded them save what Thou hast commanded me, saying, Worship ye God, my Lord and your Lord* it may be *expos.* of the *saying* as rendered by *commanding*, which is good; and accordingly the rule should be that the *prop.* do not contain the letters of *saying* except when the *saying* is renderable by something else: (5) that a *prep.* be not prefixed to it, so that, if you said <sup>أ</sup>كُتِبَتْ إِلَيْهِ <sup>أ</sup>أَنْ أَفْعَلَ, it would be infinitival. When the <sup>أ</sup>أَنْ adapted for exposition is followed by an *aor.* accompanied by <sup>أ</sup>لَا, as <sup>أ</sup>أَشْرَفْتُ إِلَيْهِ <sup>أ</sup>أَنْ لَا تَفْعَلَ *I signed to him, saying, Thou shalt not do or Do thou not or that thou shouldst not do*, it may be in the *ind.* on the assumption that <sup>أ</sup>لَا is *neg.*, or *apoc.* or the assumption that it is *prohib.*, in both of which cases <sup>أ</sup>أَنْ is *expos.*, or *subj.* on the assumption that <sup>أ</sup>لَا is *neg.* and <sup>أ</sup>أَنْ infinitival; but, if <sup>أ</sup>لَا be wanting, the *apoc.* is disallowed, and the *ind.* and *subj.* are allowable (ML).

## CHAPTER XIII.

### THE INFINITIVAL PARTICLES.

§ 571. They are مَا, اَنْ (M, Z, IH), اِنَّ (IH, AA), [the contracted اَنَّ,] كَى, and كُو (R), as IX. 119. [540] (M, Z), وَالسَّمَاءَ وَمَا بَنَاهَا, XCI. 5. *And the heaven and His having built it* as expounded by some,

يَسْرُ الْمَرْءُ مَا ذَهَبَ اللَّيَالِي \* وَكَانَ ذَهَابُهُنَّ لَهُ ذَهَابًا

[*That the nights have gone gladdens the man: and he heeds not that their going was for him a going of his life (Jsh)*], and XXVII. 57. [449] (M). مَا is conjoined with the plastic *v.*, since the aplastic has no *inf. n.* that the *p.* with the *v.* might be renderable by; but not with the *imp.*: and is peculiar in acting as a *subst.* for the *adv.* of time *pre.* to the *inf. n.* that it and its *conj.* are renderable by, as لَا أَفْعَلُهُ مَا نَرُ شَارِقُ <sup>6</sup> *I will not do it so long as a sun shall rise*, i. e. مَدَّةَ مَا نَرُ, i. e. مَدَّةَ نُرُورِهِ <sup>7</sup> *during (the period of) its rising*; and its *conj.* is then mostly a *pret.* affirmed or [an *aor.*] negated by لَمْ, though its meaning is future, seldom an *aor.* [not negated by لَمْ']. Its *conj.* is, according to S, only verbal: but others allow it to be nominal, which is the truth, though it is rare, as



أَعْلَانَةُ [565]; and IJ allows it to be a *prep.* and *gen.*, so that مَا خَلَا زَيْدٌ and مَا عَدَا زَيْدٌ are allowable according to his opinion [88, 512, 565] (R). مَا is (1) not temporal, as عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ IX. 129. *Grievous unto him is that ye have suffered hardship*, وَدَرَا مَا عَنِتُّمْ III. 114. *They have wished that ye should suffer hardship*, IX. 119., and لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ XXXVIII. 25. *They shall have a severe punishment because they have forgotten the day of reckoning*; and hence آمَنُوا كَمَا آمَنَ النَّاسُ II. 12. *Believe ye as men believe*, and similarly wherever it is conjoined with the ك of comparison [509] between 2 similar *vs.*: (2) temporal, [because it occupies the place of the *n.* of time (DM),] as XIX. 32. [447], *orig.* مَدَّةٌ دُرَامِي حَيًّا, the *adv.* being suppressed and replaced by مَا and its *conj.*, as in the case of the genuine *inf. n.*, as جِئْتُكَ صَلَوةً أَنْ أَرِيدَ إِلَّا لِأَصْلَاحِ مَا اسْتَطَعْتُ [65]; and hence XI. 90. *I desire not aught save your reformation so long as I am able and*

أَجَارَتُنَا إِنْ الْخَطُوبُ تَنُوبُ \* وَإِنِّي مُقِيمٌ مَا أَقَامَ عَسِيبٌ

[by Imra al Kāis, *O our female neighbour, verily calamities befall (man); and verily I shall be steadfast (in bearing them) so long as (mount) 'Asīb shall be steadfast (Jsh)*]:

(a) if its being temporal meant that it indicated *time* by itself, not vicariously, it would be a *n.*, and would not be infinitival, as ISk followed by ISh says that

مِنَ الَّذِي هُوَ مَا اِنْ طَرَّ شَارِبُهُ \* وَالْعَانِسُونَ وَمِنَ الْاَمْرَدِ وَالشَّيْبِ

[by Abū K̄ais Ibn Rifā'a alAnṣārī, (*Of us are he that is at the time when his mustache has sprouted and the old bachelors; and of us are the beardless and the hoary*

(Jsh))] means حِينَ طَرَّ, [in which case مَا indicates *time*

by itself (DM)]; while اِنْ, say I, is made *red.* after it

because of its resemblance in letter to the *neg.* مَا; as in

وَرَجَّ الْفَتَى الْغ [563]: whereas مَا should rather be construed

to be *neg.*, *he whose mustache has not sprouted*, because the

redundance of اِنْ is then regular, and because this con-

struction avoids making [the *adv.* of] *time* an *enunc.* to

the concrete *n.* [26] and authorizing a meaning and

usage where they are not authorized, vid. its denoting

*time* by itself and its being [used (DM)] *pre.*: (b) I have

deviated from their term "adverbial" [497] to my term

"temporal" in order that it might include such as كَلَّمَا

اَضَاءَ لَهُمْ مَشَوْا فِيهِ II. 19. *So often as it giveth light to them they walk in it*, since the *n.* of *time* supplied here

is a *gen.*, i. e. كُلَّ وَقْتٍ اَضَاءَ At every (time of) giving

light; whereas the *gen.* [n. of *time* or *place* (DM)] is not

named *adv.* [64]: (c) اِنْ does not share with مَا in act-

ing as a *subst.* for the *n.* of time, contrary to the opinion of IJ, who attributes to it

وَتَاللهِ مَا اِنْ شَهْلَةٌ اَمْ وَاحِدٌ \* باوجد منى اِنْ يهان صغيرها

[And, by God, an old woman mother of one child is not more grieved than I at (the time) that her little one is lighted (Jsh)]; while Z following him attributes to it

II. 260. [At (the time) that God gave him the kingdom (K)], IV. 94. [Save

at (the time) that they waive (K)], and اتقتلون رجلا اِنْ

XL. 29. [What! will ye slay a man at (the time) that he saith, My Lord is God? (K)]: whereas

the sense of *causation* in the verse and texts is possible,

[i. e. من اجل اِنْ الخ (DM)]; and, being unanimously

agreed upon, must not be deviated from. ما is extraordinarily conjoined with the aplastic *v.* in

اليس اميري في الامور بانتما \* بما لستما اهل الخيانة والغدر

[Are not ye two my rulers in affairs, because ye are not people of faithlessness and treachery? (Jsh), where فعيل

is applied to the *non-sing.*, as in LXVI. 4. (24), and

انتما is *sub.* of ليس, the ب prefixed to it being *red.*, as in

(503) (DM)]. IJ says that the infinitival

ما is suppressed in باية يقدمون الخ [124], whereas cor-

rectly <sup>أَيْ</sup> *is pre. to the prop.*; while S on the contrary says that <sup>مَا</sup> *is red. in* <sup>أَنْ</sup> *يُحِبُّونَ* [124], whereas correctly it is infinitival. <sup>أَنْ</sup> governs the *aor.* in the *subj.* [410], and occurs (1) in the beginning, [really or predicamentally (DM),] in which case it is in the position of a *nom.*, as II. 180. [24] and II. 238. [405], and, as is said, <sup>وَأَنْ تَخْشَوْا</sup> IX. 13. *Then God, that ye should fear Him is meeter* and similarly IX. 63. [538]: (2) after an expression indicative of a meaning other than *certainty* [526], in which case it is in the position of (a) a *nom.* as <sup>أَمْ يَأْتِي</sup> LVII. 15. *Hath not the time come for them that have believed that their hearts should submit?* and II. 213. [464]; (b) an *acc.*, as <sup>وَمَا كَانَ</sup> X 38. *Nor is this Kur'ān a forgery* [below], <sup>يَقُولُونَ نَحْنُ</sup> V. 57. *Saying, We fear that a reverse should befall us,* and <sup>أَعْيَبَهَا</sup> XVIII. 78. *And I desired to make it unsound*; (c) a *gen.*, as <sup>مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمْ الْمَوْتُ</sup> LXIII. 10. *Before that death come to one of you* and XXXIX. 14. [413]; (d) either [an *acc.* or *gen.* (DM)], as XXVI. 82. [410], *orig.* <sup>أَنْ</sup> *فِي*, it being disputed whether the place after suppression of the *prep.* is [that of (DM)] an *acc.* or *gen.* [514]. This <sup>أَنْ</sup> *is a conjunct*



some assert of <sup>أ</sup>إِنْ [592], which is said by some on  
<sup>أ</sup>نَزَلَتْ <sup>أ</sup>مَنْزِلَ <sup>أ</sup>الْأَضْيَافِ <sup>أ</sup>مِنَّا \* <sup>أ</sup>فَعَجَّلْنَا <sup>أ</sup>الْقُرَى <sup>أ</sup>أَنْ <sup>أ</sup>تَشْتَمُونَا  
 L. 2. *But they wondered because a warner of themselves came to them!*, LX. 1.  
 [514], and <sup>أ</sup>أَتَغَضَّبَ <sup>أ</sup>الْعَيْنُ <sup>أ</sup>because the two ears &c. : (4) i.q.  
<sup>أ</sup>لَلَّأِ, which is said on IV. 175. [547] and

<sup>أ</sup>نَزَلَتْ <sup>أ</sup>مَنْزِلَ <sup>أ</sup>الْأَضْيَافِ <sup>أ</sup>مِنَّا \* <sup>أ</sup>فَعَجَّلْنَا <sup>أ</sup>الْقُرَى <sup>أ</sup>أَنْ <sup>أ</sup>تَشْتَمُونَا

[by 'Amr Ibu Kulthüm at Taghlabi, *Ye took up the position of guests towards us; and we hastened the entertainment lest ye should blame us* (EM)]. IMd says in his book *AlBadī'* [fi-nNahw (HKh)], in which he differs from the sayings of the GG on many matters, that <sup>أ</sup>الَّذِي and the infinitival <sup>أ</sup>أَنْ are interchangeable, so that <sup>أ</sup>الَّذِي occurs infinitival, as

<sup>أ</sup>أَتَقَرَّحُ <sup>أ</sup>أَكْبَادَ <sup>أ</sup>الْمُحِبِّينَ <sup>أ</sup>كَالَّذِي  
<sup>أ</sup>أَرَى <sup>أ</sup>كِبْدِي <sup>أ</sup>مِنْ <sup>أ</sup>حُبِّ <sup>أ</sup>بَثْنَةَ <sup>أ</sup>تَقَرَّحُ

[by Jamil, *What! are the livers of lovers sore because* (the ك denoting causation) *of my seeing my liver sore from love of Bathna?* (Jsh)]; and <sup>أ</sup>أَنْ in the sense of <sup>أ</sup>الَّذِي, as  
<sup>أ</sup>زَيْدٌ <sup>أ</sup>أَعْقَلَ <sup>أ</sup>مِنْ <sup>أ</sup>أَنْ <sup>أ</sup>يَكْذِبُ *Zaid is more intelligent than he that lies*, i. e. <sup>أ</sup>مِنْ <sup>أ</sup>الَّذِي <sup>أ</sup>يَكْذِبُ. Y, Fr, and F indeed say that <sup>أ</sup>الَّذِي occurs infinitival, and IKh and IM approve of it; and they hold <sup>أ</sup>ذَلِكَ <sup>أ</sup>الَّذِي <sup>أ</sup>يُبَشِّرُ <sup>أ</sup>اللَّهَ <sup>أ</sup>عِبَادَهُ XLII. 22.

[*That is God's gladdening His servants with good tidings* (DM)] and <sup>أَصْحَابُ</sup>خَضُّوا كَالَّذِي <sup>أَصْحَابُ</sup>خَضُّوا IX. 70. [*And ye have plunged into vanity like their plunging* (DM)] to be cases of it: but I know no one that says the converse; and what emboldens him to [say] it is the difficulty of this sentence, since it appears to pronounce *Zaid* superior in intelligence to *lying*, which has no meaning. It appears to me, however, either that the sentence contains paraphrase upon paraphrase, <sup>أَيُّ</sup>أَيُّ and the *v.* being paraphrased by the *inf. n.*, and the *inf. n.* by the *qual.*, so that the sense [*Zaid is more intelligent than the liar* (DM)] is reduced to what he means, but by a method received by the learned, since X. 38. [above] is said to be constructively <sup>أَصْحَابُ</sup>أَفْتَرَاءُ مَا كَانَ <sup>أَصْحَابُ</sup>مَفْتَرِي meaning *forged*; or that <sup>أَصْحَابُ</sup>أَعْقَلَ is made to imply the sense of <sup>أَصْحَابُ</sup>أَبْعَد, so that the *ex.* means *Zaid is the farthest of mankind from lying because of his superiority to others*, the <sup>أَصْحَابُ</sup>مَنْ mentioned not being the one governing the inferior in the *gen.*, but being dependent upon <sup>أَصْحَابُ</sup>أَفْعَلَ because of the sense of *farness* implied by it, and the [person or thing] pronounced inferior being always omitted with this <sup>أَصْحَابُ</sup>أَفْعَلَ because of the intention of generalization (ML). <sup>أَصْحَابُ</sup>أَيُّ, when *op.*, is conjoined with its 2 *regs.* [497, 517]; and, when restrained [516], with the nominal or verbal *prop.* (R). [On the contracted <sup>أَصْحَابُ</sup>أَيُّ see §§. 497 and 525.] <sup>أَصْحَابُ</sup>كَيْ is i. q. [the infinitival (ML)]

أَنْ in sense (R, ML) and government [410] (ML), but is peculiar to the *aor.* [497] (R), as لَكَيْلًا تَأْسُوا LVII. 23. *In order that ye may not grieve*, which is confirmed by its replaceability by أَنْ, and by the fact that, if it were a causative *p.* [513, 595] a causative *p.* would not be prefixed to it; and hence جِئْتُكَ كَيْ تَكْرِمَنِي [411] and كَيْلًا يَكُونُ دَوْلَةً LIX. 7. (*In order*) *that it may not be a thing taken by turns*, when the ل is supplied before it [514]; and possibly the saying

أَرَدْتُ لَكَيْمًا أَنْ تَطِيرَ بِقَرْبَتِي \* فَتَتْرَكْهَا شَنَا بَيْدَاءَ بَلْقَعِ

[*Thou desiredst that thou shouldst go swiftly off with my water-skin, and leave it to be a worn-out water-skin in an empty desert* (Jsh), where the ل is found before, and أَنْ after, it (DM)], كَيْ being either causative, *corrob.* of the ل, or infinitival, corroborated by أَنْ [597]. لَوْ

is i. q. أَنْ, except that it does not govern the *subj.*: and mostly occurs after يَوَدُّ, وَدَّ, [and the like, as يَتَمَنَّى, تَمَنَّى (DM)], as LXVIII. 9. [417] and يَوَدُّ II. 90. *One of them wisheth that he should be made to live*; but sometimes without them, as

مَا كَانَ ضَرْكَ لَوْ مَنَنْتَ وَرَبَّمَا  
مَنْ الْفَتَى وَهُوَ الْمَغِيطُ الْمَحْنَقُ



by Kūtaila [Bint {AnNadr Ibn (Is)} AlHārith {alKū-rashiya (Is)}], *That thou hadst shown grace would not have harmed thee: and often has the youth shown grace when he was the angered, enraged (Jsh)*],

وَرَبَّمَا فَاتَ قَرَمًا جُلَّ أَمْرِهِمْ  
مِنَ التَّانِي دَكَانَ الْحَزْمِ لَوْ عَجَلُوا

by AlA'shà, [*And often has the bulk of their matter escaped a people from leisureliness when that they should have hastened was prudence (Jsh)*], الْحَزْمُ being preferably in the acc. as the prepos. pred. of كَانَ, and the inf. n., vid. لَوْ and its conj., being its postpos. sub., as the Seven read in XLV. 24. and XXVII. 57. (449) (DM),] and تَجَاوَزْتُ أَلْفَ [487]. The occurrence of لَوْ as infinitival is authorized by Fr, F, AB, T, and IM: and their opinion is attested by the reading of LXVIII. 9. [538], يَدَّهِنُوا in the subj. being coupled to تَدَّهِنُ, since its sense is أَنْ تَدَّهِنَ; while the difficulty of its prefixion to أَنْ in such as وَمَا عَمِلْتُ مِنْ سُوءٍ تَوَدُّ لَوْ أَنْ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا III. 28. *And what [586] it hath done of evil, it will wish that (it had been the case) that between itself and it had been a far extent of time*, [the infinitival p. not being prefixed to its like (DM),] is met with the reply that لَوْ is prefixed to a suppressed v. supplied after لَوْ, i. e. لَوْ ثَبَتَ أَنْ أَلْفَ

(ML). Its *conj.* [497] is like the *conj.* of مَا [above], except that لَوْ does not act as a *subst.* for the *adv.* of time. Sometimes the *v.* of *wish* is dispensed with, and the *v.* after لَوْ governed in the *subj.* when conjoined with the ف [411], as لَوْ كَانَ لِي مَالٌ فَحَجَّ (I wish) that I had wealth, so that I might perform the pilgrimage, i. e. لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنْ أَرْدٍ whence لَوْ أَنِّي لَأَكُونُ مِنَ الْمُحْسِنِينَ XXXIX. 59. (I wish) that I had a return to the world, so that I might be one of the righteous (R).

§ 572. Some of the KK and AU mention that some of the Arabs make [the subjunctival (DM)] اِنْ govern the *apoc.*; and Lh transmits it from some of the Banu Subāh [a clan (ID, DM)] of Dabba: and they cite

إِذَا مَا غَدَوْنَا قَالَ وَلَدَانُ أَهْلُنَا  
تَعَالَوْا إِلَىٰ أَنْ يَأْتِنَا الصَّيْدُ نَحْطِبُ

[by Imra alKais, *Whenever we go forth in the morning, the lads of our people say, Come ye, until the game come to us we will gather firewood to roast it* (Jsh),] and

أَحْذَرُ أَنْ تَعْلَمَ بِهَا فَتَرُدَّهَا \* فَتَتْرَكَهَا ثِقْلًا عَلَىٰ كَمَا هِيَ

[by Jamil, *I beware of this that she should know it* (the *حاجة* want mentioned in the preceding verse), and should reject it, and leave it to be a burden upon me, as it is

(Jsh)]; but this [citation of the 2nd verse (DM)] requires consideration, because the coupling of the *subj.* [تَرَدَّ and تَتَرَكَّ (DM)] to تَعْلَم indicates that the latter is made quiescent by poetic license, not apocopated. And sometimes the *v.* is put into the *ind.* after it, as in the reading of Ibn Muḥaiṣin in II. 233. [525] *that he should fulfil* and the saying of the poet

أَنْ تَقْرَأَ عَلَى أَسْمَاءَ وَيَحْكُمَا  
مِنْهُ السَّلَامَ وَإِنْ لَا تُشْعِرَا أَحَدًا

[*That ye two should pronounce over Asmá (mercy be upon you two! from me greeting, and that ye should not inform any one (Jsh))*]. The KK assert that this is the contracted أَنْ anomalously conjoined with the [plastic non-precatory (DM)] *v.* [without separation (DM)]; whereas the BB rightly say that it is the subjunctival أَنْ [410] made *inop.* by assimilation to its fellow the infinitival مَا, [as is proved by the poet's making it *op.* in لَا تُشْعِرَا (DM)]: but the saying [of Abū Mihjan Mālik Ibn Ḥabīb athThaḡafī (Jsh)]

وَلَا تُدْفِنَنِي فِي الْفَلَاةِ فَنَنِي  
أَخَافُ إِذَا مَا مِتَّ أَنْ لَا أَذُوقَهَا

[*And do not thou bury me in the desert, for verily I fear, when I die, that (the case will be this,) I shall not taste*

*it* (Jsh)] is not a case of that, as some assert ; because, the *fear* here being *certainty*, <sup>^</sup>ج is contracted [526] (ML).

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## CHAPTER XIV.

### THE EXCITATIVE PARTICLES.

§ 573. They are <sup>أَلْ</sup>لَا, <sup>لَا</sup>لَا, <sup>هَلَّا</sup>هَلَّا, <sup>أَلَّا</sup>أَلَّا (M, Z, IH, IM), and <sup>أَلَّا</sup>أَلَّا (IM). Their meaning, when they are prefixed to the *pret.*, is *rebuke*, and *blame*, for omission of the act; and in the *aor.* is *excitement to*, and *requisition of*, the act: so that in the *aor.* they are in the sense of *command*; but there is no *excitation* in the *pret.*, which has already lapsed, except that, being often used in blaming the person addressed for having omitted in the past something that is recoverable in the future, they are as it were, with respect to the meaning, *excitative to doing* the like of what has lapsed. In the *aor.* also they are seldom used except in the case of *rebuke* and *blame* for what the person addressed ought to have done before it was required of him: and, if the sentence be devoid of *rebuke*, it is *request*, in which case these *ps.* denote *request*; and <sup>أَلَّا</sup>أَلَّا, <sup>لَا</sup>لَا, and the *opt.* <sup>لَوْ</sup>لَوْ are also used in that sense, (R). They take the head of the sentence, [because they indicate one of the sorts of sentence, so that they are put at the head to indicate from the very first that the sentence is of that sort (Jm)]. And they are inseparable from the *v.*, literally, [as <sup>لَوْ</sup>لَوْ <sup>أَرْسَلْتَ</sup>أَرْسَلْتَ XX. 134. *Wherefore didst Thou not send?* and <sup>لَوْ</sup>لَوْ

تَاتِينَا بِالْمَلَائِكَةِ XV. 7. *Wherefore wilt thou not bring to us the angels?* (R)]; or constructively (IH), as

تَعْدُونَ عَقْرَ النَّيْبِ أَفْضَلَ مَجْدِكُمْ

بَنَى ضَرْطَارَى لَوْلَا الْكَمَى الْمُقْتَعَا

[by Jarīr, *Ye reckon the slaughter of the old she-camels to be the most excellent of your glory, Banū Dāṭarā: why (have ye) not (reckoned) the helmed champion?*

(574) (J),] and هَلَّا زَيْدًا ضَرْبَتَهُ [62]: but the nominal [*prop.*] occurs after them in poetic license, as

وَنَبِئْتُ لَيْلَى أَرْسَلَتْ بِشَفَاعَةٍ \* إِلَى فَهَلَّا نَفْسٌ لَيْلَى شَفِيعَهَا

(R), by the Majnūn of Lailā al-ʿAmirīya, *And I was told Lailā had sent an intercession to me. Then why was not Laila's self her intercessor?* (Jsh).

§ 574. لَوْلَا and لَوْمًا also denote *prevention of one thing because of the existence of another*: and are then prefixed to the *inch.* (M, IA), the *enunc.* after them being necessarily suppressed [29]; and must have a *correl.*, which, if affirmed, is mostly conjoined with the ل [602], and, if negatived by مَا, is mostly divested of it, and, if negatived by لَمْ, is not conjoined with it, as لَوْلَا زَيْدٌ لَا كَرَمْتِكَ or لَوْمًا [below], لَوْمًا زَيْدٌ مَا جَاءَ عَمْرُو, and لَوْمًا زَيْدٌ لَمْ يَجِبْ (IA). لَوْلَا occurs in four ways:—(1) it is prefixed

to a nominal followed by a verbal [*prop.* (DM)], to connect the prevention of the 2nd with the existence of the 1st, as <sup>لَا</sup> <sup>زَيْدٌ</sup> <sup>لَا</sup> <sup>كُرِّمْتَكَ</sup> <sup>لَوْ</sup> <sup>لَا</sup> <sup>زَيْدٌ</sup> <sup>مَوْجُودٌ</sup> If Zaid (had) not (been existing), I should have honored thee, [so that it connects the prevention of the honoring with the existence of Zaid (DM),] i. e. <sup>لَوْ</sup> <sup>لَا</sup> <sup>زَيْدٌ</sup> <sup>مَوْجُودٌ</sup>: (2) it denotes *excitation* and *request*; and is then peculiar to the *aor.* or what is renderable as such, [i. e. the *pret.* whose meaning is future (DM),] as <sup>لَوْ</sup> <sup>لَا</sup> <sup>تَسْتَغْفِرُونَ</sup> <sup>اللَّهُ</sup> XXVII. 47. *Wherefore will ye not ask God for forgiveness?* and LXIII. 10. *Wilt Thou not defer me &c.?* [426]: (3) it denotes *rebuke* and *making to repent*; and is then peculiar to the *pret.*, as <sup>لَوْ</sup> <sup>لَا</sup> <sup>جَاؤُوا</sup> <sup>عَلَيْهِ</sup> <sup>بَارِبَعَةٍ</sup> <sup>شُهَدَاءَ</sup> XXIV. 13. *Wherefore brought they not four witnesses to it?*, whence <sup>لَوْ</sup> <sup>لَا</sup> <sup>أَنْ</sup> <sup>سَمِعْتُمُوهُ</sup> <sup>فَلْتُمْ</sup> <sup>مَا</sup> <sup>يَكُونُ</sup> <sup>لَنَا</sup> <sup>أَنْ</sup> <sup>نَتَكَلَّمَ</sup> <sup>بِهَذَا</sup> XXIV. 15. *And wherefore, when ye heard it, said ye not, It is not meet for us that we should speak this?*, except that the *v.* is postponed, and <sup>لَوْ</sup> <sup>لَا</sup> <sup>تَعْدُونَ</sup> <sup>الْأَنْفُسَ</sup> [573], except that the *v.* is understood, i. e. <sup>لَوْ</sup> <sup>لَا</sup> <sup>عَدَدْتُمْ</sup>: (a) it is sometimes separated from the *v.* by <sup>أَنْ</sup> and <sup>إِنَّا</sup> [together with the *prop. post.* to them (DM)], when [they are (DM)] *regs.* of the *v.* [posterior to them (DM)], or by a parenthetic *cond. prop.*, the 1st as in XXIV. 15., and the 2nd and

3rd as in <sup>أَصْلُهُ</sup> فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ وَأَنْتُمْ حِينَتُمْ تَنْظُرُونَ <sup>أَصْلُهُ</sup> وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تَبْصُرُونَ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ <sup>أَصْلُهُ</sup> LVI. 82—86. *Then wherefore, when it reacheth the throat, while ye are then looking on, and We &c. [63]—then wherefore, if ye be not held in subjection, will ye not return it?* [ <sup>أَصْلُهُ</sup> تَرْجِعُونَ being the op. of the adv., and (B)] the 2nd <sup>أَصْلُهُ</sup> لَوْلَا being a [corrob. (K, B)] repetition of the 1st: (4) it denotes *interrogation*, as LXIII. 10. [*Hast Thou deferred me?* (DM)] and <sup>أَصْلُهُ</sup> لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ XXV. 8. [*Hath an angel been sent down unto him?* (DM)], mentioned by Hr, but not by most. And Hr mentions that it is *neg.*, i. q. <sup>أَصْلُهُ</sup> لَمْ; and assigns as an instance of it <sup>أَصْلُهُ</sup> فَلَوْلَا كَانَتْ قَرْيَةٌ أَمِنَتْ فَنَفَعَهَا <sup>أَصْلُهُ</sup> إِيْمَانُهَا إِلَّا قَوْمُ يُونُسَ X. 98. *And there was not a city which believed and whose belief profited it, save the people of Jonah* read with <sup>أَصْلُهُ</sup> قَوْمٌ in the acc. and nom., [the latter transmitted from Jr and Ks (K)]. The <sup>أَصْلُهُ</sup> لَوْلَا occurring in <sup>أَصْلُهُ</sup> إِلَّا زَعَمْتَ أَنَّ لِي أُحِبُّهَا \* فَقُلْتُ بَلَى لَوْلَا يَنَازِعُنِي شُغْلِي [by Abū Dhu'aib alHudhalī, *Now Asmā fancied that I did not love her: and I said, Yes, if my business had not been distracting me, (I should have visited thee)* (Jsh)] is not this <sup>أَصْلُهُ</sup> لَوْلَا; but is two words, i. q. <sup>أَصْلُهُ</sup> لَوْ لَمْ, the



*correl.* لَوْلا being suppressed. لَوْما is i. q. لَوْلا [in importing connection of the prevention of the apod. with the existence of the prot., and in being used to denote excitation, request, and rebuke (DM)], as لَوْما زَيْدٌ لَّا كَرَمْتِكَ [above] and XV. 7. [573]; but Mlk asserts that it is only excitative, which is refuted by

لَوْما اِلَّا صَاحَةً لِلرَّوْشَةِ لَكَانَ لِي  
مِنْ بَعْدِ سُخْطِكَ فِي رِضَاكَ رَجَاءٌ

[If (thy) hearkening to slanderers (were) not (existing), I should have after thy dislike hope of thy liking (Jsh)].

لَا is peculiar to enunciatory verbal props., like the rest of the excitative instruments. The لَا in اِنَّهُ بِسْمِ اللّٰهِ is اِنَّهُ اِلَّا in XXVII. 30. 31. And verily it is "In the name of God, the Compassionate, the Merciful," that ye should not exalt, or saying, "Exalt ye not, yourselves against me" is not this لَا ; but is two words, the subjunctival اِنِّى and neg. لَا , or the expos. اِنِّى and prohib. لَا : and according to this [latter explanation] it has no place; but according to the former it is a subst. for مَكْتُوبٌ XXVII. 29. A writing as being i. q. مَكْتُوبٌ , while the enunciation [اَلَّا تَعْلُوا (DM)] is i. q. requisition [لَا تَعْلُوا (DM)], because of the context وَاْتَرْنِي XXVII. 31. and "come unto me." And similar is the

reading <sup>وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ</sup>  
 XXVII. 24. 25.: but <sup>أَنْ</sup> *أن*  
 in it is subjunctival only, while <sup>لَا</sup> *لا* is (1) *neg.*, <sup>أَلَا</sup> *ألا* being  
 (a) [in the place of an acc. (DM),] a *subst.* for <sup>أَعْمَالَهُمْ</sup> *أعمالهم*,  
*And the devil hath made their works specious to them,*  
*and perverted them from the way, so that they are not*  
*guided aright*, [hath made specious to them (B)] *that*  
*they bow not down to God*; (b) [in the place of a *nom.*  
 (DM),] an *enunc.* of a suppressed [*incl.*], i. e. <sup>أَعْمَالَهُمْ</sup> *أعمالهم*  
<sup>أَلَا</sup> *ألا* (Their works are) *that they bow not &c.*: (2)  
*red.*, <sup>أَلَا</sup> *ألا* being (a) [in the place of] a *gen.*, a *subst.* for  
<sup>السَّبِيلِ</sup> *السبيل*, [i. e. *from the way*, which is *bowing down* (DM)];  
 (b) disputed about, as to whether it be [in the place of]  
 a *gen.* or *acc.* [514], the o. f. being <sup>لِللَّهِ</sup> *لِللّٰه* and the <sup>لَا</sup> *لَا*  
 dependent upon <sup>يَهْتَدُونَ</sup> *يَهْتَدُونَ*, [i. e. *they are not guided aright*  
*to bowing down* (DM)]. <sup>أَلَا</sup> *ألا* denotes *request* and *excita-*  
*tion*, both meaning *requisition of the thing*, but *request*  
*being requisition with gentleness*, and *excitation* being  
*requisition with urgency*; and is peculiar to the verbal  
 [prop.], as <sup>أَلَا تَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ</sup> XXIV. 22. *Will*  
*ye not like that God should forgive you?*, [where <sup>أَلَا</sup> *ألا*  
 denotes *request* (DM),] and <sup>أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ</sup> *ألا تقاتلون قوما نكثوا أيمانهم*

IX. 13. *Wherefore will ye not fight with a people that have broken their oaths?*, [where it denotes *excitation* (DM),] whence, according to Khl, *أَلَا رَجُلًا آتَخَ* [99] i. e. *أَلَا تَرُونَنِي رَجُلًا* according to him. Mlk says that *أَلَا* is a [simple (DM)] *p.* of *request*, i. q. *أَلَا*; and is peculiar to the *v.* as *أَلَا تَقُومُ* *Wilt thou not stand?*: but against that it is alleged that the Hamza denotes *interrogation relating to making to confess*, as in *أَلَمْ* and *أَلَا*, and that *مَا* is *neg.*; and this Hamza is sometimes suppressed, as

مَا تَرَى الْكَهْرُ قَدْ أَبَادَ مَعْدًا \* وَأَبَادَ السَّرَاقَةَ مِنْ عَدْنَانِ

(ML) *Seest thou not time has destroyed the tribe of Ma'add, and has destroyed the chiefs of the tribe of 'Adnān?* (Jsh). *أَلَا* and *أَلَا* denoting *request* are undoubtedly compounded of the Hamza of disapproval and the *p.* of negation (R). *لَوْ تَنْزَلُ* [573] denotes *request*, as *عِنْدَنَا فَتُصِيبُ خَيْرًا* *Would that thou wouldst alight beside us, and, or so that thou mightst, get good* [411, 417, 592] mentioned in the Tashil (ML).

## CHAPTER XV.

### THE PARTICLE OF APPROXIMATION.

§ 575. It is قَدْ (M, Z). قَدْ is peculiar to the *aff.*, enunciatory, plastic *v.* denuded of apocopative, *op.* of the *subj.*, and *p.* of amplification: and, being like part of it, is not separated from it by anything, except indeed by the oath [577], as أَخَالِدُ أَخْ [1] and

قَدْ وَاللَّهِ بَيْنَ أَيْ عَنَّا نِي \* بَوْشَكِ فِرَاقَهُمْ صَرْدُ يُصِيْعُ

[*And a magpie that screeches has, by God, made plain to me my distress at the quickness of their departure (Jsh)*]; though sometimes the *v.* is suppressed after it because of an indication, as أَفْدُ أَخْ [532, 577]. It has five meanings, (1) *expectation*: that with the *aor.* is manifest, as in your saying قَدْ يَقْدُمُ الْغَائِبُ الْيَوْمَ *Of course the absent will arrive to-day when you are expecting his arrival*; and with the *pret.* is authorized by most: Khl says “قَدْ فَعَلَ” is said to people that await the announcement, whence the saying of the Mu’adhdhin قَدْ قَامَتِ الصَّلَاةُ *Prayer has already begun, because the congregation are*

awaiting that"; and one of them says "You say **قَدْ رَكِبَ** **الْأَمِيرُ** *The governor has already mounted to him that awaits his mounting, and the Revelation has* **قَدْ سَمِعَ إِلَهُ** *LVIII. 1. God hath already heard the saying of her that disputeth with thee, because she was expecting God to answer her prayer": (a) some disapprove its denoting expectation with the pret., saying that expectation is awaiting the occurrence, whereas the past has already occurred; but it is plain from what we have mentioned that the authorizers of that [sense] mean that قَدْ indicates that the past act was expected before the announcement, not that it is expected now: (b) it appears to me, however, that قَدْ does not import expectation at all, in the aor. because يَقْدُمُ الْغَائِبُ imports expectation without قَدْ, since it is obvious from the state of the announcer of a future [event] that he is expecting it; and in the pret. because, if it were correct to affirm expectation of قَدْ in the sense that it is prefixed to what is expected [by the person addressed (DM)], it would be correct to say that [the generic neg. (DM)] لَا in لَا رَجُلٌ No man denotes interrogation because it is prefixed only in reply to [the mentioned or supplied interrogation (DM)] "Is any man?" and the like, so that what is after لَا is interrogated about by another person, as the pret. after قَدْ is expected [by another person (DM)]: and IM's expression in that is*

good, because he says that it is prefixed to an expected *pret.*, not that it imports *expectation*, while he does not advert to *expectation* at all in the case of the <sup>قَدْ</sup> prefixed to the *aor.*; and this is the truth: (2) *approximation of the past to the present*: you say <sup>قَامَ</sup> <sup>زَيْدٌ</sup> *Zaid has stood or stood*, which admits of signifying the past approximate [to the time of the speaker (DM)] or the past remote [from the time of the speaker (DM)]; whereas, if you say <sup>قَدْ</sup> <sup>قَامَ</sup> *has stood*, it is peculiar to the approximate: and upon <sup>قَدْ</sup>'s importing that [sense] the following predicaments are founded:—(a) it is not prefixed to <sup>لَيْسَ</sup>, <sup>نَعَمْ</sup>, and <sup>بَشَى</sup>, because they denote the present, so that the mention of what would approximate that [present sense (DM)] which is realized [by means of the *v.* to present time (DM)] would be meaningless; though there is another cause for that, vid. that, their forms not importing *time*, nor being conjugable [like *vs.* into *aor.* and *imp.* (DM)], they resemble the *n.*; while <sup>عَسَى</sup> in

لَوْلَا الْحَيَاءُ وَأَنْ رَأَيْتُ قَدْ عَسَى \* فَيَا الْمَشِيبَ لَزَرْتُ أُمَّ الْقَاسِمِ

by 'Adī [Ibn Zaid {Ibn Mālīk Ibn 'Adī Ibn (ID)} ArRikā', *If shame (had) not (been hindering), and (this,) that my head, hoariness had become intense in it, I should have visited Umm AlKāsim (Jsh)*] is i. q. <sup>أَشْتَدَّ</sup>, and is not the aplastic <sup>عَسَى</sup>: (b) [80]: (c) IU mentions that;

when the *correl.* of the oath is an *aff.*, plastic *pret.*, then, if it be approximate to the present, the **ل** [600] and **قَدْ** are put together, as **تَالله لَقَدْ أَشْرَكَ** **اللَّهُ عَلَيْنَا** XII. 91. *By God, assuredly God hath preferred thee above us*; and, if it be remote, the **ل** is put alone, as

**حَلَفْتُ لَهَا بِاللَّهِ حَلْفَةً فَاجِرٌ \* لَنَامُوا فَمَا إِنِّ مِنْ حَدِيثٍ وَلَا صَالٍ**

[by Imra alKais, *I swore to her by God with an oath of a perjurer, Assuredly they went to sleep a long time ago; so that there is not any talker, nor any warmer of himself at the fire (DM)*]: but apparently in the text and verse the converse of what he says is the case, since the text means *assuredly God did make thee to excel us in patience and conduct of the righteous*, and that was decreed to him in eternity without beginning, and he was qualified by it since he became intelligent; while the verse means [*Assuredly they have gone to sleep, i. e.*] that *they went to sleep [shortly (DM)] before his coming*: (d) the **ل** of inception is prefixed [to the *pret.*

(DM)] in such as **إِنِّي زَيْدًا لَقَدْ قَامَ** *Verily Zaid has stood*, because it is *orig.* prefixed to the *n.*, as **إِنِّي زَيْدًا لَقَامَ** [521], and is prefixed to the *aor.* only because of its resemblance to the *n.* [in admitting of denoting *the present and future (DM)*], as XVI. 125. [604]; so that, since the *pret.*, when approximated to the present [by means of **قَدْ** (DM)], resembles the *aor.*, which resembles the *n.*, the **ل** may be prefixed to it: (3) *diminution*,

which is of two kinds, (a) *diminution of the occurrence* of [the act denoted by] the v., as <sup>قَدْ يَصْدُقُ الْكَذْرِبُ</sup> Sometimes the liar does speak the truth; (b) *diminution of its reg.*, [which is here the *obj.* (DM).] as <sup>قَدْ يَعْلَمُ مَا</sup> XXIV. 64. *At least He doth know what ye are about*, meaning that what they are about is the least of the things known by Him: (4) *multiplication*, says S, in the saying of [Abū Dhu'aib (Jsh)] the Hudhali

<sup>قَدْ أَتَرَكَ الْقَرْنَ مَصْفَرًا أَنَامِلَهُ \* كَانَ أَثْرَابَهُ مَجْتًا بِفِرْصَادٍ</sup>

[*Oft do I leave the adversary yellow as to his finger-tips, as though his garments had been bespattered with the juice of the mulberry!* (Jsh)], and, says Z, in <sup>قَدْ نَرَى</sup> II. 139. *Often do We see the turning about of thy face*; while many cite the verse [of 'Imrān Ibn Ibrāhīm alAnṣārī (Jsh)]

<sup>قَدْ أَشْهَدُ الْغَارَةَ الشَّعْوَاءَ تَحْمِلُنِي</sup>

<sup>جُرْدَاءَ مَعْرُوقَةَ اللَّكِيِّينَ سَرْحُوبَ</sup>

[*Often am I present at the wide-spread raid, a mare having short fine hair, lean on the two sides of the face, longbodied carrying me!* (Jsh)] as evidence of that: (5) *verification*, as XCI. 9. [433]; while some attribute XXIV. 64. *He doth know &c.* to it: Z says " <sup>قَدْ</sup> is prefixed to *corroborate* the knowledge [o



what they are about (K)], and that is reducible to *corroboration* of the threat," [because, since He decidedly knows what they are about, He will decidedly requite them for it (DM)]; and others say on <sup>لَقَدْ عَلِمْتُمُ الَّذِينَ</sup> <sup>أَعْتَدُوا</sup> II. 61. *And assuredly ye did know them that transgressed that* <sup>قَدْ</sup> [with the ل (DM)] in the verbal *prop. correl.* of the oath is like <sup>أَنَّ</sup> and the ل in the nominal *correl.* in importing *corroboration* (ML), which is *verification* and *confirmation* of the thing (DM).

§ 576. This *p.*, whether prefixed to the *pret.* or *aor.*, must contain the meaning of *verification*, to which there is sometimes added, (1) in the *pret.*, *approximation to the present*, (a) with *expectation*, as you say to him that expects the governor to mount <sup>قَدْ رَكِبَ</sup> [575], meaning *What thou hast been expecting has just been realized*, whence <sup>قَدْ قَامَتِ الصَّلَاةُ</sup>; (b) alone, so that you may say <sup>قَدْ رَكِبَ زَيْدٌ</sup> *Zaid has mounted to him that does not expect him to mount*: (2) in the *aor.*, (a) *diminution*, as <sup>أَنَّ الْكَذُوبَ قَدْ يَصْدُقُ</sup> meaning *In reality truth does proceed from him, even if it be little*; (b) *multiplication*, in the position of self-praise, as God says <sup>قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ</sup> XXXIII. 18. *Often doth God know the hinderers*, and the poet says <sup>قَدْ أَتَرَكَ الْخَـ</sup> [575] (R).

§ 577. It may be separated from the *v.* by the oath [575]; and the *v.* after it may be rejected when understood, as

أَفْدُ الْتَرَحُّلُ غَيْرُ أَنْ رَكَابَنَا \* لَمَّا تَزَلُ بِرِحَالِنَا وَكَانَ قَدْ

[532, 575] (M), by AnNābigħa adhDhubyānī (Jsh), *The departure has drawn near, save that our riding-camels have not yet gone away with our goods, and it is as though (the case were this, they had) already (gone away with them) (AAz).* As regards suppression of قَدْ, the BB assert that the *pret. v.* occurring as a *d. s.* must be accompanied by قَدْ, expressed, as VI. 119. [80]; or understood, as XXVI. 111. and IV. 92.: but the KK disagree with them, though they prescribe that [conjunction with قَدْ expressed or supplied (DM)] as a condition of the *pret.* occurring as *pred.* of كَانَ [97], as in the saying of the Prophet to one of his companions اَلَيْسَ قَدْ صَلَّيْتُ مَعَنَا *Is not it, i. e. the case, this, thou hast prayed with us?* and

وَكُنَّا حُسْبَنَا كُلَّ بَيْضَاءٍ شَحْمَةً \* عَشِيَّةً لَأَقِينَا جُذَامًا وَحَمِيرًا

[by Zufar Ibn AlHārith alKilābī, *And we accounted every white to be a piece of fat on the evening that we encountered Judhām and Himyar* (Jsh), i. e. قَدْ حُسْبَنَا (DM)]; while the BB disagree with them. And some allow قَدْ [521, 604]. by subaudition of قَدْ زِيدًا لِقَامِ

And all say that the *aff. pret.* used as a *correl.* of the oath ought to be conjoined with the **ل** and **قَدْ** [427, 600], as in XII. 91. [575]: but LXXXV. 4. [154] is said to be a *correl.* of the oath [ **وَالسَّمَاءِ ذَاتِ الْبُرُوجِ** ] LXXXV. 1. *By the heaven possessed of the 12 signs of the Zodiac (DM)*] by subaudition of the **ل** and **قَدْ** together, because of the length [of the interval between the oath and *correl.* (DM)]; and the poet says **حَلَفْتُ أَلَنْحُ** [575, 600], understanding **قَدْ**; while many assert that **XXX. وَلَتَنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ** 50. *And, by God, if We send a blast, and they see it yellow, they will become after it unthankful* is a case of that, which is an inadvertence, because **ظَلُّوا** is future, since it is subordinate to the condition, and supplies the place of its *correl.* [427], so that there is no way to [supply] **قَدْ** in it, since the meaning is **لَيُظَلَّنَّ**, but the **و** is not affixed to the *pret.* [612] (ML).

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## CHAPTER XVI.

### THE PARTICLES OF FUTURITY.

§ 578. They are the <sup>اَن</sup>سَوْفَ, [ (M), لَا ] and <sup>لَن</sup>لَن (M, Z). These *ps.* are named *ps. of futurity* because they make the *aor.*, which is common to the present and future, peculiar to the future [404] (AA). The <sup>اَن</sup>سَوْفَ and <sup>س</sup>س are [also] called *p. of amplification*; but *p. of futurity* is better, because it is plainer. The meaning of *amplification* is *widening*; for this *p.* transports the *v.* from the narrow time, vid. the present, to the wide time, vid. the future. The <sup>س</sup>س is a *p.* peculiar to the *aor.*, making it a pure future, and considered as part of it, for which reason it does not govern it notwithstanding its peculiarity to it, [although the rule is that every *p.* peculiar to a class governs with the government peculiar to that class, the *p.* peculiar to the *n.* governing the *gen.*, and the *p.* peculiar to the *v.* governing the *apoc.* (DM)]. It is not retrenched from <sup>اَن</sup>سَوْفَ, contrary to the opinion of the KK: nor is the period of *futurity* with it narrower than with <sup>اَن</sup>سَوْفَ, contrary to the opinion of the BB; [but it is equal to <sup>اَن</sup>سَوْفَ: IHsh here follows IM, who cites <sup>يُؤْتِي</sup>سَوْفَ يُوْتِي IV. 145. And God will give

*the believers a great recompense and* <sup>وَالْمُؤْمِنُونَ بِاللَّهِ</sup> *IV. 160. And*  
<sup>وَالْيَوْمِ الْآخِرِ</sup> *the believers in God and the last day, those will We give*  
<sup>أُولَئِكَ سَنُوْتِيهِمْ أَجْرًا عَظِيمًا</sup> *a great recompense as evidence of their equality (DM)].*  
*Some one asserts that it sometimes denotes continu-*  
*ance, not futurity: he mentions that in connection with*  
<sup>سَتَجِدُونَ آخَرِينَ</sup> *IV. 93. Ye continually find others; and*  
*cites II. 136. [176] as evidence of it, alleging that, this*  
*text having only been revealed after their saying "What*  
*hath turned them away?," the* <sup>سَي</sup> *occurs as a notifica-*  
*tion of the continuance [of their saying, i. e. of its re-*  
*newal time after time (DM)], not of the futurity. And Z*  
*asserts that, when prefixed to a v. denoting an act liked*  
*or disliked; it imports that the act will occur inevitably,*  
*[i. e. corroboration (DM)]; but I have not seen any one*  
*that understands the reason of this, which is that, the*  
<sup>سَي</sup> *importing [announcement of the occurrence of the act*  
*in the future, including (DM)] promise [and threat (DM)]*  
*of the realization of the act, its prefixion to what imports*  
*promise or threat necessarily involves corroboration of it*  
*and substantiation of its meaning: and he hints that*  
*[assertion here mentioned (DM)] in the chapter of the*  
*Cow, saying on II. 131. [503] "the* <sup>سَي</sup> *means that such*  
*will inevitably be, even if it be postponed for a time";*  
*and plainly expresses it in the chapter of Immunity,*  
*saying on* <sup>أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ</sup> *IX. 72. Those shall God*

have mercy upon "the *س* imports existence of the mercy inevitably, so that it corroborates the promise, as it corroborates the threat when you say [ *يَوْمًا* (K) ] *سَأَنْتَقِمُ مِنْكَ* I will take vengeance upon thee [one day, meaning Verily thou shalt not escape me, even if that be tardy; and like it are *سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وِدًا* XIX. 96. *The Compassionate shall make for them love*, XCIII. 5. (434), and *سَوْفَ نُؤْتِيهِمْ أَجْرَهُم* IV. 151. *We will give them their recompenses* (K)]." *سَوْفَ* is *syn.* with the *س* [in indicating futurity (DM)] or wider than it, according to different opinions [of the KK and BB respectively (DM)], the professors of the latter opinion seeming to consider that abundance of letters indicates abundance of meaning, which is not universally true, [as *حَازِرٌ* *wary* an *act. part.* and *حَازِرٌ* *very wary* an intensive form (DM)]; and *سَفَ* is said instead of it by elision of the medial, and *سَو* by elision of the final, and *سَيَ* by elision of the final and conversion of the medial into *ي* for extreme lightness, [the last or all three (DM)] transmitted by [ISd (HKh)] the author of the *Muḥkam*. It is distinguished from the *س* by the prefixion of the *ل* to it, as XCIII. 5.; and by its being sometimes separated [from what it is prefixed to (DM)] by the neutralized [444] v., as *وَمَا أُدْرِي دَسَوْفَ الْخ* [1] (ML). *أَلْ* is prefixed to

the *aor.* and *pret.*, which are then together with it renderable by the *inf. n.* [571]: and, when it is prefixed to the *aor.*, the latter is only future, as <sup>أَرِيدُ أَنْ يُخْرَجَ</sup> *I desire that he should go out*; and hence it is indispensable in the *pred.* of عَسَى [459, 461]; while the poet [Kasāma Ibn Rawāḥa al'Absī asSimbisī (SM)], when he deviates in his saying

عَسَى طَيِّبٍ مِنْ طَيِّبٍ بَعْدَ هَذِهِ \* سَتَطْفِئُ غَلَاتِ الْكَلَى وَالْجَوَانِحِ

*May-be Tayyi after this state will quench the burning thirsts of the kidneys and the short ribs by taking blood-revenge from Tayyi (SM)]* from what usage conforms to, puts the <sup>عَسَى</sup>سى, which is like <sup>أَنْ</sup>أَنْ, [because they both denote futurity (SM)].

§ 579. It with its *v.*, *pret.* or *aor.*, is equivalent to <sup>أَنْ</sup>أَنْ with what it governs (M).

§ 580. The Banū Tamīm say <sup>أَعْجَبْنِي عَنْ تَفْعَلِ</sup>أَعْجَبْنِي عَنْ تَفْعَلِ [508] for <sup>أَنْ تَفْعَلِ</sup>أَنْ تَفْعَلِ, as says Dhu-r Rumina

أَعْنِ تَرَسَمْتَ مِنْ خَرْقَاءِ مَنْزِلَةٍ \* مَا الصَّبَابَةُ مِنْ عَيْنَيْكَ مَسْجُومِ

[Is it because thou hast contemplated the traces of an abode of thy beloved Kharká that the water of fondness from thine eyes is shed? (SM, DM)]; and so they do

in the case of <sup>أَشْهَدُ</sup>أَشْهَدُ, saying <sup>عَنْ مُحَمَّدٍ رَسُوْلَ اللهِ</sup>عَنْ مُحَمَّدٍ رَسُوْلَ اللهِ  
*I bear witness that Muḥammad is the Apostle of God*  
 [527] : this is named the <sup>عَنْعَنْة</sup>عَنْعَنْة of Tamīm (ML). And  
 لَا and كُنْ have been previously discussed [547, 549] (M).





## CHAPTER XVII.

### THE TWO INTERROGATIVE PARTICLES.

§ 581. They are the Hamza and هَلْ (M, IH). These are prefixed to the nominal and verbal *prop.* [497], except that the Hamza is prefixed to every nominal *prop.*, whether the *enunc.* in it be a *n.* or *v.*, contrary to هَلْ, which is not prefixed to a nominal *prop.* whose *enunc.* is a *v.*, as هَلْ زَيْدٌ قَامَ [23], except anomalously, because, being *orig.* i. q. قَدْ [582], which is inseparable from *vs.* [575], if it see a *v.* within its reach, it remembers old times and yearns for the familiar friend and embraces it, but, if not, it consoles itself for its absence by forgetting it (R, Jm). And, even when the *v.* is present, [vid. when the *prop.* is verbal,] هَلْ is not content with it when it is *expos.* of the *v.* supplied after هَلْ, so that هَلْ زَيْدًا ضَرَبْتَهُ [62] is not allowable by choice (R). The ا [554], being the *orig. interrog.*, is for this reason distinguished by certain predicaments:—

(1) it is suppressible [583], whether it precede اَمْ, as اَمْ لَعَمْرُكَ مَا اَدْرَى اَلْخ [543]; or do not precede it, as

طَرِبْتُ وَمَا شَوْقًا اِلَى الْبَيْضِ اطْرَبُ  
وَلَا لَعِبًا مِّنِّي وَذُو الشَّيْبِ يَلْعَبُ

by AlKumait, [*I have been stirred by emotion : but not because of longing after the fair am I stirred by emotion, nor because of playfulness from me ; and (what!) shall the hoary be playful?*, i. e. <sup>أَوَذَرُ الشَّيْبَ يَلْعَبُ</sup> : (2) it denotes *requisition of [simple] apprehension*, [i. e. of *perception of an object not a relation (DM)*], as <sup>أَزِيدُ قَائِمٌ</sup> *Is Zaid standing, or 'Amr?* [542, 543]; and *requisition of ascertainment* [explained below], as <sup>أَزِيدُ قَائِمٌ</sup> *Is Zaid standing?* [497]: whereas <sup>هَلْ</sup> is peculiar to *requisition of ascertainment*, as <sup>هَلْ قَامَ زَيْدٌ</sup> *Has Zaid stood?*; and the rest of the *interrogs.* to *requisition of [simple] apprehension*, as <sup>مَنْ جَاءَكَ</sup> *Who came to thee?*, <sup>مَا صَنَعْتَ</sup> *What didst thou?*, <sup>كَمْ مَالُكَ</sup> *How much is thy property?*, <sup>أَيْنَ بَيْتُكَ</sup> *Where is thy house?*, and <sup>مَتَى سَفَرُكَ</sup> *When will thy journey be?*: (3) it is prefixed to affirmation, as <sup>أَزِيدُ قَائِمٌ</sup> *Amr* (DM) [above]; and to negation, as XCIV. 1. [556] and <sup>أَلَا أَصْطَبَارُ الْخ</sup> [99]: (4) it is complete in priority [584], as is proved by two facts, (a) that it is not mentioned after the <sup>أَمْ</sup> denoting *digression*, as the others are [543]: you do not say <sup>أَقَامَ زَيْدٌ أَمْ أَتَعُدُّ</sup>, but <sup>أَمْ هَلْ</sup> *Amr* : (b) that, when it is in a *prop.* coupled by the و, the ف, or <sup>ثُمَّ</sup>, it is put before the *con.*, to give notice

of its thoroughness in priority, as <sup>وَأُولَئِكَ يَنْظُرُونَ</sup> VII. 184. *And have they not considered?*, XII. 109. [417], and X. 52. [below]; whereas its fellows follow the *cons.*, as is the rule with all the parts of the coupled *prop.*, as <sup>وَكَيْفَ تَكْفُرُونَ</sup> III. 96. *And how do ye disbelieve?* and XLVI. 35. [538]: this is the opinion of S and the majority; but many, the first [or rather one (DM)] of whom is Z, disagree with them, asserting that the Hamza in those positions is in its original place, and that the coupling is to a *prop.* supplied between it and the *con.* [538] (ML). The Hamza is prefixed to (1) the *con.* <sup>وَلَقَدْ</sup>, to denote (a) *disapproval*, as <sup>لَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ</sup> <sup>وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ</sup> <sup>أَوْ كَلِمَاتٍ عَاهَدُوا عَهَا نَبَذُوا فَرِيقٌ</sup> <sup>مِنْهُمْ</sup> II. 93. 94. *And assuredly We have sent down to thee manifest signs, nor do any disbelieve them save the transgressors: and what! so often as they have made a covenant hath a party of them rejected it?* [543] <sup>أَوْ كَلِمَاتٍ</sup> being coupled to <sup>لَقَدْ</sup> <sup>أَنْزَلْنَا</sup>; (b) *rebuke* or *making to confess*, when prefixed to a *neg. prop.*, as <sup>قَالُوا لَوْلَا آتَيْنَاهُ</sup> <sup>مِثْلَ مَا آتَيْنَا مُوسَى</sup> <sup>أُولَئِكَ يَكْفُرُوا</sup> <sup>بِمَا آتَيْنَا مُوسَى</sup> <sup>مِنْ قَبْلُ</sup> XXVIII. 48. *They said, Wherefore was he not given the like of what Moses was given? And what! did they*

not disbelieve what Moses was given before?, <sup>وَأَلَمْ</sup> <sup>يَكْفُرُوا</sup> <sup>بِمَا</sup> <sup>أُوتِيَ</sup> <sup>مُوسَى</sup> <sup>بِآيَاتِهِ</sup> <sup>وَمَا</sup> <sup>أَنزَلْنَا</sup> <sup>بِهِ</sup> <sup>مِنْ</sup> <sup>الْبُرْهَانِ</sup> <sup>الْبَاطِلِ</sup> <sup>الَّذِي</sup> <sup>يَكْفُرُونَ</sup>

being coupled to <sup>قَالُوا</sup> <sup>الْبُاطِلَ</sup> : (2) the *con.* <sup>ف</sup>, to denote (a) *disapproval*, as <sup>وَمِنْهُمْ</sup> <sup>مَنْ</sup> <sup>يَسْتَمِعُونَ</sup> <sup>إِلَيْكَ</sup> <sup>إِنَّمَا</sup> <sup>تَسْمَعُ</sup> <sup>صَوْتَهُ</sup>

X. 43. And of them are they that listen [182] to thee: and what! shalt thou make the deaf to hear?,

being coupled to <sup>مِنْهُمْ</sup> <sup>الْبُاطِلَ</sup> ; (b) *rebuke* or *making to confess*, when prefixed to negation: (3) the *illative* <sup>ف</sup>, as

XXVIII. <sup>مَنْ</sup> <sup>إِلَّا</sup> <sup>غَيْرِ</sup> <sup>اللَّهِ</sup> <sup>يَأْتِيكُمْ</sup> <sup>بُضِيَاءُ</sup> <sup>إِنَّمَا</sup> <sup>تَسْمَعُونَ</sup>

71. Who is a god other than God that shall give you light? What! then will ye not hearken?, the

Hamza denoting *rebuke* or *making to confess*: (4) the <sup>مَا</sup> <sup>ذَا</sup> <sup>ثُمَّ</sup> importing *strangeness*, to denote *disapproval*, as

<sup>يَسْتَعْجَلُونَ</sup> <sup>مِنْهُ</sup> <sup>الْمُجْرِمُونَ</sup> <sup>أَتَمَّ</sup> <sup>إِذَا</sup> <sup>مَا</sup> <sup>رَقَعَ</sup> <sup>أَمْنَتُمْ</sup> <sup>بِهِ</sup> <sup>الْآنَ</sup>

X. 51. 52. What of it will the sinners seek to hasten?

Yet what! when it befalleth, will ye believe in it then?,

[meaning ye will believe in it after its befalling, when the belief will not profit you (K, B),] <sup>ثُمَّ</sup> here being as in VI.

1. [540], because *belief* in the thing is strange to *seeking* to hasten it out of mockery. These *ps.* do not couple to a supplied *ant.*, as Z asserts in the K; and, if they were as he says, their occurrence in the beginning of the sentence without the precedence of any *ant.* would be allowable, whereas they only occur constructed upon a

preceding sentence (R on the *cons.*). Another peculiarity of the Hamza is that it may be followed by the single term in reliance upon the previous mention of that single term in the speech of another speaker, as in your saying, when disapproving or interrogating, <sup>أَزِيدُ</sup> or <sup>أَزِيدَا</sup> or <sup>أَزِيدِ</sup> to him that say <sup>زَيْدٌ</sup> <sup>جَانِي</sup> or <sup>زَيْدَا</sup> <sup>رَايْتَ</sup> <sup>زَيْدَا</sup> or <sup>هَلْ</sup> <sup>زَيْدٌ</sup> or <sup>هَلْ</sup> <sup>مَرَرْتَ</sup> <sup>بَزَيْدٍ</sup>; whereas you do not say <sup>زَيْدٌ</sup> <sup>هَلْ</sup> or <sup>هَلْ</sup> <sup>زَيْدٌ</sup> (R). Sometimes the Hamza, becoming excluded from real interrogation, denotes (1) *equalization*: this Hamza occurs after <sup>سَوَاءٌ</sup>, <sup>مَا أَبَالِي</sup>, <sup>مَا أَدْرِي</sup>, <sup>لَيْتَ</sup> <sup>شَعْرِي</sup> and the like; and is the Hamza prefixed to a *prop.* that [with the Hamza (DM)] is replaceable by the *inf.* *n.*, as <sup>سَوَاءٌ</sup> <sup>عَلَيْهِمْ</sup> <sup>اسْتَغْفَرْتَ</sup> <sup>لَهُمْ</sup> <sup>أَمْ</sup> <sup>لَمْ</sup> <sup>تَسْتَغْفِرْ</sup> <sup>لَهُمْ</sup> LXIII. 6. *Alike will it be unto them whether thou beg forgiveness for them or do not beg forgiveness for them* [543] and <sup>مَا</sup> <sup>أَبَالِي</sup> <sup>أَقْصَتْ</sup> <sup>أَمْ</sup> <sup>قَعَدَتْ</sup> *I care not whether thou stand or sit, since* <sup>سَوَاءٌ</sup> <sup>عَلَيْهِمْ</sup> <sup>الْإِسْتِغْفَارُ</sup> <sup>وَعَدَمُهُ</sup> and <sup>مَا</sup> <sup>أَبَالِي</sup> <sup>بِقِيَامِكَ</sup> <sup>وَعَدَمُهُ</sup> would be correct: (2) *nullifying disapproval*: this Hamza necessarily implies that what follows it is non-occurrent, and that the assertor thereof is lying, as <sup>أَفَصَافُكُمْ</sup> <sup>رَبُّكُمْ</sup> <sup>بِالْبَنِينَ</sup> <sup>وَاتَّخَذَ</sup> <sup>مِنَ</sup> <sup>الْمَلَائِكَةِ</sup> <sup>أَنَاثًا</sup> XVII. 42. *What! then hath your Lord distinguished you by sons,*

and gotten for himself from the angels females? [below] and XLIX. 12. [74]; and, from its importing *negation* of what follows it, *affirmation* of the latter, if negated, necessarily results, because negation of negation is affirmation [551], whence XXXIX. 37. [503], i. e. *God is sufficient for His servant*, for which reason what the و is prefixed to in XCIV. 2. [556] is coupled to اَلَمْ اَتَخ , as meaning شَرَحْنَا اَلخ , and the saying of Jarīr about ‘Abd AlMalik [Ibn Marwān (Jsh)]

الستم خير من ركب المطايا \* واندى العالمين بطون راح

[*What! are ye not the best of them that have mounted riding-beasts, and the most bountiful of created beings as to palms of hands?* (Jsh)] is an eulogium, nay, is said to

be the most eulogistic verse that the Arabs have composed, whereas, if it were really interrogatory, it would not be an eulogium at all : (3) *rebuking disapproval*,

which necessarily implies that what is after the Hamza is occurrent, and that the doer of it is blamed, as اتعبدون

XXXVII. 93. *What! do ye worship what ye hew out?* and

اطربا وانت قنسرى \* والدهر بالانساب نوارى

by Al‘Ajjāj, [*What! art thou lively when thou art very old? And time is verry apt to turn man from one state to*

another ! (Jsh)] : (4) *causing confession* : this means *your inducing the person addressed to confess and acknowledge a matter whose existence or non-existence is established in his opinion* ; and the thing that you cause him to confess

must follow the Hamza immediately, as you say <sup>أَضْرَبْتَ</sup>

<sup>زَيْدًا</sup> , <sup>أَنْتَ ضَرَبْتَ زَيْدًا</sup> , and <sup>أَزِيدًا ضَرَبْتَ</sup> in causing confession of the act, *ag.*, and *obj.* respectively, just as the

thing interrogated about must [follow the Hamza immedi-

ately (DM)] : while <sup>أَنْتَ فَعَلْتَ هَذَا بِأَهْلِنَا</sup> XXI. 63. *Thou,*

*hast thou done this unto our gods?* may mean *real interrogation* by reason of their not knowing that he was the doer,

or *causing confession* by reason of their having known ;

but is not an interrogation about the act, nor a causing confession of it, because the Hamza is not prefixed to

the *v.* : (5) *irony*, as <sup>أَصْلَوَاتِكَ تَامُرُكُ أَنْ تَتْرَكَ مَا يَعْبُدُ</sup>

<sup>أَبَاؤُنَا</sup> XI. 89. *Do thy prayers command thee that we should*

*leave what our fathers worship?* : (6) *command*, as

<sup>أَسْلَمْتُمْ</sup> III. 19. *Have ye become Muslims?*, i. e. *Become*

*Muslims* : (7) *wonder*, as <sup>أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ</sup>

XXV. 47. *Hast thou not considered the work of thy Lord,*

*how He hath stretched out the shade?* : (8) *deeming tardy*,

as LVII. 15. [571]. <sup>هَلْ</sup> is applied to denote *requisition*

*of ascertainment*, [i. e. of *perception of the occurrence or*

*non-occurrence (DM), of an aff. [relation (DM)], not [re-*

*quisition] of [simple] apprehension, nor of ascertainment*

of a *neg.*, [which means that it is not prefixed to negation, though its reply may be a *neg.*, e. g. <sup>لَا</sup> *No* (DM)]; so that the following are disallowed:—(1) <sup>هَلْ زَيْدًا ضَرَبْتَ</sup>, because the precedence of the *n.* notifies the existence of *ascertainment of the relation itself*, [so that he knows that a beating proceeded from thee, though not what person it befell, and therefore the sentence would be a requisition of the production of the existing (DM)]; (2) <sup>هَلْ زَيْدٌ قَائِمٌ أَمْ عَمْرُو</sup>, when the *conj.* <sup>أَمْ</sup> is meant [542, 543]; (3) <sup>هَلْ لَمْ يَقُمْ زَيْدٌ</sup> [below]. <sup>هَلْ</sup> differs from the Hamza in 10 ways:—(1) it is peculiar to *ascertainment*: (2) it is peculiar to affirmation, as <sup>هَلْ زَيْدٌ قَائِمٌ</sup>, not <sup>هَلْ لَمْ يَقُمْ</sup> [above], contrary to the Hamza, as XCIV. 1. [556], <sup>إِلَى يَكْفِيكَ</sup> III. 120. *Shall it not suffice you?*, XXXIX. 37. [503], and <sup>أَلَا طَعَانُ الْخ</sup> [99]: (3) it makes the *aor.* peculiar to the future, as <sup>هَلْ تُسَافِرُ</sup> *Wilt thou journey?*, contrary to the Hamza, as <sup>أَتَظُنُّهُ قَائِمًا</sup> *Dost thou think him to be standing?*; but the saying of ISd. that the *v.* interrogated about is only future is an inadvertence, as <sup>فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا</sup> VII. 42. *Then have ye found what your Lord promised to be true?* and <sup>فَمَنْ مَبْلَغِ الْأَحْلَافِ عَنِّي رِسَالَةٌ \* وَذِيَارِ هَلْ أَتَيْتُمْ كُلَّ مَقَامٍ</sup>



by Zuhair, [Then who will convey to the confederates from me a message, and to Dhubyān, Have ye sworn with every oath? (Jsh)]: (4—6) it is not prefixed to the condition, nor to <sup>ان</sup>, nor in a case of choice to a *n.* followed by a *v.*,

contrary to the Hamza, as is proved by <sup>اَفَاِنْ مِتُّ فَمِمَّ</sup> XXI. 35. *Then, if thou die, shall they be the everlasting?* and <sup>اِنْ ذِكْرْتُمْ</sup> XXXVI. 18. *What! if ye be*

*admonished?*, <sup>اِنَّكَ لَانتَ يَوْسُفُ</sup> XII. 90. *Art thou indeed Joseph?*, and LIV. 24. [62]: (7,8) it occurs after, not before, the *con.*, and after <sup>اَمْ</sup>, as XLVI. 35. [538], <sup>وَهَلْ</sup>

<sup>تَرَكَ لَنَا عَقِيلٌ مِنْ رِبَاعٍ</sup> *And has 'Akīl left to us any homes?* [said by the Prophet (DM)] in tradition,

<sup>لَيْتَ شِعْرِي هَلْ تَمَّ هَلْ آتَيْنَهُمْ \* اَوْ يَحْكُلُنِي دُونَ ذَاكَ حِمَامٌ</sup> [by AlKumait, *Would that I knew whether, again whether, I should come to them, or a doom would intervene as an obstacle before that!* (Jsh)], and XIII. 17. [543]:

(9) *negation* is sometimes meant by interrogation with it, for which reason <sup>اَلَا</sup> [88] and the <sup>ب</sup> [503] are prefixed to the *enunc.* [of the *inch.* (DM)] after it, as <sup>هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ</sup> LV. 60. *The recompense of good dealing is not aught but good dealing and*

<sup>يَقُولُ إِذَا أَقْلَوْلَى عَلَيْهَا وَأَقْرَدْتُ \* إِلَّا هَلْ أَخْرَجْتَنِي لَدِينِ بَدَائِمٍ</sup>

§ 582. • Z even goes so far as to assert that هَلْ is always i. q. قَدْ, and that the interrogation is imported only from a Hamza supplied with it; and he transmits it in the M on the authority of S, saying "According to S,

§ 582. • Z even goes so far as to assert that هـ is always i. q. هُ, and that the interrogation is imported only from a Hamza supplied with it ; and he transmits it in the M on the authority of S, saying “ According to S,

هَلْ is i. q. قَدْ, except that they omit the *h* before it, because it occurs only in interrogation; and the *h* is actually prefixed to it in

سَائِلٌ فَوَارِسَ يَرْبُوعٍ بِشَدَّتِنَا \* هَلْ أَوْنَا بِسَفْحِ الْقَاعِ ذِي الْأَكَمِ

[by Zaid AlKhail, *Ask thou the horsemen of Yarbū' about our onslaught. Did they see us at the bottom of the plain full of mounds?* (SM, Jsh)]: but, if it were as

he asserts, هَلْ would be prefixed only to the *v.*, like قَدْ.

And in the Tashrīf of IM it is stated that هَلْ must be *syn.*

with قَدْ when the Hamza is prefixed to it, i. e. as in the verse; which implies that, when the Hamza is not prefixed, it is sometimes so, as in LXXVI. 1. [581], and sometimes not. But some reverse what Z says, asserting

that هَلْ is never i. q. قَدْ: and this is the correct view according to me (ML).

§ 583. The Hamza is suppressed [581] when indicated, as هَلْ أَدْرَى الْخ [543] (M). The saying of 'Umar Ibn Abi Rabi'a

ثُمَّ قَالُوا تَحِبُّهَا قُلْتُ بَعْرًا \* عَدَدَ الرَّمْلِ وَالْحَصَى وَالتَّرَابِ

[*Then they said, Dost thou love her? I said, Wonderfully, with the number of the sand and the pebbles and the dust!* (Jsh)] is said by some to mean تَحِبُّهَا; and

AlMutanabbi says

أَحْيَا رَاسِرَ مَا قَاسَيْتَ مَا قَتَلَا \* وَالْبَيْنَ جَارَ عَلَى ضَعْفِي وَمَا عَدَلَا

[*(What!) do I live, when the easiest of what I have endured is what has killed others, and separation has dealt unfairly with my weakness, and not dealt fairly?*

(Jsh)], orig. <sup>أَحْيَا</sup> : and Akh holds that [suppression (DM)] to be regular in a case of choice, [and *a fortiori* in a case of necessity (DM),] when there is no fear of ambiguity, ascribing to it <sup>وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ</sup> XXVI.

21. *And (what!) is that a favour that thou castest up against me?* and <sup>هَذَا رَبِّي</sup> VI. 76. 77. 78. *(What!) is this my Lord?* in the three passages; and Ibn Muhaişin reads <sup>أَنْذَرْتَهُمْ</sup> II. 5. [543]; and the Prophet said to Gabriel <sup>وَإِنْ زَنَى وَإِنْ سَرَقَ</sup> *(What!) even if he commit adultery, and if he steal?* (ML).

§ 584. The *interrog.* takes the head of the sentence (M, IH), nothing of its annexure being allowed to precede it (M, Jm), because it indicates one of the sorts of sentence [573] (Jm): you do not say <sup>ضَرَبْتَ أَزِيدَا</sup> and the like (M).

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## CHAPTER XVIII.

### THE CONDITIONAL PARTICLES.

§ 585. They are <sup>اِنْ</sup> (M, Z, IH), and <sup>اَمَّا</sup> (IH).

<sup>اِنْ</sup> is cond., as <sup>اِنْ يَنْتَهُرُوا يَغْفِرْ لَهُمْ مَا قَدْ سَلَفَ</sup> VIII. 39.

*If they desist, what hath past shall be forgiven them* and VIII. 19. [415]; and is sometimes conjoined with

the neg. <sup>لَا</sup>, in which case the ignorant think that it is

the exceptive <sup>اِلَّا</sup>, as IX. 40. [90], <sup>اِلَّا تَنْفِرُوا يَعْذِبْكُمْ</sup> IX.

39. *If ye go not forth to war, He will chastise you*, XI.

49. [601], and <sup>وَالَا تُصْرِفْ عَنِّي كَيْدَهُنَّ اَصْبَبَ اِلَيْهِنَّ</sup> XII.

33. *And, unless Thou turn aside their guile from me,*

*I shall incline to them* (ML). <sup>لَوْ</sup> orig. indicates the

existence of one thing because of the existence of an-

other, as <sup>لَوْ جِئْتَنِي لَاَعْطِيْتِكَ</sup> *If thou hadst come to me,*

*I should have given to thee*; and then, being extended,

becomes i. q. the cond. <sup>اِنْ</sup>, as XII. 17. [below] (Mb).

[Thus] <sup>لَوْ</sup> is (1) the one used in such as <sup>لَوْ جِئْتَنِي</sup>

<sup>لَا كَرَّمْتَهُ</sup> *If he had come to me, I should have honored*

*him*: and this imports three matters, (a) condition, i. e.

connection of cause and effect between the two props.

after it; (b) *restriction of the condition by past time*, wherein, as in what is next mentioned, it differs from <sup>أ</sup>اِنْ, which denotes *connection of cause and effect in the future*; (c) *prevention*, as to the fact and manner of its importing which the GG profess three different doctrines:—(a) that it does not import *prevention* in any way: this is the doctrine of Shl, who asserts that it does not indicate *prevention of the condition*, nor of the *correl.*, but [mere (DM)] *making* [the realization of the purport of the *correl.* (DM)] *to depend* [upon the realization of the purport of the condition, each realization being (DM)] *in the past*, as <sup>أ</sup>اِنْ indicates *making to depend in the future*, but by common consent does not indicate *prevention*, nor *existence*; and in this opinion he is followed by IHKh: but this doctrine of theirs is like the denial of axioms, since the understanding of *prevention* from <sup>لَوْ</sup> is quasi-intuitive; for every one that hears <sup>لَوْ</sup> نَعَلَ If he had done unhesitatingly understands the *non-occurrence* of the act, for which reason, wherever it is used, it is right for you to follow it up with the *p.* of emendation literally or ideally prefixed to the *v.* of the condition negatived, as لَوْ جَاءَنِي أَكْرَمْتَهُ لَكِنَّهُ as لَوْ جَاءَنِي أَكْرَمْتَهُ لَكِنَّهُ If he had come to me, I should have honored him; but he did not come,

وَلَوْ أَنَّ مَا أَسْعَى لِأَدْنَى مَعِيشَةٍ  
كَفَانِي وَلَمْ أَطْلُبْ قَلِيلٌ مِنَ الْعَالِ  
وَلَكِنَّمَا أَسْعَى لِمَجْدٍ مُؤْتَلٍ  
وَقَدْ يَدْرِكُ الْمَجْدُ الْمُؤْتَلُ امْتَالِي

[*And, &c. (22). But my toiling is for the sake of a lasting glory; and my likes do obtain lasting glory ! (Jsh)*], and

فَلَوْ كَانَ حَمْدُ يَخْلُدُ النَّاسَ لَمْ تَمُتْ  
وَلَكِنْ حَمْدُ النَّاسِ لَيْسَ بِمُخْلِدٍ

[by Zubair, *Then, if praise did preserve men for ever, thou wouldst not die; but the praise of men does not preserve for ever (Jsh)*], whence

XXXII. 13. *And, if We had willed, We should have given every soul its guidance: but the saying of Mine "I will surely fill Hell" hath become binding, i. e. but (I did not will that, and therefore) the saying &c., VIII. 45. [529], and* لَوْ  
[594] *followed by*

لَكِنَّ قَوْمِي وَإِنْ كَانُوا ذُرِّي عَدُوِّ  
لَيْسُوا مِنَ الشَّرِّ فِي شَيْءٍ وَإِنْ هَانَا

[*But my people, even though they be numerous, have nought to do with evil, even if it be slight (T)*], since the sense is *But I am not of Māzin, but of a people that have nought to do with evil, &c.*: (b) that it imports *prevention of the condition and correl. together*: this is the doctrine current upon the tongues of the inflectionists, and is propounded by many of the GG; but it is falsified by many passages, whence

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ  
 VI. 111. الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلًا مَا كَانُوا لِيُؤْمِنُوا

*And, if We sent down to them the angels, and the dead spake to them, and We gathered together unto them everything as sureties, they would not be willing to believe*

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمْدَةٌ [602],

XXXI. 26. مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ

*And, if whatever tree is in the earth were pens [591], while &c. [79], the words of God would not be exhausted,*

and the saying of 'Umar نَعِمَ الْعَبْدُ صَهَيْبُ لَوْ أَنَّمَا يُخَفِّفُ

اللَّهُ أَمَّ يَعْصُهُ *Most excellent is the servant, Suhail! If he had not feared God, he would not have disobeyed Him!*

[591]: for the contrary of everything that is prevented exists, so that when مَا قَامَ is prevented, قَامَ exists, and conversely; and accordingly this doctrine entails in the 1st text *existence of their belief notwithstanding the non-existence of the angels' coming down and of the dead's*



speaking to them, and of everything's being gathered together unto them, and in the 2nd exhaustion of the words notwithstanding its not being the case that every tree in the earth was pens writing the words, and the greatest ocean was serving as the inkpot, while the seven oceans filled with ink were supplying that ocean with ink, and in the tradition existence of disobedience notwithstanding the existence of fear, all of which is the reverse of what is meant: (c) that it imports prevention of the condition exclusively, and has no indication of the prevention or existence of the correl.; but that, if the latter be co-equal with the condition in generality, as in *لَوْ كَانَتْ الشَّمْسُ طَالَعَةً كَانَ النَّهَارُ مُوجُودًا* If the sun had been rising, the day would have been present, its negation is entailed, because negation of the co-equal cause entails negation of its effect; while, if it be more general, as in *لَوْ كَانَتْ الشَّمْسُ طَالَعَةً كَانَ الضُّوءُ مُوجُودًا* If the sun had been rising, light would have been present, its negation is not entailed, but only the negation of the quantity of it co-equal with the condition, [like the particular light of the sun (DM)]: this is the doctrine of critical judges: (2) a p. of condition in the future, except that it does not apocopate [591], as

وَلَوْ تَلَقَّيْ أَصْدَاؤُنَا بَعْدَ مَوْتِنَا  
وَمِنْ نَوْرِ دَمِينِنَا مِنَ الْأَرْضِ سَبَبِ

لَطَّلَ صَدَى صَوْتِي وَإِنْ كُنْتُ رَمَةً  
لَصَوْتِ صَدَى لَيْلَى يَهْشُ وَيَطْرَبُ

[the end of an ode by Abū Ṣakhr alHudhalī, *And, if our echoes meet after our death, when between our graves is a desert of land, the echo of my voice, even if I be decayed bones, will become, because of the voice of the echo of Lailā, blithe and gay* (DM, Jsh)],

وَلَوْ أَنَّ لَيْلَى الْأَخْيَلِيَّةَ سَلَمَتْ  
عَلَى رَدُونِي جَنْدَلٌ وَ صَفَائِمُ  
لَسَلَمَتْ تَسْلِيمَ الْبَشَاشَةِ أَوْ زَقَا  
إِلَيْهَا صَدَى مِنْ جَانِبِ الْقَبْرِ صَائِمُ

[591], by Tauba [Ibn alHumayyir, *And, if Lailā alAkh-yaliya salute me, when in my way are stones and slabs, I shall salute with the salutation of cheerfulness, or a screeching owl from the side of the grave will hoot towards her* (Jsh)],

لَا يَلْفِكَ الرَّاجِيكَ إِلَّا مَظْهَرًا \* خُلِقَ الْكَرَامِ وَلَوْ تَكُونُ عَدِيمًا

[*Let not him that hopes for the bounty of thee find thee aught but displaying the nature of the generous, even if thou be destitute* (Jsh)], and وَلْيَخْشِ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَةً ضَعِيفًا خَافُوا عَلَيْهِمْ IV. 10. [591], i. e. *And*

let those who, if they (be about, and near, to) leave behind them weak offspring, will fear for them, stand in awe [of God, and fear Him, in the matter of the orphans (B)]. That <sup>لَوْ</sup> is i. q. <sup>أَنْ</sup> is said by many GG

in such as <sup>وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ</sup> XII. 17.

And thou art not one to believe us, even if we be speaking truth [above], <sup>لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ</sup>

<sup>الشِّرْكُونَ</sup> IX. 33. That He might make it to prevail over religion, all of it, even if the polytheists dislike that, and

<sup>قَوْمٌ إِذَا حَارَبُوا شَدُّوا مَازِجَهُمْ \* دُونَ النِّسَاءِ وَلَوْ بَاتَتْ غِلَافًا</sup>

[by AlAkhtal, (They are) a people that, when they wage war, will tighten their waist-wrappers against women, even if they (those women) spend the night in the days of purity from the menstrual discharge (Jsh)]; but such

as <sup>أَنْ رَأَوْهُمُ اتَّقُوا النَّارَ</sup> VI. 27. And, if thou sawest them, when they were made to stand over the fire, [thou wouldst see an evil matter (K, B),] VII. 98. [525], and the saying of Ka'b

<sup>لَقَدْ أَقُومُ مَقَامًا لَوْ يَقُومُ بِهِ \* أَرَى وَاسْمِعْ مَا لَوْ يَسْمَعُ الْفِيلُ</sup>

[Assuredly I do stand in a place, wherein if he (the elephant) stood, seeing and hearing what, if the elephant

(*saw and*) *heard* (BS)] belong to the 1st kind, not to this, because by the *aor.* the [present, as shown below, or] past is meant. For the property of <sup>اَ</sup>لَوْ is to grant what is not occurrent to be occurrent, for which reason its condition is negated in the past and present; whereas the property of <sup>اِ</sup>اِنْ is to make a matter depend upon a future hypothetical [588] matter, and it has no indication of the predicament of its condition [as being negated or affirmed (DM)] in the past and present: and accordingly <sup>اَ</sup>لَوْ in <sup>اَ</sup>بَاطِلًا <sup>اَ</sup>بَاتَتْ must be i. q. <sup>اِ</sup>اِنْ, because it is an enunciation respecting a future hypothetical matter, future because its *correl.* is a suppressed [expression] indicated by <sup>اَ</sup>شَدُوا, which is future because it is the *correl.* of <sup>اِ</sup>اِذَا, and hypothetical as is obvious; whereas <sup>اَ</sup>لَوْ in <sup>اَ</sup>تَلَّتْقَى <sup>اَ</sup>اِنْ and <sup>اَ</sup>لَوْ <sup>اِ</sup>اِنْ <sup>اِ</sup>لَيْلَى <sup>اَ</sup>اِنْ may be i. q. <sup>اِ</sup>اِنْ, the intention being merely to announce the existence of that [*correl.*, vid. *the blitheness of the echo of his voice and his saluting her* (DM),] upon the occasion of the existence of those matters in the future, or may be according to its own *cat.*, the intention being to grant these matters to be occurrent and predicate [that the *correl.* would then be a consequence (DM)] of them notwithstanding the knowledge of their non-occurrence.

In fine, when the condition is future, hypothetical, and the intention is not to grant it [to be occurrent (DM)] now or in the past, <sup>أ</sup>ف is i. q. <sup>أ</sup>ن; whereas, when it is past or present, or is future but <sup>ع</sup>intended to be granted now or in the past, <sup>أ</sup>ف is preventive (ML); and, there being no doubt that the future in VI. 27., VII. 98., and the saying of Ka'b is intended to be granted now or in the past, <sup>أ</sup>ف in them is preventive (DM).

§ 586. The two *vs.* in the *cat.* of <sup>أ</sup>ان must be both *aors.*, both *prets.*, or one an *aor.* and the other a *pret.* [419, 538]. When they are both *aors.*, they are only in the *apoc.*: and so is the single *aor.* when it occurs as a *prot.*; whereas, when it occurs as an *apod.*, it may be in the *apoc.* or *ind.*, as <sup>أ</sup>وان <sup>أ</sup>اتكه <sup>أ</sup>ألخ [419] (M). If the 1st *v.* be an *apoc.*, the 2nd may not be an *ind.*, except by poetic license, when S holds that it is a case of *hyst.*—*prot.*, while according to me the ف is meant, whence <sup>أ</sup>انك <sup>أ</sup>تصرع <sup>أ</sup>يا <sup>أ</sup>اقرع <sup>أ</sup>ألخ [419], i. e., as S means, <sup>أ</sup>انك <sup>أ</sup>تصرع <sup>أ</sup>يا <sup>أ</sup>اقرع <sup>أ</sup>ألخ, while according to me it is conformable to <sup>أ</sup>ان <sup>أ</sup>يصرع <sup>أ</sup>اخر <sup>أ</sup>فانت <sup>أ</sup>تصرع <sup>أ</sup>يا <sup>أ</sup>فتي (Mb). Some say that the reading <sup>أ</sup>وان <sup>أ</sup>تصبروا <sup>أ</sup>وتتقوا <sup>أ</sup>لا <sup>أ</sup>يضرکم <sup>أ</sup>کيدهم <sup>أ</sup>شيئا is on the

III. 116. And, if ye be patient and beware of their friendship, their guile will not harm you at all is on the

principle of <sup>أَفْعَلُ</sup>يَا أَقْرَعَ آفَعُ, thus explaining the ordinary reading by a construction that is not allowable except in poetry; whereas correctly it is an *apoc.*, the Damma being *all.*, like the Damma in <sup>مُودُ</sup>لَمْ يَرِدْ [664]: nay, Z refrains from explaining the Revelation by the *ind.* of the *correl.* even when the *v.* of the condition is a *pret.*, saying on III. 28. [571] that <sup>مَا</sup>مَ may not be *cond.* because <sup>تُرُو</sup>تُرُو is in the *ind.*, and this notwithstanding his declaration in the M that the two moods [*apoc.* and *ind.* of the *correl.* (DM)] are allowable in such as <sup>أَقْرَمُ</sup>لَنْ قَامَ زَيْدٌ أَقْرَمَ [419]; because, when he sees the *ind.* to be inferior [to the *apoc.*], he does not think fit to explain the common reading by it (ML).

§ 587. If the *apod.* be a command, prohibition, true *pret.*, or *inch.* and *enunc.*, the <sup>ف</sup>ف is unavoidable: but is sometimes suppressed anomalously, as <sup>أَفْعَلُ</sup>مَنْ يَفْعَلُ الْحَسَنَاتِ [419]; or replaced by <sup>إِذَا</sup>إِذَا, as XXX. 35. [1].

§ 588. <sup>أَنْ</sup>أَنْ is not used except in hypothetical [585], doubtful cases: and therefore <sup>أَنْ</sup>أَنْ أَحْمَرَ الْبُسْرُ كَانَ كَذَا If the full-grown unripe dates turn red, such a thing will be is bad, and <sup>أَنْ</sup>أَنْ طَلَعَتِ الشَّمْسُ آتَيْكَ If the sun rise, I shall come to thee except on a cloudy day; but you say <sup>أَنْ</sup>أَنْ مَاتَ فَلَانَ كَانَ كَذَا If such a one die, such a

*thing will be*, because, though there is no doubt about his dying, its time is unknown.

§ 589. It occurs with مَا *red.* [565] at its end for corroboration, as هُدًى مِّنِّي يَأْتِيَنَّكُمْ II. 36. *And, if direction do come to you from Me and*

فَمَا تَرِنِي الْيَوْمَ اَزْجِي طُعَيْتِي  
اَطُوفُ سِيرًا فِي الْبِلَادِ وَاَفْرَعُ  
فَانِي مِّنْ قَوْمٍ سَوَاكُمُ وَاِنَا  
رَجَالِي فَهْمٌ بِالْحِجَازِ وَاَشْجَعُ

[*And, if thou see me to-day driving my camel-litter, roaming about journeying in the countries, and demeaning myself, verily I am of a people other than you, and my men are only Fahm in Al-Hijāz and Ashja' (AAz).*]

§ 590. The *cond. p.* is like the *interrog.* [584] in that nothing of its annexure precedes it: and what precedes in such as اَتِيكَ اِنْ تَاتَنِي *I shall come to thee, if thou come to me* and اَعْطَيْتَنِي لَوْ سَأَلْتَكَ *I should have asked thee, if thou hadst given me* is not a *prepos. apod.*, but a sentence occurring in the way of announcement; while the *apod.* is suppressed [419, 602], suppression of the *correl.* of لَوْ being frequent in the Kur'ān and poetry.

§ 591. <sup>اَنْ</sup> and <sup>لَوْ</sup> must be followed immediately by the *v.*, such as XVII. 102. [594] and IV. 175. [16] being by subaudition of a *v.* expounded by the one expressed [23] (M). The full phrase is <sup>لَوْ تَمْلِكُونَ</sup> : then <sup>تَمْلِكُ</sup> is understood, and a detached *pron.* <sup>انتم</sup> substituted for the attached *pron.* the <sup>و</sup> ; so that <sup>انتم</sup> is the *ag.*, and <sup>تَمْلِكُونَ</sup> the exponent, of the understood *v.* (K). <sup>لَوْ</sup> is peculiar to the *v.* : but is sometimes followed immediately by (1) a *n.* governed in the *nom.* by a suppressed *v.* expounded by what follows it, as in the saying [*orig.* of Hātim at-Tā'i (DM)] <sup>لَوْ ذَاتُ الْخ</sup> [23], the saying of 'Umar <sup>لَوْ غَيْرُكَ قَالَهَا يَا اَبَا عُبَيْدَةَ</sup> *If another than thou (had said it, if) he had said it* [the <sup>كَلِمَةَ</sup> word of Abū 'Ubaida (DM)], *O Abū 'Ubaida!*, and the saying [of Jarīr (DM)]

<sup>لَوْ غَيْرُكُمْ عَلِقَ الزَّبِيرُ بِحَبْلِهِ \* اَدَى الْجَوَارِ اِلَى بَنِي الْعَوَامِ</sup>

[*If another than you (had been clung to, if) AzZubair had clung to his pledge of safety, he would have fulfilled the covenant of protection to the Banu -l-Auwām, i. e.*

<sup>لَوْ غَيْرُكُمْ</sup> (DM)]; (2) a *n.* governed in the *acc.* in like manner, [i. e. by a suppressed *v.* expounded by what follows it (DM),] as <sup>لَوْ زَيْدًا رَأَيْتَهُ اَكْرَمْتَهُ</sup> *If (I had seen)*



Zaid, if I had seen him, I should have honored him; (3)

a *pred.* of كَانَ suppressed [98], as

لَا يَأْمَنُ الدَّهْرُ ذُوَ بَغْيٍ وَأَوْ مَلِكًا  
جُنُودُهُ ضَاقَتْ عَنْهَا السَّهْلُ وَالْجَبَلُ

[A doer of wrong is not safe from the machinations of fortune, even if (he be) a king for whose hosts the plain and the mountain have become too strait (Jsh)]; (4) a *n.* that is apparently an *inch.* followed by an *enunc.*, as

لَوْ بَغِيَ الْمَاءُ حَلْقِي شَرِقٌ \* كُنْتُ كَالْغَصَايِ بِالْمَاءِ اعْتَصَارِي

[by 'Adī Ibn Zaid at Tamimī, If with aught other than water my throat were choked, I should be like the man having something sticking in his throat, my clearing of the throat being with water (Jsh)] and

لَوْ فِي طَهْيَةِ أَحْلَامٍ لَمَا عَرَضُوا \* نُونُ الْأَذَى أَنَا أَرْمِيَةٌ وَيَرْمِينِي

[by Jarīr, If understandings had been in the tribe of Tuhayya, they would not have interfered in defence of him (meaning *AlFarazdak*) that I assail, and that assails me (Jsh), the *inch.* being *orig. prepos.*, and the *enunc. postpos.* (DM)], in which [construction] the nominal *prop.* is said to follow لَوْ anomalously, [while some explain these verses by suppression of the كَانَ belonging to the case (450), the nominal *prop.* present being in the place of an *acc.* as *pred.* of كَانَ, which explanation is applica-

ble to every construction wherein <sup>أَ</sup>لَوْ occurs before an *inch.* (DM)]. <sup>عَ</sup>أَن often occurs after it, as II. 97. [below], XLIX. 5. [23], <sup>عَ</sup>لَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ <sup>عَ</sup>بِهٖ IV. 69. *And, if they had done what they were exhorted to, and* <sup>عَ</sup>لَوْ أَن <sup>عَ</sup> [22]; and [with its *regs.* (DM)] is according to all in the position of a *nom.*:—S says that it is so by inchoation, but that it does not need an *enunc.*, because its *conj.* comprises the attribute and subject: and some say that it is so by inchoation, but that the *enunc.* is suppressed, being, as some say, supplied *prepos.* [517], i. e. <sup>عَ</sup>لَوْ ثَابِتٌ إِيْمَانَهُمْ <sup>عَ</sup>; but, as IU says, supplied *postpos.*, because, <sup>عَ</sup>لَعَلَّ not occurring here, [i. e. after <sup>أَ</sup>لَوْ (DM),] the *corrob.* <sup>عَ</sup>أَن when preceding [the *enunc.* (DM)], is not liable to be confounded with the one that is i. q. <sup>عَ</sup>لَعَلَّ [527], and in that case the *enunc.* should rather be supplied *postpos.* according to the o. f., i. e. <sup>عَ</sup>لَوْ إِيْمَانَهُمْ ثَابِتٌ <sup>عَ</sup>: while Mb, Zj, and the KK hold that it is so as *ag.*, the *v.* being supplied after it, i. e. <sup>عَ</sup>لَوْ ثَابِتٌ أَنَّهُمْ آمَنُوا <sup>عَ</sup>, which is rendered preferable by its involving the preservation of <sup>أَ</sup>لَوْ's peculiarity to the *v.* And Z says that the *pred.* of <sup>عَ</sup>أَن [occurring after <sup>أَ</sup>لَوْ (DM)] must be a *v.*, in order that it may be a compensation for the suppressed *v.*; but IH and others refute him with XXXI. 26. [585],

saying that this is the case only in the *deriv. pred.*, not in the *prim.*, like that which is in the text, [vid. <sup>أَقْلَامُ</sup> (DM),] and in

مَا أَطْلُبُ الْعَيْشَ لَوْ أَنَّ الْفَتَى حَجَرَ  
تَنْبُو الْحَوَادِثُ عَنْهُ وَهُوَ مَلُومٌ

[by Tamīm Ibn Abī Mukḥbil, *How nice would life be if the youth were like a stone, that calamities rebounded off while it was callous!* (Jsh),] and

لَوْ أَنَّهَا عَصْفُورَةٌ لَحَسِبْتُهَا \* مَسُومَةٌ تَدْعُو عَبِيدًا وَآزِنًا

[by Jarīr, *And, if it had been a hen-sparrow, thou wouldst have accounted it to be a man riding on a branded mare summoning the hosts of 'Ubaid and Aznam* (Jsh)]; while IM refutes the saying, of these by its occurrence as a *deriv. n.*, as in

لَوْ أَنَّ حَيًّا مَدْرِكَ الْفَلَاحِ \* أَدْرَكَهُ مَلَأَبُ الرِّمَاحِ

[by Labīd, *If a living man had been an attainer of safety from slaughter, Mulā'ib ar Rimāḥ* (meaning *Mulā'ib al Asinna*) *would have attained it* (Jsh)]; and the Revelation contains a text wherein the *pred.* occurs as a *deriv. n.*, vid. <sup>أَعْرَابُ</sup> XXXIII.

20. *They will wish that they were going forth into the desert among the Arabs of the desert*, and a text wherein the *pred.* is an *adv.*, vid. <sup>أَوَّلِينَ</sup> لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ

XXXVII. 168. *If we had a Scripture of the Scriptures revealed unto the ancients* (ML). But [our discussion is upon the *cond.* <sup>لَوْ</sup>, whereas (DM)] the <sup>لَوْ</sup> in XXXIII. 20. is [either (DM)] infinitival [571] (R, DM), as R says, prefixed to <sup>ثَبَّتَ</sup> suppressed (DM), not *cond.*, because it occurs after a *v.* indicating the sense of *wish* (R); or *opt.* [592], an imitation of their *wish*, the 3rd *pers.* being put because they are predicated of, and the *obj.* of <sup>يُرَدُّوا</sup> being suppressed, i. e. <sup>بِدَوِّهِمْ</sup> (DM). Some do not prescribe the occurrence of the *v.* in the *pred.* of <sup>أَنْ</sup> after <sup>لَوْ</sup>, even if it be *deriv.*, as is the opinion of IM, whence <sup>أَكْرَمَ بِهَا خَلَّةَ الْخ</sup> [543]; but still there is no doubt that the use of the *v.* is more frequent, if not invariable: and, when the *v.* is found, it is mostly a *pret.*, because it is a quasi-compensation for the *prot.* of <sup>لَوْ</sup>, which is [mostly] a *pret.*; but sometimes it occurs as an *aor.* whence

تَمَدُّ بِالْأَعْنَاقِ أَوْ تَلْوِيهَا \* وَتَشْتَكِي لَوْ أَنَّا نَشْكِيهَا

*They stretch the necks, or twist them; and would complain if we were to relieve them* (R). The *cond.* <sup>لَوْ</sup> is mostly followed immediately only by what is past in sense, for which reason IM says “<sup>لَوْ</sup> is a *p.* of condition in past time”; and, if followed by an *aor.*, it converts the sense of the *aor.* into the past, as

رَهَبَانٌ مَدْيَنَ وَالَّذِينَ عَهَدْتَهُمْ  
 يَبْكُونَ مِنْ حَذَرِ الْعَذَابِ تَعَوُّدًا  
 لَوْ يَسْمَعُونَ كَمَا سَمِعَتْ كَلَامُهَا  
 خَرُوا لِعِزَّةِ رُكْعًا وَسُجُودًا

[by Kuthayyir, *The monks of Midian, and they that knew, weeping from fear of punishment, assiduously, i. they had heard, as I have heard, her speech, would have fallen down before 'Azza, bowing and adoring (J)*], i. e. *لَوْ سَمِعُوا*: but sometimes it is followed by what is future in sense, whence IV. 10. [585] and *لَوْ أَن لَّيْلَى آتَتْ* [585] (IA). *لَوْ*, being mostly prefixed to the *pret.*, does not apocopate, even if the sense of the *cond.* *لَوْ* be intended by it [585]: but some assert that it uniformly apocopates in one *dial.*; and many, among them ISh, allow it in poetry, as in

لَوْ يَشَاءُ طَارَ بِهِ ذُو مِيعَةٍ  
 لَّاحِقُ الْأَطَالِ نَهْدُ ذُو خُصْلٍ

[If he had willed, a spirited-steed, slender in the flanks, high, possessed of locks of hair would have galloped swiftly away with him (T, Jsh),] and

تَأْمَتِ قُرْأَدَكَ لَوْ يَكْزُوكَ مَا صَنَعْتَ  
إِحْدَى نِسَاءِ بَنِي دُهْلٍ بِنِ شَيْبَانَ

[by Lakīṭ Ibn Zurāra, *She has enthralled thy heart, if what one of the women of the Banu Dhuhl Ibn Shaibān has done grieve thee* (Jsh)]. The *correl.* of لَوْ is (1) an *aor.* negated by لَمْ, [to which the ل (599, 602) is not prefixed at all (DM),] as لَوْ لَمْ يَخْفِ إِلَهُ لَمْ يَعِصْ [585]: (2) a *pret.*, (a) affirmed, which mostly has the ل prefixed to it, as لَوْ نَشَاءُ لَجْعَلْنَاهُ حُطَامًا LVI. 65. *If We had willed, We should have made it broken in pieces*, while an *ex.* of its divestment of it is لَوْ نَشَاءُ جْعَلْنَاهُ أَجَاًا LVI. 69. *If We had willed, We should have made it salt* [602]; (b) negated by مَا, which is mostly divested of the ل, as وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ VI. 112. *And, if thy Lord had willed, they would not have done it*, while an *ex.* of its conjunction with it is

وَلَوْ نَعْطَى الْخِيَارَ لَمَّا افْتَرَقْنَا  
وَلَكِنْ لَا خِيَارَ مَعَ الْيَلَالَى

[*If we had been given the choice, we should not have parted; but there is no choice with the nights*, meaning *fortune* (Jsh)], which is as anomalous as the conjunction of the *correl.* of the oath negated by مَا with it, as

أَمْ وَالَّذِي لَوْ شَاءَ لَمْ يَخْلُقِ النَّوَى  
لَقَدْ غَبِطَ عَنْ عَيْنِي لَمَا غَبِطَ عَنْ قَلْبِي

[Now, by Him Who, if He had willed, would not have created distance, (I have not parted from thee. By God,) if thou be hidden from mine eye, thou hast not been hidden from my heart! (DM)]: and the *pret. correl.* of <sup>لَوْ</sup> sometimes occurs conjoined with <sup>قَدْ</sup>, as in Jarīr's saying <sup>لَوْ شِئْتَ قَدْ نَقَعَ الْخ</sup> [482], which is as anomalous as the conjunction of the *correl.* of <sup>لَوْ لَا</sup> with it, as in <sup>لَوْ لَا رَجَاؤُكَ قَدْ الْخ</sup> [543]: (3) as is said, sometimes a nominal *prop.* conjoined with the <sup>ل</sup> or <sup>ف</sup>, as <sup>وَلَوْ أَنَّهُمْ</sup> II. 97. And, if they had believed [above], and feared God, a recompense from God would have been better and

قَالَتْ سَلَامَةٌ لَمْ يَكُنْ لَكَ عَادَةٌ  
أَنْ تَتْرَكَ الْأَعْدَاءَ حَتَّى تَعْذِرَا  
لَوْ كَانَ قَتْلُ يَا سَلَامَ فَرَاخَةً  
لَكِنْ فَرَدْتَ مَخَافَةً أَنْ أَوْسُرَا

[Salāma said, It was not for thee a custom that thou shouldst leave the foes until thou hadst an excuse (for not fighting. I said,) If there had been slaughter, O

*Salāma, (it would have been) rest: but I fled for fear that I should be captured, i. e. فَهِرَ رَاحَةً (Jsh)].*

§ 592. Two other meanings are added for أَنْ:—(1) Ktb [a pupil of S (DM)] asserts that it is sometimes i. q. أَنْ, as نَفَعَتِ الذِّكْرَى أَنْ LXXXVII. 9. *Admonition hath profited*: (2) the KK assert that it is i. q. إِذْ, assigning as instances of it كُنْتُمْ مُؤْمِنِينَ وَاللَّهُ أَنْ تَتَّقُوا V. 62. *And fear God, since ye are believers*, XLVIII. 27. [74], the Prophet's saying [addressed to the dead (DM)] وَأَنَا أَنْ وَأَنَا أَنْ And verily we, since God hath willed, shall be overtaking you, and similar passages wherein the occurrence of the act is made sure of, and اتَّغَضَبَ آلُخِ because the two ears, &c. [571], where, say they, it is not cond. because the condition [that occurs after it (DM)] is future, whereas this event [vid. the slitting of the two ears of Kutaiba (DM)] was already past (ML). أَنْ sometimes denotes *wish*, as لَوْ تَاتَيْتَنِي فَتَحَدَّثَنِي Would that thou wouldst come to me, and, or so that thou mightst, talk to me! (M, ML), like لَيْتَكَ تَاتَيْتَنِي; and the ind. and subj. are allowable in فَتَحَدَّثَنِي, as LXVIII. 9. [417] and in some codices فَيَذْنُونَا [538, 571] (M): and it is



said that <sup>فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ</sup> XXVI. 102.

*Then would that we had a return to the world, so that we might be of the believers!* is an instance of it, i. e.

<sup>فَلَيْتَ لَنَا كَرَّةً</sup>; and that for this reason <sup>فَنَكُونُ</sup> is governed in the *subj.* in its *correl.*, like <sup>أَفَوْزَ</sup> in the *correl.* of <sup>لَيْتَ</sup>

in IV. 75. [411]. There is a dispute about this <sup>لَوْ</sup>:—(1)

Ibn Ad Dā'i' and Ibn Hishām say that it is a distinct kind, [i. e. neither *cond.* nor infinitival (DM),] which does not

need a *correl.*; but that a *correl.* is sometimes put for it, governed in the *subj.*, like the *correl.* of <sup>لَيْتَ</sup>: (2) some

say that it is the *cond.* <sup>لَوْ</sup>, which is imbued with the sense of *wish*, as is proved by their combining two *correls.*

for it, a *correl.* governed in the *subj.* after the <sup>ف</sup> [411],

and a *correl.* with the <sup>ل</sup> [591, 602], as in

<sup>فَلَوْ نَبَشِ الْمَقَابِرَ عَنْ كَلَيْبَ</sup>

<sup>فَيَخْبِرَ بِالدَّنَائِبِ أَيْ زِيرَ</sup>

<sup>بِیَوْمِ الشَّعْثَمِيِّیْنَ لَقَرَّ عَيْنَا</sup>

<sup>وَكَيْفَ لِقَاءٍ مِنْ تَحْتَ الْقُبُورِ</sup>

[by Muhalhil Ibn Rabī'a at Taghlabī, *Then, if the sepulchres were dug up from Kulaib, so that he might be told in Adh Dhanā'ib* (a place in Najd, where Kulaib's grave

was), in the state of his being *what* (a d. s. to Kulaib) *a courter of women!*, about the day of the *Sha'thamān*, he would become refreshed in eye: and how shall be the meeting with him that is beneath the graves? (DM)]:

(3) IM says that it is the infinitival <sup>لُو</sup>, which supplies the place of the *v.* of *wish*, [being infinitival when the *v.* of *wish* is present with it, and importing *wish* when the *v.* of *wish* is suppressed (DM)]: for, citing the saying of Z “<sup>لُو</sup> sometimes denotes *wish*, as <sup>لُو تَاتِينِي فَتَحْدِثْنِي</sup>,” he says “If it mean that the *v. f.* is <sup>لُو تَاتِينِي</sup> *I wish that thou wouldst come to me*, the *v.* of *wish* being then suppressed [571], because indicated by <sup>لُو</sup>, so that <sup>لُو</sup> resembles <sup>لَيْت</sup> in notifying the sense of *wish*, and has a *correl.* like its *correl.*, it is correct; but, if it mean that <sup>لُو</sup> is a *p. orig.* applied to denote *wish*, like <sup>لَيْت</sup>, it is disallowed, because it would entail disallowance of combination between <sup>لُو</sup> and the *v.* of *wish*, just as the latter and <sup>لَيْت</sup> are not combined.” And IHL and others mention another meaning for <sup>لُو</sup>, vid. *rarity*, as <sup>لُو عَلَى</sup> <sup>لُو عَلَى</sup> IV. 134. *Even if the testimony be against yourselves*, which requires consideration, [because it is *cond.*, i. q. <sup>أَنْ</sup>, its *correl.* being suppressed, while the *rarity* is imported from what it is prefixed to (DM)].

§ 593. <sup>٥٩٣</sup>أما, the 1st م of which is sometimes changed into ي, because the reduplication is deemed heavy, as in

أَتَ رَجُلًا أَيَّمَا إِذَا الشَّمْسُ عَارَضَتْ  
فَيَضْحَى وَأَيَّمَا بِالْعِشِيِّ فَيَخْضَرُ

by 'Umar Ibn Abi Rabi'a [al Makhzūmī, *She saw a poor man* (meaning *himself*) such that, *as for* at the time *when* the sun becomes high, he swelters, and, *as for* in the evening, he freezes (Jsh)], is a *p. of condition, distribution, and corroboration* (ML). It stands in the place of the instrument and *v. of condition*, for which reason S expounds

it by مَهْمَا يَكُ مِنْ شَيْءٍ; and the [expression] mentioned after it is the *correl.* of the condition, for which reason the ف is inseparable from it, as <sup>٥٩٤</sup>أَمَّا زَيْدٌ فَمَنْطَلِقٌ *Whatever thing betide, Zaid is departing*: the *o. f.* is مَهْمَا يَكُ مِنْ

<sup>٥٩٥</sup>شَيْءٍ فَمَنْطَلِقٌ; then <sup>٥٩٦</sup>أَمَّا is substituted for مَهْمَا يَكُ مِنْ شَيْءٍ, so that it becomes <sup>٥٩٧</sup>أَمَّا زَيْدٌ مَنْطَلِقٌ; and afterwards

the ف is postponed to the *enunc.*, so that it becomes <sup>٥٩٨</sup>أَمَّا زَيْدٌ فَمَنْطَلِقٌ (IA). That <sup>٥٩٩</sup>أَمَّا is a [*p. of*] *condition*.

is proved by the inseparability of the ف after it, as <sup>٦٠٠</sup>فَمَا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ

كَفَرُوا فَيَقُولُونَ مَا آتَىٰ II. 24. *And, as for them that have believed, they know that it is the truth from their Lord; and, as for them that have disbelieved, they say, What &c.?* [84]: for, if the ف were copulative, it would not be prefixed to the *enunc.* [يَقُولُونَ and يَعْلَمُونَ (DM)], since the *enunc.* is not coupled to its *inch.*; and, if it were *red.*, it might be dispensed with; and therefore it must be the ف of the *apod.*: while, if you say that the ف is dispensed with in

فَمَا أَقْتَاتِلْ لَا قِتَالٌ لَدَيْكُمْ  
وَلَكِنَّ سَيْرًا فِي عَرَاضِ الْمَوَاقِبِ

[*Then, as for fighting, no fighting is with you; but with you is journeying in the midst of the cavalcades,* i. e. قِتَالٌ (Jsh)], I say that it is a poetic license, like

فَمَا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ [419, 587]; and, if you say that it is suppressed in the Revelation in فَمَا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ III. 102. *And, as for them whose faces have become black, (it will be said unto them,) What! did ye disbelieve after your believing?*, I say that the o. f. is فَيَقَالُ لَهُمْ أَكَفَرْتُمْ, and that, the saying being suppressed, because the *said* enables it to be dispensed with, the ف follows it in the suppression, many a thing being correct as a sequel, but not correct independently. *Distribution* is prevalent in مَا, [not

inseparable from it (DM),] as has previously been shown

in II. 24.; and hence ..... <sup>فَإِذَا السَّيْفَةُ فَكَانَتْ لِمَسَاكِينٍ</sup>

<sup>وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ</sup> ..... <sup>وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ</sup>

<sup>يَتِيمَيْنِ</sup> XVIII. 78., 79., 81. *As for the vessel, it*

*belonged to poor men....and, as for the lad, his parents*

*were believers....and, as for the wall, it belonged to two*

*orphan lads: but sometimes the repetition of <sup>فَإِذَا</sup> is omit-*

*ted, because the mention of one division, or of a sentence*

*mentioned after <sup>فَإِذَا</sup> in the position of the other division,*

*enables the latter division to be dispensed with, the 1st*

*as in <sup>يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا</sup>*

*<sup>مُبِينًا فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي</sup>*

*<sup>رَحْمَةٍ مِنْهُ وَفَضْلٍ</sup> IV. 174. *O ye people, a proof hath come**

*to you from your Lord, and We have revealed to you a*

*clear light: and, as for them that have believed in God,*

*and held fast to Him, He shall make them to enter into*

*mercy from Him and grace, i. e. <sup>وَأَمَّا الَّذِينَ كَفَرُوا بِاللَّهِ فَلَهُمْ</sup>*

*<sup>وَكُذًا</sup> and, as for them that have disbelieved in God,*

*for them shall be such and such things; and the 2nd as in*

*<sup>هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ</sup>*

*<sup>الْكِتَابِ وَآخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ</sup>*

*<sup>مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ</sup> III. 5. *He is the**

*One that hath revealed to thee the Scripture : of it are unambiguous verses, that are the foundation of the Scripture, and others ambiguous ; and, as for them in whose hearts is perversity, they follow what is ambiguous of it, from desire of schism and from desire of interpreting it according to what they hanker after, i. e. <sup>وَأَمَّا غَيْرُهُمْ</sup> <sup>فَيُؤْمِنُونَ بِهِ وَيَكِلُونَ مَعْنَاهُ إِلَىٰ رَبِّهِمْ</sup> and, as for others, they believe in it, and trust its meaning to their Lord, that being indicated by [the subsequent words] <sup>وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا</sup> and the firmly rooted in knowledge say, *We believe in it : all is from our Lord, i. e. all of the ambiguous and unambiguous is from God, and belief in both is obligatory, as though <sup>وَأَمَّا الرَّاسِخُونَ فِي الْعِلْمِ فَيَقُولُونَ</sup> and, as for the firmly rooted in knowledge, they say were said : and sometimes it is entirely non-distributive, as in <sup>أَمَّا زَيْدٌ فَمُنْطَلِقٌ</sup> [above]. Corroboration is mentioned by few : and I have not seen any one explain it thoroughly, except Z, who says [in the K on II. 24.] “The use of <sup>أَمَّا</sup> in the sentence is to give it an exuberance of corroboration : you say <sup>زَيْدٌ ذَاهِبٌ</sup> *Zaid is going away* ; but, when you intend corroboration of that, and that he is inevitably going away, and settling about, and determined upon, going away, you say <sup>أَمَّا زَيْدٌ فَذَاهِبٌ</sup> *Whatever thing***

betide, Zaid is going away, for which reason S says in expounding it <sup>٩</sup>ذَاهِبْ <sup>٩</sup>فَزَيْدٌ <sup>٩</sup>شَيْءٌ <sup>٩</sup>مِنْ شَيْءٍ <sup>٩</sup>مَهْمَا يَكُنْ <sup>٩</sup>مِنْ شَيْءٍ <sup>٩</sup>مِنْ شَيْءٍ, this exposition serving to explain that it is a *corroboration* and in the sense of *condition*." <sup>٩</sup>أَمَّا is separated from the ف by one of six matters, (1) the *inch.*, as in the preceding texts: (2) the *enunc.*, as <sup>٩</sup>أَمَّا فِي الدَّارِ <sup>٩</sup>فَزَيْدٌ <sup>٩</sup>Whatever thing betide, in the house is Zaid; but Sr [the commentator on the Book of S (DM)] asserts that separation by it is rare: (3) a *cond. prop.*, as <sup>٩</sup>فَمَا إِنْ كَانَ <sup>٩</sup>فَرُوحٌ <sup>٩</sup>LVI. 87., 88. And, as for if he be one of the ones brought near to God, he shall have rest, [IHsh holding <sup>٩</sup>فَرُوحٌ to be the *correl.* of <sup>٩</sup>أَمَّا, while the *correl.* of the *cond. prop.* is suppressed, indicated by the *correl.* of the 1st condition (427) (DM)]: (4) a *n.* governed in the *acc.* in letter or place [498] by the *correl.*, as <sup>٩</sup>فَمَا الْيَتِيمَ <sup>٩</sup>فَلَا تَقْهَرْ <sup>٩</sup>وَأَمَّا السَّائِلَ <sup>٩</sup>فَلَا تَنْهَرْ <sup>٩</sup>وَأَمَّا بِنِعْمَةِ <sup>٩</sup>فَرُوحٌ <sup>٩</sup>XCH. 9—11. [540] Wherefore, whatever thing betide, the orphan oppress thou not; and, whatever thing betide, the petitioner rebuff thou not; and, whatever thing betide, of the bounty of thy Lord tell thou: (5) a *n.* similarly governed [in the *acc.* in letter or place (DM)] by a suppressed *sp.* expounded by what follows the ف, as in <sup>٩</sup>أَمَّا زَيْدًا <sup>٩</sup>فَاضْرِبْهُ <sup>٩</sup>Whatever betide, Zaid (beat thou), beat thou him and the reading of XLI. 16. [62]

with the *acc.*; while the *op.* must be supplied after the *ف* and before what it is prefixed to, [i. e. <sup>أَمَّا زَيْدًا فَاضْرِبْ</sup> *أَمَّا زَيْدًا فَاضْرِبْ* (DM),] because <sup>أَمَّا</sup> *أَمَّا*, acting as a substitute for the *v.*, is as it were a *v.*, and the *v.* does not follow the *v.* immediately, for <sup>زَيْدٌ</sup> *زَيْدٌ* in <sup>كَانَ</sup> *كَانَ* constructively contains a separating *pron.* [relating to *Zaid* (DM)], and <sup>لَيْسَ</sup> *لَيْسَ* also in <sup>خَلَقَ</sup> *خَلَقَ* [167] contains the *pron.* of the *case* [separating <sup>لَيْسَ</sup> *لَيْسَ* from the *v.* that its *pred.* is headed by (DM)]: (6) an *adv.* governed by <sup>أَمَّا</sup> *أَمَّا* because of its containing the sense of the *v.* that it acts as a substitute for, or by the suppressed *v.*, as <sup>أَمَّا الْيَوْمَ فَأَنْتَ ذَاهِبٌ</sup> *أَمَّا الْيَوْمَ فَأَنْتَ ذَاهِبٌ* *Whatever thing betide to-day, verily I am going away* and <sup>أَمَّا فِي الدَّارِ فَإِنَّ زَيْدًا جَالِسٌ</sup> *أَمَّا فِي الدَّارِ فَإِنَّ زَيْدًا جَالِسٌ* *Whatever thing betide in the house, verily Zaid is sitting*; the *op.* not being what follows the *ف*, because the *pred.* of <sup>أَنْ</sup> *أَنْ* does not precede it [34], and similarly therefore the *reg.* of the *pred.*, [because it is properly posterior to the *op.* (DM)]: this is the saying of S, Mz, and the majority; but Mb, IDh, and Fr disagree with them, holding the *op.* to be the *pred.* itself [520], while Fr goes so far as to allow it in the rest of the sisters of <sup>أَنْ</sup> *أَنْ*. If, however, you say <sup>أَمَّا الْيَوْمَ فَأَنْتَ جَالِسٌ</sup> *أَمَّا الْيَوْمَ فَأَنْتَ جَالِسٌ*, the *op.* may be <sup>أَمَّا</sup> *أَمَّا* [or the *v.* of the condition, i. e. *Whatever be*



the case to-day, there is no avoidance of my sitting (DM)]; or may be the *enunc.*, [i. e. *Whatever be the case, there is no avoidance of my sitting on this day* (DM),] because of the non-existence of the preventive: whereas, if you say <sup>٩</sup>أَمَّا زَيْدًا مَخَانِي ضَارِبٌ [below], the *op.* may not be either of them, and the *ex.* is disallowed according to the majority, because [the *v.* that (DM)] <sup>١٠</sup>أَمَّا [acts as a substitute for (DM)] does not govern the [direct] *obj.* in the *acc.*, [since it is supplied from the *att.* <sup>١١</sup>كَانَ, contrary to the *adv.*, which it does govern (DM),] nor is <sup>١٢</sup>أَنْ preceded by the *reg.* of its *pred.*; but Mb and they that agree with him allow that, by construing the *pred.* to be made to govern [520]. And <sup>١٣</sup>أَمَّا الْعَبِيدُ <sup>١٤</sup>فَذَرُ عَبِيدٌ with the *acc.* [as a direct *obj.* to the *v.* that <sup>١٥</sup>أَمَّا acts as a substitute for (DM)] and <sup>١٦</sup>أَمَّا قُرَيْشًا فَأَنَا <sup>١٧</sup>أَفْضَلُهَا have been heard, which fact in my opinion indicates (1) that the rendering need not always be <sup>١٨</sup>مَهْمَا يَكُنْ مِنْ شَيْءٍ, but may be something else suitable to the passage, since here it is <sup>١٩</sup>مَهْمَا ذَكَرْتَ, [i. e. *However thou mentionest slaves (the mentioned is), an owner of slaves and However thou mentionest Kuraish, I am the most excellent of them* (DM)]; (2) that <sup>٢٠</sup>أَمَّا is not the *op.*, since the *p.* [acting as a substitute for the *v.* (DM)] does not govern

the direct *obj.*; (3) that <sup>وَأَكْرَمُ</sup> <sup>أَمَّا</sup> <sup>زَيْدًا</sup> <sup>فَإِنِّي</sup> <sup>أَكْرَمُ</sup> *However thou mentionest Zaid, verily I am more generous* is allowable by construing the government to belong to the suppressed, [and similarly <sup>أَمَّا</sup> <sup>زَيْدًا</sup> <sup>فَإِنِّي</sup> <sup>ضَارِبٌ</sup> above, *orig. However thou mentionest Zaid, verily I shall be beating* (DM)]. The <sup>أَمَّا</sup> in <sup>أَمَّا</sup> <sup>ذَا</sup> <sup>كُنْتُمْ</sup> <sup>تَعْمَلُونَ</sup> XXVII. 86. *Nay, what is this that ye were wont to do?* and <sup>أَبَا</sup> <sup>خُرَاشَةَ</sup> <sup>أَلَحَّ</sup> [98] is not this <sup>أَمَّا</sup>; but is two words, in the text the *disj.* <sup>أَمْ</sup> and *interrog.* <sup>مَا</sup>, and in the verse the infinitival <sup>أَنْ</sup> and *red.* <sup>مَا</sup>.

§ 594. <sup>أَإِنِّي</sup> is said by the majority to be a *p.*; but by some to be a *n.*, the *o. f.* of <sup>أَكْرَمَكَ</sup> <sup>أَإِنِّي</sup> *Then I will honor thee* being <sup>أَكْرَمَكَ</sup> <sup>إِذَا</sup> <sup>جِئْتَنِي</sup> *When thou comest to me, I will honor thee*, and the *prop.* [that <sup>إِذَا</sup> is *pre.* to, *vid.* <sup>جِئْتَنِي</sup> (DM),] being afterwards suppressed, the Tanwīn put as a compensation [128, 608] for it, [the <sup>إِذَا</sup> elided because of the concurrence of two quiescents (DM),] and <sup>أَنْ</sup> understood, [renderable with its *conj.* by a single term, an *ag.*, i. e. <sup>أَكْرَمَكَ</sup> <sup>وَقَعَ</sup> <sup>أَكْرَمَكَ</sup> <sup>إِذَا</sup> <sup>جِئْتَنِي</sup> (DM)]: and, according to the 1st, it is correctly simple, not compounded of <sup>أَنْ</sup> and <sup>أَنْ</sup>; and on the supposition

of simplicity it, and not <sup>أى</sup> understood after it, is the subjunctival [410]: [while, according to the 2nd, it is simple by common consent (DM)]. Its meaning, says S, is *reply* and *requital*: in every position, says Shl; in most cases, says F, being sometimes merely *repl.*, as is shown by the fact that, when "I love thee" is said, you say <sup>أَذِنُ</sup> <sup>أَطْنَكُ صَادَقًا</sup> *Then I think thee to be speaking truth*, since there is necessarily no *requital* here, [because *requital* is future, not present (DM)]. It is mostly a [*p.* accompanying the (DM)] *correl.* of <sup>أَنْ</sup> or <sup>لَوْ</sup>, expressed or supplied, the 1st as in

لَئِنْ عَادَ لِي عَبْدُ الْعَزِيزِ بِمِثْلِهَا  
وَأَمَكَّنَنِي مِنْهَا أَذِنُ لَا أَقِيلُهَا

[by Kuthayyir, *I swear, if 'Abd Al'Aziz repeat to me the like of it* (the <sup>مَقَالَةٌ</sup> saying that 'Abd Al'Aziz had said to him), *and put it in my power again, in that case I will not gainsay it* (Jsh)] and

لَوْ كُنْتُ مِنْ مَازِنٍ لَمْ تَسْتَبِحْ أَبِلِي  
بَنُو اللَّقِيصَةِ مِنْ ذَهْلِ بَنِي شَيْبَانَ  
أَذِنُ لِقَامِ بَنَصْرَى مَعْشَرِ خَشْنِ  
عِنْدَ الْحَفِيظَةِ إِنْ ذُو نُوْتَةٍ لَأَنَا

[If I had been of Māzin, the Banū -l-Lakīta of Dhuhl Ibn Shaibān would not have made spoil of my camels : then a band, &c. (23) (Jsh)], because اِنَّ لَقَام is a subst. for لَمْ تَسْتَبِخْ, and the subst. for the correl. is a correl., [or rather as in رَحْمَةً رَبِّي] لَوْ اَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي XVII. 102. If ye (owned, if) ye owned (591) the treasures of the mercy of my Lord, then ye would be niggardly, because the اِذَا اَلْح occurring in the text is itself the correl. (DM)]; and the 2nd as when "I shall come to thee" is said, and you say اِنَّ اَكْرَمَكَ, i. e. اِنْ اَلْح (If thou come to me,) then &c. [above], and as in مَا اتَّخَذَ اِلٰهٌ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ اِلٰهٍ اِذَا and XXIII. 93. لَذَهَبَ كُلُّ اِلٰهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ God, &c. [499]: (and, if there had been with Him gods, or if gods had been with Him,) then every god would have seceded with what he had created, and some of them would have overcome some, [i. e. وَلَوْ كَانَ مَعَهُ اِلٰهَةٌ اِذَا اَلْح (DM)]: Fr says that, whenever the ل comes after it, لَوْ is before it, supplied if not expressed. As to its form when it is paused upon, the correct opinion is that its ى is changed into ا [684], because it is assimilated to the Tanwīn of the acc. [640]; but by some the ى is said to be paused with, because it is like the ى of اِنْ

and <sup>ا</sup>لن , [and is not a Tanwīn, since the latter is not affixed to *ps.* (DM),] which opinion is transmitted from Mz and Mb. And upon the dispute as to pause upon it is based a dispute as to its orthography [161]: for by the majority it is written with the <sup>ا</sup> , and so it is delineated in the codices; but by Mz and Mb with the <sup>و</sup> : while, according to Fr, if it govern, it is written with the <sup>ا</sup> ; and, if not, with the <sup>و</sup> , to distinguish it from <sup>ا</sup>ذ : and IKh follows him (ML). <sup>ا</sup>ذ is one of the *ps.* that are inseparable from the *v.* and govern it in the *subj.* [410]; and is [mostly] prefixed to the future *v.* and what is in the sense of the future, as <sup>ا</sup>ذ <sup>ا</sup>لَقَام [above] and <sup>ا</sup>ذ <sup>ا</sup>فَلَا رَفَعْتَ النَّحْ [563]; and occurs in the beginning, middle, and end of the sentence (T). It governs the *aor.* in the *subj.* upon condition of its own priority [in the sentence, in such a way that it be not preceded by anything connected with what follows it (DM)], of the *aor.*'s futurity, and of their contiguity or separation by the oath or *neg.* <sup>لَا</sup> (ML). You say <sup>ا</sup>ذ <sup>ا</sup>نْ اَكْرَمَكَ [above] (Sh, ML) with the *subj.* (DM) when "I will come to thee" is said (ML); and <sup>ا</sup>ذ <sup>ا</sup>نْ وَاللَّهِ اَكْرَمَكَ , like <sup>ا</sup>ذ <sup>ا</sup>نْ <sup>ا</sup>ذ <sup>ا</sup>نْ [498]; and <sup>ا</sup>ذ <sup>ا</sup>نْ لَا اَفْعَلْ (Sh). If, however, you said <sup>ا</sup>ذ <sup>ا</sup>نْ اَنَا اَكْرَمَكَ , you would say <sup>ا</sup>ذ <sup>ا</sup>نْ اَكْرَمَكَ with the *ind.*, because of the loss of priority; while the saying

لَا تَتْرُكْنِي فِيهِمْ شَطِيرًا  
أَنْتِي إِذَا أَهْلَكَ أَوْ أَطِيرًا

[Do not thou leave me among them a stranger: verily I (am not able to bear that). In that case I shall perish, or flee away (Jsh)] is explained by suppression of the pred. of أَنْتِي, i. e. لَا أَقْدِرُ عَلَى ذَلِكَ, what follows it being then inceptive (ML). The poet says كُنْ عَادَ الْخ [above], the ind. being because of the want of priority, [since it is the correl. of the oath (AAz)]. And, if a person told you a tale, and you said to him إِذَا تُصَدِّقْ Then thou speakest truth, you would use the ind., because the ps. governing the v. in the subj. require futurity, whereas you mean the present (Sh). And, if you said أَنْتِ يَا عَبْدَ اللَّهِ, you would say أَكْرَمَكَ with the ind., because of the separation by something else than what we mentioned: but IU allows separation by the adv. [498], IBdh by the voc. and prayer, and Ks and Hsh by the reg. of the v.; while in the last case the preferable mood is according to Ks the subj., and according to Hsh the ind. Many of the GG say that, when أَنْتِ occurs after the و or ف, both moods are allowable, as إِذَا لَا يَلْبَثُونَ خَلَقَكَ إِلَّا قَلِيلًا XVII. 78. And then of not abiding after thee save a little while and فَذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا IV. 56, And then

*shall they not give men a hollow in the back of a date-stone?*, which are unusually read [by Ubayy and Ibn Mas'ūd respectively (K)] with the *subj.*: but the truth

is that, when <sup>اِنْ تَزِرْنِي</sup> <sup>اَزْرَكَ</sup> <sup>وَإِنْ</sup> <sup>أَحْسَنَ</sup> <sup>إِلَيْكَ</sup> *If thou visit me, I shall visit thee, and then, or and then I shall, do good to thee* is said, if you construe the coupling to be to the *correl.*, you apocopate, and the government of <sup>إِنْ</sup> is annulled, because of its occurrence intermediately; but, if to the two *props.* together, the *ind.* and *subj.* are allowable because of the precedence of the *con.*, [<sup>إِنْ</sup> being initial, as being at the beginning of an independent *prop.*, and intermediate as being followed by a supplement of what precedes it (DM),] though some say that the *subj.* is necessary, because what follows <sup>إِنْ</sup> is inceptive, since the coupled to the first is first, [the predicament of the coupled being that of the *ant.* (538) (DM)]. And similarly in <sup>زَيْدٌ يَقُومُ</sup> <sup>وَإِنْ</sup> <sup>أَحْسَنَ</sup> <sup>إِلَيْهِ</sup> *Zaid, he will stand, and then I shall do good to him*, if you couple to the verbal, [i. e. the minor *prop.* (DM),] you put the *ind.*; but, if to the nominal, [i. e. the major *prop.* (DM),] the two opinions [that the *ind.* and *subj.* are allowable and that the *subj.* is necessary (DM)] are entertained (ML).

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## CHAPTER XIX.

### THE CAUSATIVE PARTICLE.

§ 595. It is كَى (M, Z), because it explains the *cause* of the act, and denotes *result*, like the ل [504] (AAz). A man says "I repaired to such a one," and you say to him كَيْمَةً [498], and he says كَى يُحَسِّنَ إِلَى In order that he might do good to me. كَيْمَةً is like نَيْمَةً, عَمَّة, and لَمَّة, the *prep.* [513] being prefixed to the *interrog.* مَا with its *l* elided [181], and the *ʕ* of silence being affixed [648]. The inflection of the مَا is disputed: according to the BB, it is governed in the *gen.*; but, according to the KK, it is governed in the *acc.* by an understood *v.*, as though you said كَى تَفْعَلُ مَاذَا In order that (thou mightst do) what? [596], which saying I hold to be not far from right.

§ 596. The *v.* after كَى is governed in the *subj.* either by كَى itself [410] or by subaudition of أَنْ [411]; but, when you prefix the ل, and say لَكَى تَفْعَلُ In order that thou mightst do, كَى is the *op.* [571], as though you said لَأَنْ تَفْعَلَ (M). كَى must be infinitival in such as



XXXIII. 37. *In order that there might not be a crime for the believers, because the prep. is not prefixed to the prep.; and may not be infinitival in such as جِئْتُكَ كَيْ أَنْ تَكْرِمَنِي* [597], since the infinitival *p.* is not prefixed to its like; but, when you say جِئْتُكَ كَيْ تَكْرِمَنِي, may be causative [411, 498, 513] or infinitival [410, 514, 571] (Sh). According to Akh, كَيْ always governs the *gen.*, the *subj.* after it being governed by أَنْ expressed [413, 597] or understood [411], which is refuted by LVII. 23. [571]; for, if he assert that كَيْ is *corrob.* of the ل, as in وَلَا لِمَا آتَى [134], it is refuted by the fact that the chaste, regular [combination of the ل and كَيْ in the text (DM)] is not to be explained by the anomalous [combination of two preps. (DM)]: and, according to the KK, it always governs the *subj.*, which is refuted by their saying كَيْمَةً, as they say لَمَةً, and by the saying of Ḥātim [aṭṬā'i (Jsh)]

فَارْقَدْتُ نَارِي كَيْ لِيَبْصُرَ ضَوْهَهَا  
وَأَخْرَجْتُ كَلْبِي وَهُوَ فِي الْبَيْتِ دَاخِلُهُ

[And I kindled my fire, in order that he might see its light; and I turned out my dog, when he was in the

*tent, inside it* (Jsh)], because the *prep.* **ف** does not separate the *v.* and its subjunctival [*p.*]; but they reply to the 1st that the *o. f.* is **كَيْ تَفْعَلُ مَاذَا** [595], which entails upon them multiplicity of suppression, exclusion of the *interrog.* **مَا** from the 1st place, elision of its **ا** in another case than the *gen.*, and suppression of the *v.* governed in the *subj.* while the *op.* of the *subj.* remains, all of which are unauthorized (ML).

§ 597. **كَيْ** occurs with **أَنْ** expressed after it in the saying of Jamīl

فَقَالَتْ أَكُلُ النَّاسِ أَصْبَحْتَ مَانِعًا  
لِسَانَكَ كَيْمَا أَنْ تَغُرَّ وَتُخْدَعَا

(M) *Then she said, What! to all [457] mankind hast thou come to be giving thy speech, in order that thou mayst dupe and beguile?* (SM). But **أَنْ** is not expressed after **كَيْ** except in poetic license [413, 571], as in **كَيْ لَا** (ML). **كَيْمَا** is written conjoined, and **كَيْ لَا** disjoined, because the **مَا** attached to **كَيْ** does not alter the meaning of the sentence, whereas the **لَا** affixed to it does alter its meaning (D).

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## CHAPTER XX.

### THE PARTICLE OF REPREHENSION.

§ 598. It is  $\bar{\text{ك}}$  (M, Z, IH). According to Th,  $\bar{\text{ك}}$  is compounded of the  $\text{ك}$  of comparison and the *neg.*  $\bar{\text{ي}}$ , its  $\text{ج}$ , says he, being doubled only to strengthen the meaning, [vid. *refutation* (DM),] and to dispel the notion that the meaning of the two words remains; but, according to others, it is simple. It is, according to S, Khl, Mb, Zj, and most of the BB, a *p.* whose meaning is *reprehension* and *refutation*, having no meaning, according to them, except that; so that they always allow pause upon it, and inception in what follows it, [because it is a *refutation* and *reprehension* of what precedes it, and what follows it is disconnected from it (DM)]; and many of them even say “Whenever you hear  $\bar{\text{ك}}$  in a Chapter, judge it to be Makki, because  $\bar{\text{ك}}$  contains the meaning of *intimidation* and *menace*, and that was mostly revealed at Makka, because most of the contumacy was in it”: but this requires consideration, because the necessity for attributing [every Chapter containing  $\bar{\text{ك}}$  (DM)] to Makka would arise only from peculiarity of contumacy to the latter, not from its prevalence; and moreover there is nothing

to prevent allusion [in a Madani Chapter (DM)] to a preceding contumacy [at Makka (DM)]; and besides the meaning of *refutation* [of what precedes it (DM)] is not apparent in the <sup>كَلَّا</sup> preceded by such as <sup>فِي أَيِّ صُورَةٍ مَا</sup> <sup>شَاءَ رَبِّكَ</sup> LXXXII. 8. *In what shape He willed hath put thee together*, [<sup>مَا</sup> being red. (K, B),] <sup>يَوْمَ يَقُومُ</sup> LXXXIII. 6. *On the day that mankind shall stand for the judgment of the Lord of the worlds*, and <sup>ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ</sup> LXXV. 19. *Then verily incumbent upon Us will be its explanation*. But Ks, AHm, and those who agree with them hold that the meaning of *reprehension* and *refutation* is not permanent in it: and they add a 2nd meaning, according to which it is right that the pause should be before it, and it be inceptive; while as to the specification of that meaning they profess three different opinions. Ks and his followers say that it is i. q. <sup>حَقًّا</sup> : AHm and his followers say that it is i. q. the inceptive <sup>أَلَّا</sup> : and Nr, Fr, and those who agree with them say that it is a *repl.* p. i. q. <sup>أَيِّ</sup> and <sup>نَعَمْ</sup>; and attribute to it LXXIV. 35. [below], saying that its meaning is <sup>أَيِّ وَالْقَمَرِ</sup> <sup>يَا</sup> *Yea, by the moon*. But the saying of AHm in my opinion is better than those of the others, because it is more universal: for the saying of Nr is not applicable in XXIII.

101. 102. and XXVI. 61. 62., as will be shown below;

nor the saying of Ks in such as <sup>كَلَّا</sup> <sup>أَنَّ</sup> <sup>كِتَابَ</sup> <sup>الْأَبْرَارِ</sup>

LXXXIII. 18. *Now, verily the record of the pious,*

because <sup>أَنَّ</sup> is not pronounced with Kasr after <sup>حَقًّا</sup> [520]

or what is in its sense, and because exposition of a *p.* by a *p.* is better than by a *n.* When the passage is adapted to *reprehension* and *another meaning*, both pause

upon <sup>كَلَّا</sup> and inception with it are allowable upon the two different assumptions, [that it denotes *reprehension* and that it is i. q. the inceptive <sup>أَلَّا</sup> or something

else (DM)]; but it is preferable to explain <sup>كَلَّا</sup> by *reprehension*, because this [meaning] is prevalent in

it : such [passages (DM)] are like <sup>أُطْلِعَ</sup> <sup>الْغَيْبِ</sup>

XIX. <sup>أَمْ</sup> <sup>أَتَتَّخَذُ</sup> <sup>عِنْدَ</sup> <sup>الرَّحْمَنِ</sup> <sup>عَهْدًا</sup> <sup>كَلَّا</sup> <sup>سَنَكْتُبُ</sup> <sup>مَا</sup> <sup>يَقُولُ</sup>

81. 82. *Hath he gotten knowledge of the hidden, or hath he made a covenant with the Compassionate?*

*Not so, or Now, We will write what he saith and*

<sup>وَأَتَتَّخَذُوا</sup> <sup>مِنْ</sup> <sup>دُونِ</sup> <sup>إِلَهِ</sup> <sup>الْهَةِ</sup> <sup>لِيَكُونُوا</sup> <sup>لَهُمْ</sup> <sup>عِزًّا</sup> <sup>كَلَّا</sup> <sup>سَيَكْفُرُونَ</sup>

<sup>بِعِبَادَتِهِمْ</sup> XIX. 84. 85. *And they have taken to themselves*

*gods beside God, that they may be to them a strength.*

*Not so, or Now, they shall disown their worship. Some-*

*times it must denote reprehension or inception, [and is not*

i. q. <sup>حَقًّا</sup> or <sup>نَعَمْ</sup> (DM),] as <sup>رَبِّ</sup> <sup>أَرْجِعُونِ</sup> <sup>لَعَلِّي</sup> <sup>أَعْمَلُ</sup> <sup>صَالِحًا</sup> <sup>فِيمَا</sup>

تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ XXIII. 101. 102. *My Lord, restore Ye*  
 [161] *me: may-be I shall do right in what I have left*  
*undone. Not so, or Now, verily it is a speech, because, if it*  
*were i. q. حَقًّا, the Hamza of اِنْ would not be pronounc-*  
*ed with Kasr [520], and, if it were i. q. نَعَمْ, it would*  
*denote promise of restoration, because it is after requisition*  
 [556]; and as قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرِكُونَ قَالَ كَلَّا إِنْ  
 XXVI. 61. 62. *The companions of*  
*Moses said, Verily we shall be overtaken. He said, Not*  
*so, or Now, verily with me is my Lord: He will direct*  
*me, because the اِنْ is pronounced with Kasr, and because*  
*نَعَمْ after enunciation denotes assent: and sometimes*  
*it may not denote refutation, as مَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ*  
 LXXIV. 34. 35. *Nor is it aught but a re-*  
*minding for mankind. Now, by the moon [above], since*  
*it is not preceded by what is refutable (ML).*

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## CHAPTER XXI.

### THE جs.

§ 599. They are [the *red.* ج, the ج affixed to the *dems.*, the ج of wonder not governing the *gen.*,] the ج of determination, the ج [of the *correl.* (M)] of the oath, the ج subsidiary to the oath, the ج of the *correl.* of <sup>أَ</sup>لَوْ and <sup>أَ</sup>لَوْلا, the *imp.* ج, the ج of inception (M, Z), the ج distinguishing the contracted from the *neg.* <sup>أَ</sup>أَي, and the ج governing the *gen.* (M). The جs are quiescent, pronounced with Fath, and pronounced with Kasr (AA). The ج is *op.* of the *gen.* [504, 606], *op.* of the *apoc.* [419, 603], and *inop.*; but not *op.* of the *subj.*, contrary to the opinion of the KK, [who say that the ج of <sup>أَ</sup>كَيْ is itself the *op.* of the *subj.* (411, 606) (DM)]. The *inop.* ج is of seven kinds, (1) the ج of inception [604]: (2) the *red.* ج, which is the one prefixed in (a) the *enunc.* [556], as in <sup>أَمَّ الْجَلِيسِ</sup> أَمَّ الْجَلِيسِ أَخْ [521]; (b) the *pred.* of <sup>أَيَّ</sup>أَي, as in the reading of XXV. 22. [521]; (c) the *pred.* of <sup>لَكِنَّ</sup>لَكِنَّ in <sup>وَلَكِنِّي مِنْ حَبِيبِهَا</sup> وَلَكِنِّي مِنْ حَبِيبِهَا أَخْ [521]; (d) the *pred.* of <sup>زَالَ</sup>زَالَ in

وَمَا زِلْتُ مِنْ لَيْلَى لَدُنْ أَنْ عَرَفْتُهَا  
لَكَالِهَاتِمِ الْمُفْصَى بِكَلِّ مَرَادٍ

[by Kuthayyir, *And I have not ceased, from my love for Lailà, upon my knowing her, to be like the roaming camel, remote, in every meadow* (Jsh)]; (e) the 2nd obj. of اَرَى in the saying اَرَاكَ لُشَاتِمِي *I think thee to be reviling me* and the like; (f) the obj. of يَدْعُو, as is said, in يَدْعُو لِمَنْ XXII. 13. *He invoceth him whose harm is nearer than his profit*; (g) the exs. لَيْتَنِي قَامَ زَيْدٌ and لَيْتَنِي ظَالِمٌ لَيْتَنِي فَعَلْتُ, all of which are peculiar to poetry [601]: (3) the ج of the *correl.*, which is of three kinds, the ج of the *correl.* of (a) لَوْ [591, 602], as لَوْ تَزِيلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا XLVIII. 25. *If they had been separate, We should have chastised them that disbelieved* and XXI. 22. [90]; (b) لَوْ لَا [574, 602], as II. 252. [29]; (c) the oath [600], as XII. 91. [575] and XXI. 58. [498]: (4) the ج prefixed to the *cond.* instrument [601] to notify that the *correl.* after it is constructed upon an oath before it, not upon the condition [427], for which reason it is named the notifying ج; while it is also named subsidiary [to the oath], because it subordinates the *correl.* to the oath, [since it indicates that the oath is before it, while it is known that, when a condition and an oath are combined, the one that receives the *correl.* is only the one that precedes (DM),] as لَيْتَنِي اَخْرَجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَيْتَنِي قُتِلُوا لَا يَنْصُرُونَهُمْ وَلَيْتَنِي اَخْرَجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَيْتَنِي قُتِلُوا لَا يَنْصُرُونَهُمْ



LIX. 12. (*By God,*) if they be driven forth, they will not go forth with them; and, (*by God,*) if they be warred against, they will not help them: and, (*by God,*) if &c. [427]: (5) the *ل* of *أَل*, as in *الرَّجُلُ* and *الْحَارِثُ* [below]: (6) the *ل* affixed to the *dems.* [173, 175] to indicate *distance* or *corroboration thereof*, according to different opinions: which is *orig.* quiescent, as in *تَلَكْ*; and is pronounced with Kasr in *ذَلِكَ* only because of the concurrence of two quiescents, [vid. the *ا* and the *ل* (DM)]: (7) the *ل* of *wonder* not governing the *gen.*, as *لَطُفٌ زَيْدٌ* *How clever Zaid is!* and *لَكْرَمٌ عَمْرُو* *How generous 'Amr is!*, i. q. *مَا أَظْرَفُهُ* and *مَا أَكْرَمُهُ*: IKhl mentions this in his book named *AlJumal* [fi -nNaḥw (HKb)]; but in my opinion it is either the *ل* of inception prefixed to the *pret.* because of its resemblance, by reason of its aplasticity [468], to the *n.*, [the *wonder* being imported from the form, not from the *ل* (DM)]; or the *ل* of the *correl.* of a supplied oath, [i.e. *وَاللَّهِ لَقَدْ ظُرِفَ* (*By God*), *Zaid has become clever!* (DM)]. *أَل* is a *p.* of *determination*; and is of two sorts, (1) denotative of *knowledge*, the [*n.*] accompanied by it being [indicative of an object] *known* by reason of (a) mention, [(a) real (DM),] as *لَخَّأَ اَرْسَلْنَا اِلَى فِرْعَوْنَ رَسُوْلًا فَعَصَى فِرْعَوْنُ الرَّسُوْلَ* LXXIII. 15. 16. *Like as We sent unto Pharoah an Apostle, and*

فيها مصباح المصباح في Pharaoah disobeyed the Apostle, زجاجة الزجاجه كانتها كوكب دري XXIV. 35. Wherein is a lamp, the lamp in a glass, the glass as though it were a glittering star, and اشتريت فرسا ثم بعته الفرس I bought a horse; then I sold the horse; [(b) constructive, as وليسى الذكر كالأنثى III. 31. And the male is not like the female, since the male precedes metonymically in ربّ III. 31. My Lord, verily I vow unto Thee what is in my womb, dedicated, because they used to dedicate to the service of the Temple at Jerusalem only males (DM)]: the sign of which is that the pron. should supply the place of it together with the n. accompanied by it, [as بعته, the pron. supplying the place of الفرس, and similarly in those texts (DM)]: (b) preconception, as انّهما في الغار IX. 40. When they two were in the cave and انّ يبایعونک تحت الشجرة XLVIII. 18. When they were swearing allegiance to thee under the tree: (c) presence, which الّ, says IU, occurs only (a) after dems., as جاءني هذا الرجل [147, 148], or انّ in vocation, as يا ايها الرجل [51, 147], or the انّا denoting suddenness of occurrence, as خرجت فاذا الاسد

[204]; (b) in the *n* of present time, as **الآن** [206]: though this requires consideration, because you say to a reviler of a man in your presence **لَا تُشْتِمُ الرَّجُلَ** *Revile thou not the man*; and because the **الْ** after **إِذَا**, not denoting *determination of a thing present at the time of speaking*, does not resemble that which is being discussed; and because the **الْ** prefixed to **الآن** is correctly *red.*, since it is inseparable, whereas the determinative **الْ** is not known to occur inseparably, contrary to the *red.*, while the good *ex.* [of the *n*. of present time] is **الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ** V. 75. *To-day have I perfected for you your religion*: (2) denotative of *genus*, denoting (a) *totality of the individuals*, which is the one replaceable by **كُلُّ** [117] used properly, as IV. 32. [(77), i. e. *every man* (DM),] and CIII. 2. [469]: (b) *totality of the properties of the individuals*, which is the one replaceable by **كُلُّ** used tropically, as **زَيْدُ الرَّجُلِ عُلَمَاءُ** *Zaid is the man in knowledge*, [i. e. *every man in respect of knowledge* (DM),] i. e. *the consummate in this quality*; whence **ذِكْرُ الْكِتَابِ** II. 1. *That* [171] *is the Scripture* [consummate in guidance, as though it were every Scripture because of its comprising in the most consummate manner the guidance that is in them (DM)]: (c) *determination of*

the quiddity, which is the one not replaceable by <sup>كُلُّ</sup> used properly or tropically, as <sup>وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ</sup> XXI. 31. *And made of water every living thing and* <sup>حَيٍّ</sup> *XXI. 31. And made of water every living thing and* <sup>أَلَّا أَلْبَسَ الثِّيَابَ</sup> *By God, I will not* <sup>وَاللَّهُ لَا أَتَزَوَّجُ النِّسَاءَ</sup> *wed women or wear clothes, for which reason perjury* occurs through [wedding or wearing] one of them; while the distinction between the [*n.*] made *det.* by this <sup>أَلَّا</sup> and the *indet.* generic *n.* is the distinction between the restricted and unrestricted, because this <sup>أَلَّا</sup> indicates the *essence with* the restriction of its *presence in the mind*, whereas the *indet.* generic *n.* indicates the *essence absolutely*, not with regard to any restriction (ML). The determinative <sup>أَلَّا</sup> must be (1) expressed, when the *n.* is (a) an explicit *ag.*, the *v.* being <sup>نَعَمْ</sup> or <sup>بِئْسَ</sup>, as XXXVIII. 29. [473], LI. 48. [473], and <sup>بِئْسَ الشَّرَابُ</sup> XVIII. 28. *Most evil will be the drink!*: though <sup>أَلَّا</sup> need not be in the *n.* itself that occurs as an *ag.*, as in XXXVIII. 29.; but may be in what it is *pre.* to, as XVI. 32. [469], XXXIX. 72. [540], and LXII. 5. [1]: (b) an *ep.* of (a) the *dem.* [147], as <sup>مَرَرْتُ بِهَذَا الرَّجُلِ</sup> [142]; (b) <sup>أَيُّهَا</sup> in vocation [51, 147], as <sup>يَا أَيُّهَا الرُّسُولُ</sup> V. 45. *O thou Apostle*: though <sup>أَيُّ</sup> is sometimes qualified by the *dem.*, as

يَا أَيُّهَا، in which case the *dem.* is mostly qualified, as  
 إِلَّا أَيُّهَا الرَّاجِرِيُّ الْخ [418. A.]; but sometimes not qua-  
 lified, as

أَيُّهَازِي كُلَّا زَادِيكُمَا \* وَدَعَانِي وَاعْلَا فِيمَنْ يَغُلُّ

[*Ye two, eat your provisions, and leave me to be an intruder among them that intrude (FA)*]: (2) suppressed when the *n.* is (a) a *voc.*, as يَا غَلَامُ *voc.* of الْغَلَامُ, except اللَّهُ and the *prop.* used as a name [52]: (b) *pre.*, as غَلَامِي, except when the *pre.* is an *ep.*, and the *post.* a *reg.* of it, the *ep.* being (α) *infl.* with consonants, as الضَّارِبُ زَيْدٍ and الضَّارِبُ زَيْدٍ [112]; (b) *pre.* to what contains آل, as الضَّارِبُ آل (Sh on the *gen.* governed by prothesis): while in no other case may آل and prothesis be combined, contrary to the opinion of Fr, who allows الضَّارِبُ زَيْدٍ and the like, where the *post.* is *det.* without آل; and of all the KK, who allow الثَّلَاثَةُ الْاَثْوَابُ and the like, where the *pre.* is a *num.*; and of Rm, Mb, and Z, who say that the *pron.* in الضَّارِبُكَ, الضَّارِبِي, and الضَّارِبَةُ is in the position of a *gen.* by prothesis [113, 163] (Sh). أم also denotes *determination*, being transmitted from Tayyi and Himyar, as

ذَاكَ خَلِيلِي وَذُو يَوَاصِلِنِي

يُرْمِي دُرَاتِي بِأَمْسِهِمْ وَأَمْسِلُهُ

[by Bujair Ibn Ghanama atTā'i, *That is my friend and he that unites with me, casting behind me the arrow and the stone, i. e. defending my reputation behind my back*

(Jsh),] and in tradition لَيْسَ مِنْ أَمِيرٍ أَمْصِيَامٌ فِي أَمْسَفَرٍ

*Fasting in travelling is not an act of piety* thus related

by AnNamir Ibn Taulab [687]. This *dial.* is said to

be peculiar to the *ns.* into whose initial the ل of deter-

mination is not incorporated [749], as كِتَابٌ and غَلَامٌ,

contrary to نَاسٌ, رَجُلٌ, and لِبَاسٌ; and some students

of AlYaman have related to us that in their countries

some are heard to say خُذِ الرَّمْحَ وَارْكَبِ الْفَرَسَ Take

the spear, and ride the horse: but perhaps that is the

*dial.* of some, not all, of them, as you see from the pre-

ceding verse, and from the fact that in the tradition it is

prefixed to both sorts (ML on أَلْ). أَلْ is also *red*,

[i. e. neither conjunct (176) nor determinative (DM)]; and

is of two sorts, (1) inseparable, like the one in (a) the

conjunct *ns.* [الَّتِي, الَّتِي, &c. (DM)], according to the

saying that their determination is by means of the *conj.*

[176]: (b) proper names, provided that they be conjoined

[with it] because of (a) their transfer, like النَّصْرُ and

<sup>أَلْ</sup>النَّعْمَانُ, [*orig.*, when anarthrous, names of *gold* and *blood* respectively, and then, when applied to the person, vid. *An Naḍr* Ibn Kināna and *An Nu'mān* Ibn AlMundhir King of the Arabs, conjoined with <sup>أَلْ</sup>, without which <sup>أَلْ</sup>النَّعْمَانُ, when proper name of Ibn AlMundhir, has not been heard, whereas, when it is proper name of any one else, the <sup>أَلْ</sup> in it denotes *allusion*, as in the IM (11) (DM),] and <sup>أَلَّتْ</sup>, [an idol belonging to Thakīf at AṭṬā'if, or to Kuraish at Nakhla (B on LIII. 19.), an *act. part.* from <sup>أَلَّتْ</sup>السَّوِيقُ (DM), because it was the effigy of a man that used to *moisten meal of parched barley with clarified butter* and feed the pilgrims (B), then lightened and conjoined with <sup>أَلْ</sup> (DM),] and <sup>أَلْعَزَى</sup>, [a gum-acacia tree worshipped by Ghaṭafān, *orig. fem.* of <sup>أَلْعَزَى</sup>الْعَزَى *The most mighty* (B), transferred from the *fem. qual.*, and made a proper name of a deity, and conjoined with <sup>أَلْ</sup> (DM)]; (b) their coinage, like <sup>أَلْ</sup>السَّمُورُ, [a coined name, the measure of which is <sup>أَلْ</sup>فَعُولٌ (T)]; (c) their prevalence of application to one of those objects which they *orig.* belonged to, like <sup>أَلْ</sup>الْبَيْتُ for *The Ka'ba*, <sup>أَلْ</sup>الْمَدِينَةُ [11] for *Taiba*, and <sup>أَلْ</sup>النَّجْمُ for *The Pleiades*, though this [ <sup>أَلْ</sup> (DM)] *orig.* denotes *determination of [precon-*

*ceptional* (DM)] *knowledge*, [where the person addressed knows what <sup>أَل</sup> is prefixed to before it is mentioned, because of its notoriety (DM)]: (2) separable, which is of two kinds, (a) frequent, occurring in chaste speech, which is the one prefixed to a proper name transferred from an anarthrous [word] that is adapted to [the prefixion of (DM)] <sup>أَل</sup>, [so that such as <sup>يَشْكُرُ</sup>, which is transferred from the *aor.*, is excluded (DM),] and whose original meaning is alluded to, like <sup>عَبَّاسُ</sup>, <sup>حَارِثُ</sup>, and <sup>ضَحَّاكُ</sup>, for which you say <sup>الْعَبَّاسُ</sup> [11], <sup>الْحَارِثُ</sup>, and <sup>الضَّحَّاكُ</sup>; but this sort rests upon hearsay, for the like is not said in the case of such as <sup>مَعْرُوفُ</sup>, <sup>مُحَمَّدُ</sup>, and <sup>أَحْمَدُ</sup>: (b) infrequent, occurring (a) in poetry, like the one prefixed to <sup>يَزِيدُ</sup>, [which is transferred from the *aor. v.* (DM),] and <sup>عَمْرُو</sup>, [which is not transferred from anything (DM),] in <sup>بَاعَدَ الْخَ</sup> and <sup>رَأَيْتَ الْخَ</sup> [12], while the one prefixed to <sup>وَلِيدُ</sup> in the [last] verse denotes *allusion to the original meaning*, [because it is transferred from <sup>وَلِيدُ</sup> *A young child* (DM),] and, it is said, like the one introduced into <sup>بَنَاتُ أَوْبَرِ</sup> in <sup>وَلَقَدْ جَنَيْتُكَ الْخَ</sup> [504], because <sup>بَنَاتُ أَوْبَرِ</sup> *pl. ابْنِ أَوْبَرِ* is a proper name for a sort of *truffle*; (b) in anomalous prose, like the one



occurring in their sayings <sup>أَدْخَلُوا</sup> <sup>الْأَوَّلَ</sup> <sup>فَالْأَوَّلَ</sup> [78] and <sup>لِيُخْرِجَنِي</sup> <sup>الْأَعَزَّ</sup> <sup>مِنْهَا</sup> and the reading <sup>جَاؤُوا</sup> <sup>الْجَمَاءَ</sup> <sup>الْغَفِيرَ</sup>

<sup>الْأَذَلَّ</sup> LXIII. 8. *The mightier shall assuredly go forth from it meaner*, because the *d. s.* is necessarily *indet.* (ML). Another instance of the separable *red.* is the one prefixed by poetic license to the *sp.*, as

رَأَيْتَكَ لَمَّا أَنْ عَرَفْتُ وَجُوهَنَا  
صَدَدْتُ وَطَلَبْتُ النَّفْسَ يَا قَيْسُ عَنْ عَمْرٍو

[by Rashīd Ibn Shihāb alYashkurī, *I saw thee, when thou recognizedst our chiefs, shrink from encountering us, and console thyself in mind, O Kais, for the slaughter of 'Amr (Jsh)*], *orig.* <sup>نَفْسًا</sup>, according to the opinion of the BB that the *sp.* is only *indet.* [83] (IA). The KK,

some of the BB, and many of the moderns allow <sup>أَلْ</sup> to act as a substitute for the *post. pron.*, and thus explain

LXXIX. 41. [27], <sup>مَرُوتٌ</sup> <sup>بِرَجُلٍ</sup> <sup>حَسَنِ</sup> <sup>الْوَجْهِ</sup> [350], and <sup>ضَرْبُ</sup> <sup>زَيْدِ</sup> <sup>الظَّهْرِ</sup> <sup>وَالْبَطْنِ</sup> [154]; but IM restricts the allow-

ability to expressions other than the *conj.*, [so that such as <sup>الَّذِي</sup> <sup>ضَرَبَتْ</sup> <sup>الظَّهْرَ</sup> <sup>وَالْبَطْنَ</sup> is excluded (DM)]: while

Z says on <sup>وَعَلَّمَ</sup> <sup>أَدَمَ</sup> <sup>الْأَسْمَاءَ</sup> <sup>كُلَّهَا</sup> II. 29. *And He taught Adam the names (of the named things), all of them that*

the *o. f.* is <sup>الْمُسَمَّيَاتِ</sup>, [the *post. n.* being sup-

pressed, because known, indicated by the mention of the *names*, since the *name* must have a *named*, and the *ل* made a compensation for it, as in XIX. 3. (85) (K),] and ASh says on *بَدَأْتُ الْخ* [83] that the *o.f.* is *فِي نَظْمِي*; so that they allow *أَل* to act as a substitute for the explicit *n.* and *pron.* of the 1st *pers.*, whereas the only exemplification known to have been used by the former authorities is that with the 3rd *pers.* A strange use of *ال* is to denote *interrogation*, vid. in the citation of Ktb *أَلْ فَعَلْتَ* *Hast thou done?*, i. q. *هَلْ فَعَلْتَ* [683] (ML).

§ 600. The *ل* of the *correl.* of the oath [427, 652] is in such as *وَاللَّهِ لَأَفْعَلَنَّ* *By God, I shall assuredly do:* and is prefixed to the *pret.* also, as *وَاللَّهِ لَكَذَبَ* *By God, he lied or has lied* and *خَلَقْتُ الْخ* [575, 577]; but is more often prefixed to it with *قَدْ*, as *وَاللَّهِ لَقَدْ خَرَجَ* *By God, assuredly he did go, or has gone, forth* (M). The *reg.* of an *op.* conjoined with the *ل* of the oath must be posterior [to the *op.* (DM)]; but in *وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِيتَ* *And man saith, What! when I am dead, shall I be brought forth alive?* *إِذَا* is an *adv.* to *اُخْرَجَ*, the *adv.* being allowed to precede the *ل* of the oath only because of the latitude taken by them in the *adv.* [498], another instance of which [precedence of the *adv.* because of latitude (DM)] is

رَضِيعِي لِبَائِي تُدِي أَمْ تَحَالَفَا \* بِاسْتَحْمِ دَاخٍ عَوْضُ لَا نَتَفَرَّقُ

[by AlA'shā, *Two foster-brethren* (رَضِيعِي being a *d. s.* to رَضِيعُ in the preceding verse in § 507) of suckling, of a breast (لِبَائِي being a *subst.* for لَبَائِي) of a mother, that have sworn one to the other in a dark, black (night), "We will not ever (206) part" (DM)], the *neg.* لَا having the first place in the *correl.* of the oath [547]. Suppression of the *ل* of لَقَدْ is good with length [of interval between the oath and *correl.* (DM)], as XCI. 9. [(433), the *correl.* of the oath in XCI. 1. (538) (B)]; but suppression of the *ل* of لَأَفْعَلَنَّ is peculiar to poetic license, as in the saying of 'Āmir Ibn Aṭṭufail

وَقَتِيلٌ مَرَّةً أَثَارِي فَانَهُ \* فَرَّغَ وَأَنَّ أَخَاكَ لَمْ يَقْصِدْ

[And the slain (by the hand) of Murra (assuredly) I will avenge; for verily he is unavenged, and verily (retaliation for the blood of) your brother has not been sought, i. e. لَا أَثَارِي (Jsh)].

§ 601. The subsidiary *ل* is prefixed mostly to أَنْ ; and sometimes to another [*cond.* instrument (DM)], as

لَمَتْنِي صَلَاحَتُ لِيَقْضِيَنَّ لَكَ صَالِحٌ

وَلَتُجْزِيَنَّ إِذَا جَزَيْتَ جَمِيلًا

[*Whenever thou art good, good shall assuredly be decreed to thee; and thou shalt assuredly be recompensed, when thou art recompensed, handsomely* (Jsh)]: and, according

to this, it is better that in <sup>وَإِذَا أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ</sup>

<sup>لَمَّا أَتَيْتَكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا</sup>

<sup>بِهِ</sup> III. 75. the ل [in لَمَّا (K, B)] should not

be subsidiary [to the oath (B) on the ground that the taking of the covenant is in the sense of requiring to

swear (K, B)], مَ being cond., And when God took the

covenant of the Prophets, saying, *Whatever Scripture and wisdom I give you, and afterwards an Apostle verifying*

*what is with you cometh unto you, ye shall surely believe in,* [because that would entail the attribution of a

rare usage to the Qur'ān (DM)]; but inceptive, مَ

being conjunct, [i. e. *Assuredly that Scripture and wisdom which I have given you, and which afterwards an Apostle*

*hath come unto you verifying, ye shall surely believe*

*in,* since, <sup>لَمَّا مَعَكُمْ</sup> being i. q. <sup>لَمَّا أَتَيْتَكُمْ</sup>, it is as though

<sup>لَمَّا أَتَيْتَكُمْ وَجَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا</sup> were said (K),]

because this is an attribution of the most frequent usage.

The strangest word that it is prefixed to is إِذَا, [because

إِذَا is not cond. (DM),]; and that [prefixion] is on account

of the resemblance of إِذَا to إِنْ [in letter, which is

obvious, and sense, inasmuch as *condition* is in the sense of *cause* (DM)]: IJ cites

غَضِبْتُ عَلَىَّ لَأَن شَرِبْتُ بِجَذَّةٍ \* فَلَأَن غَضِبْتُ لَأَشْرَبُنَّ بِخُرُوفٍ

[by an Arab of the desert, addressing his wife, *She has become angry with me because I have drunk wine at the price of a fleece. Then, (by God,) since thou hast become angry, I will assuredly drink wine at the price of a male lamb* (DM)]; and it is like the prefixion of the ف in قَانَ

XXIV. 13. لَمْ يَأْتُوا بِالشَّهَادَةِ فَارْتُكِبْ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ

*Then, since they have not brought the witnesses, those before God are the liars*, اِنْ being assimilated to اِن, so

that the ف is prefixed after it, as it is prefixed in the *correl.* of the condition [419, 587]. The subsidiary ل

is sometimes suppressed, notwithstanding that the oath is supplied before the condition, as اِنِ اطِيعْتُمُوهُمْ

VI. 121. [And, (by God,) if ye obey them, verily ye will be polytheists, اَنْتُمْ كَمُشْرِكُونَ

being *correl.* of a supplied oath, not of the *cond.* اِن, because the

nominal *prop.*, when it occurs as *correl.* of the condition, must be conjoined with the ف (DM)], while the

saying of some that there is not a supplied oath here, and that the nominal *prop.* is the *correl.* of the condition

by subaudition of the ف, as in مَنْ يَفْعَلِ الْحَسَنَاتِ اَنْ

[419, 587], is refuted, because that [suppression of the

ف from the nominal *prop.* occurring as *correl.* of the condition (DM)] is peculiar to poetry; and as <sup>وَأِنْ لَّمْ يَنْتَهُوا</sup> عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ V. 77. [*And, (by God,) if they desist not from what they say, a grievous chastisement shall assuredly befall those of them that have disbelieved, i. e. وَلَئِنْ لَّمْ يَنْتَهُوا, meaning (DM)], this [لَيَمَسَّنَّ (DM)] being a *correl.* only of the [supplied (DM)] oath, [not of the condition, because the *correl.* of the condition is not conjoined with the ل, nor corroborated by the ن (DM)]; and as <sup>وَأِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ</sup> VII. 22. [*And, (by God,) unless Thou forgive us, and have mercy upon us, we shall assuredly be of the lost (DM)*], contrary to <sup>وَالَا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ</sup> XI. 49. *And, unless [585] Thou forgive me, and have mercy upon me, I shall be one of the lost*, [<sup>أَكُنْ</sup> being the *correl.* of the condition, not of a suppressed oath (DM)]. The ل is not subsidiary in*

لَئِنْ كَانَتْ الدُّنْيَا عَلَيَّ كَمَا أَرَى  
تَبَارِعَ مِنْ مَيِّ فَلَمُوتٌ أَرْجَى

[by Dhu -rRumma, *If the world be for me, as I see, hardships from (longing for) Mayya, assuredly death will be easier (Jsh)*],

لَتُنَّ كَأَنَّ مَا حَدَّثْتَهُ الْيَوْمَ صَادِقًا  
أَصُمُّ فِي نَهَارِ الْقَيْظِ لِلشَّمْسِ بَادِيًا

[If what thou hast been told to-day (about me) be true, I will fast in the day of midsummer, exposing myself to the sun (DM)], and

أَلَمْ يَزِينَ بَ أَنْ الْبَيْنَ قَدْ أَفْدَا  
قُلَّ التَّوَاءُ لَتُنَّ كَأَنَّ الرَّحِيلُ غَدَا

[by 'Umar Ibn Abi Rabi'a alMakhzūmī, Tarry a little with Zainab: verily the separation has drawn near. Short will be the stay, if the journey be to-morrow (Jsh)]: but in all of that is *red*. [599], in the two first [verses] because the condition receives the *correl.*, in the 1st verse through the [nominal (DM)] *prop.* conjoined with the ف, [the ل being inceptive (DM),] and in the 2nd verse through the apocopated *v.*, whereas, if the ل were subsidiary, only the oath would receive the *correl.*, [and its *correl.* is not conjoined with the ف, nor apocopated (DM)]; and in the 3rd because the *correl.* [constructively قُلَّ التَّوَاءُ (DM)] is suppressed, being indicated by what precedes, أَنْ, so that, if a supplied oath were there, [and its *correl.* were suppressed because indicated by what preceded it (DM),] catachresis would be entailed through suppression of two *correls.* (ML).

§ 602. The *ل* of the *correl.* of *لَوْ* [591] and *لَوْلَا* [574] is in such as XXI. 22. [90] and *لَوْلَا فَضْلُ اللَّهِ* *وَرَحْمَتُهُ لَا تَبْعَثُ الشَّيْطَانَ* IV. 85. *And, if the grace of God had not been upon you, and His mercy, ye would have followed the devil :* and is prefixed to strengthen the connection of one of the two *props.* with the other ; but may be suppressed, as LVI. 69. [591]. And the *correl.* may be entirely suppressed [590], whence *لَوْ أَنَّ* *كَانَ هَذَا الْقُرْآنُ* XIII. 30. *And, if by a Kur'ān the mountains were to be moved, [i. e. لَوْ أَنَّ هَذَا الْقُرْآنُ كَانَتْ جِبَالٌ] it would be this Kur'ān, like لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ* LIX. 21. *If We were to send down this Kur'ān upon a mountain, thou wouldst see it quailing, splitting from awe of God, or, as is said, لَوْ آمَنُوا بِهِ they would not believe in it, like VI. 111. (585) (K),] and XI. 82. [418. A.] (M), i. e. لَوْ دَفَعْتُكُمْ I should repel you (B).*

§ 603. The *ل* *op.* of the *apoc.* [419] is the *ل* applied to denote *requisition*. Its vowel is Kasr, but Sulaim pronounce it with Fath: and it is made quiescent [670] after the *و* and *ف* oftener than mobile, as *فَلْيَسْتَجِيبُوا إِلَيَّ وَلْيُؤْمِنُوا بِي* II. 182. *Then let them answer Me when I summon them to belief and obedience, and*



let them believe in Me; and is sometimes made quiescent after <sup>ثُمَّ</sup> ثَمَّ, as <sup>ثُمَّ لِيَقْضُوا</sup> ثَمَّ XXII. 30. Then let them fulfil in the reading of the KK, Kn, and Bz, which contains a refutation of those who say that this is peculiar to poetry. There is no difference, as regards the fact that the requisite <sup>ل</sup> necessarily involves apocopation, between the requisition's being a *command*, as in LXV. 7. [419], and its being a *prayer*, as in XLIII. 77. [419]; or *entreaty*, as in your saying to your equal <sup>لِيَفْعَلْ</sup> <sup>فَلَانٍ</sup> كَذَا <sup>كُذِّبَ</sup> Let such a one do such a thing, when you do not mean to assume superiority over him: and similarly if the <sup>ل</sup> be excluded from *requisition* to denote something else, like the <sup>ل</sup> by which, together with the *v.* accompanied by it, *enunciation* is meant, as <sup>مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدَا</sup> XIX. 76. Whosoever is in error, let the Compassionate prolong for him his life and XXIX. 11. [below], i. e. <sup>وَنَحْنُ</sup> [ <sup>نَحْنُ</sup> (DM) ] <sup>وَنَحْمِلُ</sup> <sup>وَنُؤْمِدُ</sup> will prolong and <sup>وَنُؤْمِدُ</sup> will bear; or *intimidation*, as <sup>وَمَنْ شَاءَ فَلْيُكْفِرْ</sup> XVIII. 28. And, whoso willeth, let him disbelieve. When the *nom.* of the *v.* of requisition is an *ag.* of the 2nd *pers.*, the <sup>ل</sup> is mostly dispensed with through the sufficiency of the mood <sup>لِيَفْعَلْ</sup>, as <sup>قُمْ</sup> and <sup>أَقْعُدْ</sup> [below]: but the <sup>ل</sup> is necessary [429] if the quality of *ag.* be absent, as <sup>لَتَعْنَى</sup> <sup>بِحَاجَتِي</sup> Be thou occupied with my want; or the 2nd *pers.*, as <sup>لِيَقُمْ</sup> <sup>زَيْدٌ</sup> Let Zaid stand; or both, as <sup>لِيَعْنَى</sup>

زَيْدٌ بِصَاجَتِي *Let Zaid be occupied with my want.* Prefixion of the *ل* to the *v.* of the 1st *pers.*, however, is rare, [because the speaker does not command himself (DM),] whether the 1st *pers.* be *sing.*, as in the Prophet's saying قُومُوا فَلَاصِلٌ لَّكُمْ *Stand ye, and let me pray for you*; or *pl.*, as in أَتَّبِعُوا الَّذِينَ كَفَرُوا *Follow ye those who have gone astray*; or سَبِيلُنَا وَلْنَحْمِلَ خَطَايَاكُمْ XXIX. 11. *And they that disbelieve say to them that believe, Follow ye our way, and let us bear [above] your sins*: and rarer still is its prefixion to the *v.* of the *ag.* of the 2nd *pers.*, as in the reading of X. 59. [430] and the tradition لَتَأْخُذُوا مَصَانِكُمْ *Take ye your ranks*. Sometimes the *ل* is suppressed in poetry, while its government remains, as

فَلَا تَسْتَطِلُّ مِنِّي بِقَائِي وَ مَدَّتِي  
وَلَكِنْ يَكُنِ لِلْخَيْرِ مِنْكَ نَصِيبٌ

[*And reckon thou not on my part my remaining and my period of life to be long; but let there be (for me) a portion of good from thee (Jsh)*] and مُحَمَّدٌ آخٌ [408], i.e. لَيَكُنِ and لَتَقْدَرِ: but Mb disallows suppression of the *ل* and retention of its government even in poetry; and, [though silent as to the 1st verse (DM),] says on the 2nd verse that its author is not known, while it may

be a prayer in the form of enunciation, *shall ransom*, [in which case it is an *ind.* (DM),] the *ل* being elided for lightening, and the Kasra held sufficient without it; and says on

عَلَى مِثْلِ أَصْحَابِ الْبَعْرُوضَةِ فَأَخْمَشِي  
لَكَ الْوَيْلَ حَرِّ الرَّجَّةِ أَوْ يَبْكُ مِنْ بَكِي

[by Mutammim Ibn Nuwaira alYarbū'i, *For the like of the companions of AlBa'ūda* (a water belonging to the Banū Asad) *then scratch thou* (woe be to thee!) *the ball of the cheek*; or *let him that weeps weep* (Jsh), which is *orig.*, according to the majority, لَيْبِك (DM),] that though bad, [inasmuch as it apparently contains a suppression of the *imp.* ل (DM),] it is allowable, because it is a coupling to the sense, since أَخْمَشِي and لَتَخْمَشِي are synonymous. This, however, which Mb disallows in poetry, Ks allows in prose, but on condition that قُلْ [i. e. a requisition from the crude form of الْقَوْلُ (DM)] precede; and holds قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ XIV. 36. *Say thou to My servants, who have believed, Let them perform prayer* to be a case of it, i. e. لِيُقِيمُوهَا : while IM agrees with him; and adds that it occurs, though rarely, in prose after *enunciatory saying*, as

قُلْتُ لِبَوَّابٍ لَدَيْهِ دَارُهَا • تَتَنَسَّاهُ فَنَانِي حَمُوهَا وَجَارُهَا

[by Manzūr Ibn Ḥabta al-Asadī, *I said to a door-keeper, near whom was her house, Allow thou (me to enter), for verily I am her father-in-law and her neighbour (Jsh)*], i. e. <sup>لَتَأْتِي</sup>, the <sup>ل</sup> being suppressed, and the aoristic letter pronounced with Kasr [404], and the suppression, says he, not being a poetic license, since the poet might have said <sup>أَيْنَ</sup>. The KK and Akh assert that the <sup>ل</sup> of requisition is perpetually suppressed [431] in such as <sup>قَم</sup> and <sup>أَقْعَد</sup> [above], the *o. f.* being <sup>لَتَقَم</sup> and <sup>لَتَقْعَد</sup>, and the <sup>ل</sup> being then suppressed for lightening, and followed by the aoristic letter; and I profess their doctrine: [while, according to this, the *v.* is either *pret.* or *aor.* only (DM)].

§ 604. The import of the <sup>ل</sup> of inception is (1) *to corroborate the purport of the prop.*, for which reason they depose it in the *cat.* of <sup>أَن</sup> from the head of the *prop.* from dislike of beginning the sentence with two *corrobs.* [521]; (2) *to make the aor. a pure present* [404]. So say most: while IM objects against the 2nd the texts <sup>وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ</sup> XVI. 125. *And verily thy Lord shall judge between them on the day of resurrection* and XII. 13. [404], since, the *taking away* being future, if <sup>يَحْزَنُ</sup> were a present, the act [*grieving* (DM)] would precede its *ag.* [*that ye take him away renderable*



(DM)]; (b) the [plastic] *pret.* conjoined with <sup>قَدْ</sup>, as <sup>أَنَّ</sup> <sup>زَيْدًا لَقَدْ قَامَ</sup>, said by the majority, because the *pret.*, being approximated by <sup>قَدْ</sup> to the present, resembles the *aor.*, which resembles the *n.* [575]; (c) the plastic *pret.* divested of <sup>قَدْ</sup>, [as <sup>أَنَّ</sup> <sup>زَيْدًا لَقَامَ</sup> (DM),] allowed by Ks and Hsh by subaudition of <sup>قَدْ</sup> [577]. And its prefixion otherwise than in the *cat.* of <sup>أَنَّ</sup> to two things is disputed, (1) the *prepos. enunc.* of the *inch.*, as <sup>لَقَانِمُ زَيْدٌ</sup> [below], impliedly allowed by many: (2) the [*aor.* (DM)] *v.*, as <sup>لَيَقُومُ زَيْدٌ</sup>, allowed by IM, Mlk, and others; while Mlk adds the *aplastic pret.*, as <sup>لَبِئْسَ مَا كَانُوا يَعْمَلُونَ</sup> V. 67. [*Assuredly most evil was it as a thing that they were wont to do* (471) (B)]; and some the plastic conjoined with <sup>قَدْ</sup>, as XXXIII. 15. [97] and <sup>لَقَدْ كَانَ فِي يُوسُفَ وَأَخَوَتِهِ آيَاتٌ</sup> XII. 7. *Assuredly there were in the story of Joseph and his brethren signs*, while AH says that the <sup>ل</sup> in II. 61. [575] is the <sup>ل</sup> of inception importing the sense of *corroboration*, and that a supplied oath may be before it, [in which case it is the <sup>ل</sup> of the oath (DM),] or not, [in which case it is inceptive (DM)]. The <sup>ل</sup> of inception is also prefixed (1) to the *neg.* <sup>مَا</sup>, because treated in letter like the conjunct <sup>مَا</sup>, which occurs as an *inch.*, as

لَمَّا أَغْفَلْتُ شُكْرِي فَاصْطَلَعْنِي

فَكَيْفَ وَمِنْ عَطَائِكَ جُلُّ مَا لِي

[Assuredly I have not neglected to thank thee; then choose me for thine own. For how (shall I not thank thee) when from thy bounty is the bulk of my property?

(Jsh)], this being treated in letter like لَمَّا تُصْنَعُ حَسَنٌ [Assuredly what thou dost is good: (2) [to the enunc.

(DM)] after اِنْ i. q. نَعَمْ, because of its resemblance in

letter to the corrob. اِنْ, said by some on the reading of XX. 66. [556]. The ل of inception has the quality of priority: and therefore it suspends the op. in such as

عَلِمْتُ لَزِيدَ مَنْطَلِقٍ [445]; and prevents the acc. from being put by distraction in such as زَيْدٌ لَنَا اَكْرَمُهُ, and

the enunc. from preceding it in such as لَزِيدٌ قَائِمٌ, and the

inch. in such as لَقَائِمٌ زَيْدٌ [above]: but it has not the quality of priority, [so as to be itself prepos. (DM),] in

the cat. of اِنْ, because there it is postponed from precedence [521], for which reason it is named *deposed*. The

reg. of an op. conjoined with the ل of inception must

be posterior [to the op., as اِنْ زَيْدًا لَيَضْرِبُ عَمْرًا, not

لَيَقْرُبُ اِنْ زَيْدًا لَقَامَ (DM)]. In اِنْ زَيْدًا لَقَامَ [577] or لَيَقْرُبُ

*Verily Zaid, by God, did, or shall, stand* the **ل** is the *correl.* of a supplied oath, [because of the absence of **قَدْ** and presence of the **ي** (DM),] not the **ل** of inception; so that, when **عَلِمْتُ** for example is prefixed to the *prop.* [ **إِنَّ** **الْخ** (DM)], the Hamza of **إِنَّ** is pronounced with Fath, [because the **ل** of the oath in such a place does not suspend, since the oath and its *correl.* are in the position of a *nom., pred.* of **أَنَّ**, while **أَنَّ** and its two *regs.* supply the place of the two *objs.* (DM)]: but, if you say **لَقَدْ قَامَ**, they say that it is the **ل** of inception [575], in which case the Hamza must be pronounced with Kasr [518]; while in my opinion both matters are admissible. .

§ 605. When **أَنَّ** is contracted, as II. 138. [525] and LXXXVI. 4. [525], the **ل** [inseparable from it (DM)] is, (1) according to S and the majority, the **ل** of inception, which, besides its importing *corroboration of the relation* and *making the aor. a pure present* [604], imports *distinction between the contracted **أَنَّ** and neg. **أَنَّ***, and for this reason (a) becomes necessary after having been allowable, unless indeed the intention of affirmation be [otherwise] indicated, [in which case it is not necessary (DM),] as in the reading of Abū Rajā [‘Imrān Ibn Taim al’Uṭāridī (1D)] in XLIII. 34. [525]



with Kasr of the **ل**, i. e. **لِلَّذِي**, [i. e. **لِلْمَتَاعِ**], *belongeth to what is the furniture &c.* (K, DM),] and

إِنْ كُنْتُ قَاضِيَ نَحْبِي يَوْمَ بَيْنِكُمْ  
لَوْ لَمْ تَمْنُوا بِوَعْدٍ غَيْرِ تَوْدِيعِ

[*Verily I should have been ending my time on the day of your departure, if you had not favored me with a promise not a farewell* (Jsh)]; (b) must be omitted with negation of the *enunc.* or *pred.*, [because **إِنْ** then does not appear to be *neg.*, since negation of negation is rare (DM),] as

إِنَّ الْحَقَّ لَا يَخْفَى عَلَى نَبِيٍّ بَصِيرَةٍ  
وَإِنْ هُوَ لَمْ يَعْدَمْ خِلَافَ مُعَانِدٍ

[*Verily truth is not hidden from a possessor of perspicacity, even if it lack not the contradiction of a bigot* (Jsh)]: (2) as F, IJ, and many assert, a **ل** other than the **ل** of inception, which is imported for distinction, F's argument being that it is prefixed to the plastic *pret.*, as **إِنْ زَيْدٌ لَقَامٌ**, and to the *acc.* posterior to its governing *v.*, as VII. 100. [525], neither of which is allowable with [the **ل** of inception after] the uncontracted [**إِنْ**]. The KK, however, assert that the **ل** is in all such cases i. q. **لَا**, and that the **إِنْ** before it is *neg.*; and they

cite, as evidence that the *J* occurs as an exceptive, the saying

أَمْسى أَبَانٌ ذَلِيلًا بَعْدَ عِزَّتِهِ \* وَمَا أَبَانٌ لِمَنْ أَعْلَاجَ سُودَانِ

[*Abān* has become humble after his glory; nor is *Abān* aught but one of foreign unbelievers of negroes (*Jsh*)]: and, according to their doctrine, [the saying of the Prophet (IA)] قَدْ عَلِمْنَا أَنَّ كُنْتَ لِمُؤْمِنًا *We did know, thou wast not aught but, or verily thou wast, or that (the case was this,) thou wast, a believer* is to be said with Kasr of the Hamza, because [the Hamza of] the neg. [أَنَّ] is always pronounced with Kasr; and so too according to the doctrine of S, because the *J* of inception suspends the *op.* from governing [445, 518]; whereas according to the doctrine of F and IJ the Hamza is to be pronounced with Fath (ML).

§ 606. The *J* governing the *gen.* is in أَمَّا لِرَزِيدٍ [504] and جِئْتُكَ لَتُكْرِمَنِي *I came to thee in order (that) thou mightst honor me*, because the *v.* governed in the *subj.* by subaudition of أَنَّ [411, 599] is renderable by the *inf. n.* governed in the *gen.*, i. e. لَأَكْرِمَكَ (M).

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## CHAPTER XXII.

### THE QUIESCENT ء OF FEMININIZATION.

§ 607. It is the ء [affixed to the endings of *pret.* *vs.*, as (Z)] in ضَرَبَتْ, [which is introduced (M)] to notify from the very first that the *ag.* is *fem.* (M, Z). It is affixed to the *pret.* to denote the *femininization of the subject* (IH), whether *ag.* or *pro-ag.* [21, 161] (Jm). The affixion of the sign of femininization to the attribute, notwithstanding that the *fem.* is the subject, not the attribute, is allowable only because of the attachment between the *v.*, which is the original form of attribute, and the *ag.*, in respect of the *v.*'s needing the *ag.* and of the *ag.*'s being like one of the parts of the *v.*, so that the ء in such as ضَرَبَتْ [161] is made quiescent in order that four mobiles may not succeed one another in what is like one word [20], and you even see the *ag.* occur between the *v.* and its inflection in such as يَضْرِبَانِ [405], يَضْرِبُونَ, and تَضْرِبِينَ [402, 161]. The femininization of the *v.* on account of the femininization of its *ag.* is therefore like the dualization and pluralization of the *ag.* on account of the repetition of the *v.* twice or oftener, as in the saying of AlHajjāj يَا حَرْسِي أَضْرِبَا عُنُقَهُ O guard, smite, smite his neck, i. e. أَضْرِبْ أَضْرِبْ, and in

XXIII. 101. [598], i. e. <sup>أَرْجِعْنِي</sup> <sup>أَرْجِعْنِي</sup> <sup>أَرْجِعْنِي</sup> restore  
*Thou me, restore Thou me, restore Thou me.* This ت is  
 quiescent, contrary to the ّ of the n. [263], because,  
 the n. being *orig. infl.*, and the v. *orig. uninfl.*, it is inti-  
 mated from the very first by the quiescence of this ت  
 that what it is affixed to is *uninfl.*, because it is like the  
 last letter of what it is affixed to, and by the mobility  
 of that ّ that what it follows is *infl.*, the proof that it  
 is like the ل of the word being the resting of the  
 inflection upon it in such as قَائِمَةٌ [18] (R). But the ت  
 is mobilized with Kasr upon meeting a quiescent (Z).  
 The verbal ت being *orig. quiescent*, the ل elided [in  
 غَزَتْ and رَمَتْ] because of the two quiescents [the ل  
 and ت] is not restored in غَزَّتْ and رَمَّتْ, because,  
 though the ت becomes mobile on account of the ل after  
 it, and, this ل being like part of the word, the vowel is  
 with respect to it quasi-inseparable, still, the ت being *orig.*  
*quiescent*, the vowel upon it is like no vowel: but there  
 occurs a weak *dial.* that takes the vowel of the ت into  
 account, because the ل is like part of the word, so that  
 they say رَمَاتٌ and غَزَاتٌ; though they do not say رَمَاتٌ  
<sup>رَمَاتٌ</sup> <sup>رَمَاتٌ</sup> <sup>رَمَاتٌ</sup>, because the vowel is on account of a detached  
 word that is not like part of what is before it, since the  
 explicit n. is not like the *pron.* in attachment (R).

## CHAPTER XXIII.

### THE TANWĪN.

§ 608. It is an *aug.* quiescent ن that is affixed to the final otherwise than for corroboration: so that the ن of حَسَنٌ is excluded, because it is *rad.*; the ن of ضَيْقٌ, because it is mobile; the ن of مُنْكَسِرٌ and اُنْكَسَرٌ, because it is not final; and the ن of اُنْصَفَاً XCVI. 15. [153], because it is *corrob.* [610, 649]. It is of five kinds, (1) the Tanwīn [indicative (DM)] of complete declension, which is the one affixed to the triptote *infl.* *n.* to make known that it retains its *o. f.* [18], not resembling the *p.*, so as to be *uninfl.* [159], nor the *v.*, so as to be diptote [17]; and is also named the Tanwīn of perfect declinability and the Tanwīn of triptote declension: and that is as in زَيْدٌ, رَجُلٌ, and رِجَالٌ: (2) the Tanwīn [indicative (DM)] of indeterminateness, which is the one affixed to some *uninfl.* *ns.* to distinguish between their *det.* and their *indet.*; and occurs by hearsay in the *cat.* of the verbal *n*, as صَمَةٌ [198], مَمَةٌ, and أَيْدٍ; and regularly in the proper name ending in وِيَّةٌ, as جَاوَنِيَّةٌ سِيبَوَيْهٍ and another سِيبَوَيْهٍ came to me: whereas the Tanwīn of رَجُلٌ and the like *infl.* *ns.* is a Tanwīn of complete declension, not a Tanwīn

of indeterminateness, as some students imagine, [since the indeterminateness is realized without the TanwIn (DM)]; and therefore, if you named a man رَجُلٌ, that very TanwIn would remain notwithstanding the cessation of the indeterminateness: (3) the TanwIn of correspondence, which is the one affixed to such as مُسْلِمَاتٌ, being put in correspondence with the ن in مُسْلِمُونَ, [because the *pl. fem.* is a *deriv.* of the *pl. masc.* (DM)]: (4) the TanwIn of compensation, which is the one affixed as a compensation for (a) a letter, (a) *rad.*, as in جَوَارٍ and غَوَاشِيٍّ, in which it is a compensation for the [elided (DM)] ي [18]; (b) *aug.*, as in جَنْدَلٌ Stones, the TanwIn of which is a compensation for the ل of جَنْادِلُ, as IM says: (b) a *post.* (a) single term, which is the TanwIn of كَلٌّ and بَعْضٌ when they are cut off from prothesis [128], as XXV. 41. [62] and II. 254. [507], [i. e. كَلٌّ طَائِفَةٌ every (nation) and عَلَى بَعْضِهِمْ to some (of them) (DM)]; (b) *prop.*, which is the TanwIn affixed to اِنْ in the like of اِنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ, LIX. 16. And the heaven shall be riven; for it on that day shall be fragile, orig. اِنْشَقَّتِ وَاهِيَةٌ اِنْشَقَّتِ وَاهِيَةٌ for it on the day when (it shall be riven) shall be fragile, the *post. prop.*

being afterwards suppressed because known, the Tanwīn put as a compensation for it, and the **ن** pronounced with Kasr because of the two quiescents, [since **أَنْ** is *uninfl.* upon quiescence, and the Tanwīn is a quiescent **ن** (DM)]: (5) the Tanwīn of quavering, which is the one affixed to the unbound rhymes, [i. e. those whose final is a letter of unbinding, i. e. prolongation (DM),] as a substitute for the letter of unbinding, vid. the **ا**, **و**, and **ي**, in the recitation of the Banū Tamīm; and apparently is said by the GG to be a Tanwīn *productive* of quavering, while IY distinctly states that; whereas what S and other critical judges distinctly state is that it is put to *discontinue* the quavering, and that the quavering is produced by the letters of unbinding, because they admit of prolongation of the sound in them, so that, when the Banū Tamīm recite, and do not quaver, they put the Tanwīn instead of them: and this Tanwīn is not peculiar to the *n*. [2], as is proved by

أَقْلَى اللّٰوْمِ عَازِلَ وَالْعَتَابِ \* وَقُولِيْ اِنْ اَصْبَحْتُ لَقَدْ اَصَابَنِىْ

[by Jarīr, *Lessen thou the blame, O upbraiding woman, and the reproof; and say thou, if I do well in my loving her, "By God, assuredly he has done well" (J)*] and

لَمَّا تَزَلْ بِرِحَالِنَا وَكَانَ قَدِيْنُ

[577]. Akh and the Prosodians add a 6th Tanwīn, and name it hypercatalectic, which is the one affixed to the final of the bound rhymes, [i. e. those whose final is not

one of the letters of unbinding (DM),] as in وَقَاتِمِ الْأَعْمَاقِ [505]; and is named hypercatalectic because it transcends the limit of the metre, [the *o. f.* being الْمُخْتَرَقُ and الْحَقْفُ with quiescence of the ق, the Tanwīn then added, and the ق pronounced with Kasr because of the concurrence of two quiescents (J)]; and serves to distinguish between pause and continuity, [so that, when the poet puts it, he is known to pause, and not to continue the verse with what follows it, whereas, when he does not put it, he may be continuing or pausing (DM)]. Some add a 7th Tanwīn, vid. the Tauwīn of poetic license, which is the one affixed to the diptote [18], as in

وَيَوْمَ دَخَلْتُ الْخِدرَ خِدرَ عُنَيْزَةَ  
فَقَالَتْ لَكَ الْوَيْلَاتُ إِنَّكَ مُرْجَلِي

[by Imra alKais, *And a day when I entered the litter, the litter of 'Unaiza, and she said, Woes be to thee! Verily thou art making me go afoot* (EM)]; and to the *voc.* pronounced with Damm, as in سَلَامٌ اللَّهُ الْخ [48]: and I hold their opinion in the case of the 2nd, but not of the 1st, because the 1st is the Tanwīn of complete declension, since poetic license permits triptote declension [of the diptote (DM)]; whereas the 2nd is not a Tanwīn of complete declension, because the *n.* is *uninfl.* upon Damm. And [some add] an 8th, which is the



anomalous Tanwīn, as in هَؤُلَاءِ قَوْمٌ Those [171] are thy people transmitted by AZ; and serves merely to multiply the letter, as is said of the ا of قَبْعَثْرَى [401, 497]. And IKhz mentions that the Tanwīn is of 10 kinds, making the Tanwīn of the *voc.* and the Tanwīn of triptote declension of the diptote each a distinct kind, and saying "the 10th is the Tanwīn of imitation, as when you name a man عَاقِلَةٌ لَبِيبَةٌ, since you imitate the expression used as a name;" whereas this [saying of his "since &c." (DM)] is an acknowledgment on his part that it [i. e. the imitated Tanwīn (DM)] is the Tanwīn of triptote declension, because that [Tanwīn of complete declension (DM)] which was before the naming is imitated after it (ML).

§ 609. The Tanwīn is always quiescent unless it meet another quiescent, and be therefore pronounced with Kasr or Damm, as وَعَذَابِي أَرَكُضِ XXXVIII. 40. 41. And torment. Stamp thou also read with Damm [664] (M). And sometimes it is suppressed [because of the concurrence of two quiescents (ML)], as

فَالْفَيْتَهُ غَيْرَ مُسْتَعْتَبٍ \* وَلَا ذَاكَ إِلَهَ إِلَّا قَلِيلًا

[by Abu -lAswad adDu'ālī, And I found him to be not accepting reproof, nor remembering God save a little (Jsh)]; قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ CXII. 1. 2. Say &c.

[160], *God is the Lord* [and **وَاللَّيْلُ سَابِقُ النَّهَارِ** XXXVI. 40. (547)] being read (M, ML) with omission of the Tanwīn of **أَحَدٌ** and **سَابِقٌ** and with the *acc.* of **النَّهَارِ**. And it is necessarily suppressed because of (1) prefixion of **أَلْ**, as **الرَّجُلُ**: (2) prothesis [110], as **غَلَامِكَ**: (3) quasi-prothesis, as **لَا مَالٌ لِّزَيْدٍ** *No property belonging to Zaid*, when the **لِ** is not construed to be interpolated [101, 504]; for, if it be so construed, **مَالٌ** is *pre.*, [and the Tanwīn is then suppressed because of prothesis (DM)]: (4) the preventive of triptote declension [17], as **فَاعِلَةٌ**: (5) pause in any case but the *acc.* [497, 640]: (6) contiguity to the *pron.* [113, 163], as **ضَارِبُكَ**, according to those who say that the *pron.* is not [in the place of a *gen.* as (DM)] *post.*, [but of an *acc.* as an *obj.* (DM)]; while the saying [of Yazīd Ibn Mukharram alHārithī (Jsh)]

**وَمَا أَدْرِي وَطَنِي كُلُّ ظَنٍّ \* أَمْسَلْنِي إِلَى قَوْمِي شَرَاهِي**  
 [170] *And I know not (and my thought is every thought) whether Sharāḥīl will deliver me to my people* is a poetic license, [the **نِ** of **أَمْسَلْنِي** in (DM)] it being a **نِ** of protection [affixed to the *act. part.* by poetic license (DM)], not a Tanwīn, like [the **نِ** of **الْمَوَافِينِي** in (DM)]

وَلَيْسَ الْمُرَافِقِي لِيَرْقُدَ خَائِبًا \* فَإِنَّ لَهُ إِضْعَافَ مَا كَانَ آمَلًا

[*And the comer to me, in order that he may be given a gift, is not disappointed; for verily he has the likes of what he was hoping for (Jsh)*], since the Tanwīn is not combined with <sup>أَلْ</sup> : (7) the *n.*'s being a proper name qualified by <sup>أَبْنِ</sup> or <sup>أَبْنَةُ</sup> by common consent, or <sup>بِنْتِ</sup> according to some of the Arabs, contiguous to it and *pre.* to a proper name; while the saying [of Al-Aghlab al-Ijli (IY)] <sup>جَارِيَةُ</sup> <sup>أَبْنِ</sup> [50] is a poetic license (ML).

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## CHAPTER XXIV.

### THE CORROBORATIVE ۚ.

§ 610. It is (1) double, [pronounced with Fath, {because of its heaviness and the lightness of Fatha (R),} except with the ۙ (IH) of the *du.* and the ۙ of the *pl.*, i.e. the ۙ separating the ۚ of the *fem. pl.* from the double ۚ (Jm); and with Kasr after the ۙ of the *du.* and the ۙ of separation, as <sup>أَضْرَبَانِ</sup> and <sup>أَضْرِبَانِ</sup>, by assimilation to the ۚ of inflection in the *aor.*, which is

pronounced with Kasr after the ۙ (405), as <sup>يَضْرِبَانِ</sup> (R)]: (2) single (M, IH, IA, ML), quiescent (IH), because it is *uninfl.*, the *o. f.* in uninflectedness being quiescence (Jm):

and both are combined in <sup>لَيَسْجُنَنَّ وَلَيَكُونَنَّ مِنَ الصَّغِيرِينَ</sup>

XII. 32. *He shall assuredly be imprisoned, and shall surely be one of the abjects* (IA, ML), the ۚ of <sup>وَلَيَكُونَنَّ</sup>

[497] being written in the Codex as an ۙ, [like <sup>لَنَسْفَعًا</sup> XCVI. 15. (B),] according to the predicament of pause [614, 649] (K, B). They are both original, according to the BB; but the KK say that the double is original, [and the single a *deriv.* from it by elision (DM)]: and their meaning is *corroboration*; but, says Khl, *corroboration* by the double is more intensive (ML). The *v.* corroborated by the ۚ, if not immediately followed by

the ا, ر, or ي of the *pron.*, is *uninfl.* upon Fath [or quiescence, whether the *v.* be sound or unsound], as اضْرِبْ زَيْدًا and اَقْتُلْ عَمْرًا [and اضْرِبْنِي بَكْرًا]. If an ا of the *du.*, ر of the *pl.*, or ي of the 2nd *pers. sing. fem.* be attached to the *v.* corroborated by the ي, (1) when the *v.* is sound, then what precedes the ا, ر, and ي is vocalized with Fath, Damm, and Kasr respectively; and the *pron.* is suppressed if it be a ر or ي, but remains if it be an ا, as يَا زَيْدَانِ هَلْ تَضْرِبَانِ [402], يَا زَيْدُونَ هَلْ تَضْرِبُونَ, and يَا هَٰذِهِ هَلْ تَضْرِبِينَ : for the *o. f.* is تَضْرِبَانِي, تَضْرِبُونِي, and تَضْرِبِينَ; then the ي [of the *ind.*] is elided because of the succession of likes; and afterwards the ر or ي is suppressed because of the concurrence of two quiescents, so that it becomes تَضْرِبِي and تَضْرِبِي; but the ا is not suppressed, because of its lightness, so that it becomes تَضْرِبَانِ; while the Damma and Kasra remain, indicating the ر and ي : (2) when the *v.* is unsound, then, (a) if its final be a ر or ي, (a) when the *v.* is attributed to the ر or ي [of the *pron.*], its final is elided on account of the ر or ي of the *pron.*, what remains before the ر or ي of the *pron.* being pronounced with Damm or Kasr respectively, as يَا زَيْدُونَ

تَرْمِيْنُ or يَا هٰدُ هَلْ تَعْرِیْنُ and تَرْمُوْنُ or هَلْ تَعْرُوْنُ

and, when you affix the *corrob.* ن to it, you do with it what you do with the sound, so that you elide the ن of the *ind.* and suppress the و or ی of the *pron.*, as

يَا هٰدُ هَلْ تَعْرِیْنُ and تَرْمُوْنُ or يَا زَيْدُوْنُ هَلْ تَعْرِیْنُ

or يَا هٰدُ هَلْ تَعْرِیْنُ and تَرْمُوْنُ : (b) when the *v.* is attributed to the ا [of the *pron.*], its final is not elided; and the ا [of the *pron.*] remains, what precedes it being pronounced with a vowel

homogeneous with the ا, vid. the Fatha, as هَلْ تَعْرَايَ

or تَرْمِيَايَ : (b) if the final be an ا, then, (a) if the *v.*

govern an ا in the *nom.*, the ا that is the final of the *v.*

is converted into ی and pronounced with Fath, as اَسْعِيَايَ

and هَلْ تَسْعِيَايَ : (b) if the *v.* govern a و or ی in the *nom.*,

the ا is elided, while the Fatha that preceded it remains;

and the و or ی is pronounced with Damm or Kasr

respectively, as يَا زَيْدُوْنُ اَخْشُوْنُ and يَا هٰدُ اَخْشِيْنُ

when the *corrob.* ن is affixed to it. When the *v.*

attributed to the ن of the *fem. pl.* is corroborated

by the *corrob.* ن, the ن of the *fem. pl.* must be separated

from the *corrob.* ن by the ا, from dislike to the

succession of likes, as اِضْرِبْنَانِي [497] (IA). The single

occurs in all the positions of the double, except in the *v.*

of the *du.* and *fem. pl.* (M). You say [اِضْرِبِيْنِي and

أَضْرِبَانِ : and (M) in the *du.* and *fem. pl.* (IH)] أَضْرِبَانِ and أَضْرِبَانِ [497, 614] (M, IH); but not أَضْرِبَانِ and أَضْرِبَانِ, except according to Y (M), the single [ن (Jm)] not being affixed to them (IH), i.e. to the *du.* and *fem. pl.*, because an irregular concurrence of two quiescents [663] would be entailed (R, Jm). But Y and the KK allow the single ن to be affixed to the *du.* and *fem. pl.*: and afterwards, according to them, the ن either remains quiescent, which is the [pronunciation] transmitted from Y, because the f before it is like a vowel on account of the prolongation in it, like the reading of Nāfi' in VI. 163. [129], the reading of Abū 'Amr <sup>وَاللَّي</sup> أَلَّتْ حَلَقَتَا الْبَطْنِ [228, 663]; or is mobilized with Kasr because of the two quiescents, [by assimilation to the ن of the *du.* (K),] to which [pronunciation] the reading X. 89. [80] and do not follow with the single ن is attributed (R).

§ 611. They are peculiar to the *v.* [402], the saying أَقَاتَلْنِي الْخ [612] being a poetic license made permissible by the resemblance of the *qual.* [i.e. the *act. part.* (DM)] to the [*aor.* (DM)] *v.* (ML). Only the future *v.* that contains the sense of *requisition* is [in most cases] corroborated by them (M). The *imp.* is corroborated by them unrestrictedly, even if it be pre

catory, as *وَأَنْزَلْنِي سَكِينَةً* *أَلَيْخ* [498]; except *أَفْعَلُ* in wonder, because its sense is like that of the *pret. v.* [612], *فَأَحْرَ أَلَيْخ* [477] being anomalous: and the *aor.* if it be future, necessarily [613] in such as XXI. 58. [498]; nearly necessarily after *أَمَّا* in such as VIII. 60. [565]; allowably, often, after requisition, as *وَلَا تُحْسِبْنِي اللَّهَ غَافِلًا* XIV. 43. *And do not thou account God to be heedless;* and seldom in some positions, as *وَمِنْ عِصَّةِ أَلَيْخ* [612] (ML).

§ 612. The *pret.* is not corroborated by them, [unrestrictedly, the saying

دَامَنَ سَعْدُكَ لَوْ رَحِمْتَ مَتِيمًا  
لَوْلَاكَ لَمْ يَكِ لِلصَّبَابَةِ جَانِكَا

{*Everlasting be thy good fortune if thou take pity upon a thrall that, if 'twere not for thee, would not be inclining to fondness!* (Jsh)} being anomalous, but facilitated by its being i. q. *أَفْعَلُ* (ML), i. e. *دُمَ يَا سَعْدُهَا*, or rather, says Dm, *لِيَفْعَلُ*, because, the *ag.* of *دَامَ* being an explicit *n.*, which *أَفْعَلُ* does not govern in the *nom.* (165), *دُمَ* cannot take the place of *دَامَ* here, contrary to *لِيَدُمَ* (DM)]; nor the [*aor.* if it be (ML)] present (M, R, ML); nor [in most cases] what does not contain the



sense of *requisition* (M). The *corrob.* **ي** is most commonly affixed to a future [v.] containing the sense of *requisition*, like *command*, *prohibition*, *interrogation*, *wish*, and *request*; and is not affixed to the future [v.] that is a mere enunciation, except after the prefixion of another *corrob.* to the v., like the **ل** of the oath, as **وَاللَّهِ** **لَأَضْرِبَنَّ**, and the *red.* **مَا**, as **أَمَّا تَفْعَلَنَّ**, in order that this 1st may be subsidiary to, and notificatory of, the affixion of the *corrob.* **ي**. The *requisition* is either a requisition of the existence or non-existence of the act, like *command*, *prohibition*, *excitation*, *request*, and *wish*, or a question as to the realization of the act, like *interrogation*, as **لَيْتَكَ**, **أَلَا تَفْعَلَنَّ**, **هَلَّا تَفْعَلَنَّ**, **لَا تَفْعَلَنَّ**, **أَفْعَلَنَّ**, **تَفْعَلَنَّ**, and **هَلْ تَفْعَلَنَّ**. And similar [as regards affixion of the *corrob.* **ي**] are all the *interrog.* instruments, whether *ns.* or *ps.*, as

أَفْبَعِدَ كُنْدَةً تَمْدَحُنَّ قَبِيلًا

[What! then after Kinda wilt thou praise a tribe? (FA)]  
and

وَأَقْبِلْ عَلَى رَهْطِي وَرَهْطِكَ تَبْتَاحِثْ  
مُسَاعِينَا حَتَّى تَرَى كَيْفَ نَفْعَلَا

[And turn thou towards my kinsfolk and thy kinsfolk:  
thou shalt study (in full مُسَاعِينَا عَنْ) our feats, so that

*thou mayst see how we do (FA)]*; and the enunciation headed by the *corrob. p.*, as <sup>وَاللّٰهُ لَيُضْرِبَنَّ</sup> ; and every *cond.* instrument followed by the *red.* <sup>مَا</sup> , whether suppressible, as in <sup>اَيَا مَا تَفْعَلْنَ</sup> , <sup>اَيَوْمَ مَا يَفْعَلْنَ</sup> , <sup>مَتَى مَا تَفْعَلْنَ</sup> , <sup>اِمَا تَفْعَلْنَ</sup> , and <sup>اَيْنَمَا تَكُونْنَ</sup> <sup>اَكُنْ</sup> , or inseparable from the *cond.* word, as in <sup>اِنَّمَا</sup> and <sup>حَيْثُمَا</sup> . The *corrob.* <sup>ي</sup> is sometimes affixed in a case of choice to the *correl.* of the condition, when the condition is such as it might be affixed to, as

<sup>فَمَهْمَا تَشَاءُ مِنْهُ فَزَارَةٌ يَعْطُكَمُ \* وَمَهْمَا تَشَاءُ مِنْهُ فَزَارَةٌ يَمْنَعَا</sup>

[by AlKumait, *And whatever Fazāra wills from him he will give you; and whatever Fazāra wills from him he will surely withhold*, orig. <sup>يَمْنَعُنِي</sup> (Jsh),] and

<sup>ثَبَتُمْ ثَبَاتَ الْخِيْزَرَانِي فِي الرُّغَى</sup>  
<sup>حَدِيثًا مَتَى مَا يَأْتِكُ الْخِيْرُ يَنْفَعَا</sup>

[by {Kais Ibn 'Amr (ID)} anNajāshī, *Ye stood firm with the firmness of the bamboo spear-shaft in the fray lately: whenever good comes to thee it shall surely profit (FA)]*; but this is less frequent than its affixion to the condition: and sometimes it is affixed to the condition without precedence of <sup>مَا</sup> , as

<sup>مَنْ يَتَّقَنِي مِنْهُمْ فَلَيْسَ بِأَنْب \* أَبَدًا وَقَتْلُ بَنِي قَتَيْبَةَ شَانِي</sup>

[Whoso of them shall indeed be found shall not return to his people ever, but I will inevitably slay him, because (the , denoting causation) the slaughter of the Banî Kutaiba will heal the heart from the distemper of wrath (J)]. The ى also occurs in a case of choice, but seldom, after the future *vs.* that the *red.* مَا is prefixed to otherwise than in condition, as بِعَيْنِي مَا أَزِيْنُكَ With some eye shall I assuredly see thee,

وَمِنْ عَصَةِ مَا يَنْبُتُ شَجَرُهَا

[611] And from some thorn-tree will its offshoots assuredly spring up, قَلَّ مَا تَقُولُ Seldom indeed wilt thou say, رُبَّمَا تَقُولُ Often indeed wilt thou do, and its affixion with the مَا that is in the condition being more frequent than with any other [مَا] only because condition resembles prohibition in apocopation [of the *v.*] and non-existence [of the act]; but رُبَّمَا أَوْفَيْتُكَ [505] is a poetic license, and is good only because مَا is redundantly added to رَبِّ , and تَرَفَعْنِي [an inceptive sentence, since the ى is not affixed to the *d. s.* (SM),] is in its annexure. The ى occurs after the [aor.] negatived by لَا , regularly, according to LJ, when لَا is contiguous to the negatived, because it then resembles [the لَا

of] prohibition, the text <sup>وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا</sup> VIII. 25. *And be ye ware of a sin the effect of which shall assuredly not assail them of you that have done wrong exclusively* being cited by him as evidence; and sometimes when <sup>لَا</sup> is separated [from the negated], as <sup>لَا فِي الدَّارِ يَضْرِبُ زَيْدٌ</sup> : but, according to F, the <sup>نِ</sup> does not occur in a case of choice after negation, because it is devoid of the sense of requisition, and divested of the *corrob.* <sup>مَا</sup> in the beginning (R). Corroboration of the *v.* after <sup>لَا</sup> is allowable in prose and poetry, by common consent, if <sup>لَا</sup> be *prohib.*, as XIV. 43. [611] and <sup>فَلَا</sup> [523]: and is peculiar to poetry, according to the majority, if <sup>لَا</sup> be *neg.*, as

تَاللَّهِ لَا يَحْمَدُنَ الْمَرْءُ مَجْتَنِبًا  
فَعَلَ الْكِرَامَ وَإِنْ فَاقَ الْوَرَى حَسْبًا

*By God, the man shall assuredly not be praised when shirking the deed of the generous, even if he surpass mankind in dignity; but is allowed in prose by IJ, IM, and others on the apparent authority of* <sup>أَدْخُلُوا مَسَاكِنَكُمْ لَا</sup> XXVII. 18. *Enter ye [161] your dwellings: Solomon and his hosts shall assuredly not crush you* and VIII. 25. (BS). S says that it is

affixed after <sup>لَمْ</sup> [548], because assimilated to the *prohib.*

لَا in respect of apocopation, as

يُحْسِبُهُ الْجَاهِلُ مَا لَمْ يَعْلَمْ \* شَيْخًا عَلَى كُرْسِيِّ مَعَمَّا

[by Abū Ḥayyān alFak'asī, *The ignorant man, so long as he knows not, accounts it (a mountain) to be a chief upon his chair, turbaned (J, Jsh)*]. It is sometimes affixed to the *aor.* when devoid of all that we have mentioned: S says that <sup>أَنْتَ تَفْعَلُ</sup> is allowable in poetic license. And it is said to be affixed in a case of necessity to the *act. part.*, because assimilated to the *aor.*, as

أَرَيْتَ إِنْ جَاءَتْ بِهِ أَمْلُودَا \* مَرَجَلَا وَيَلْبَسُ الْبُرُودَا

أَقَاتِلِي احْضُرُوا الشُّهُودَا

[*Tell thou me (orig. أَرَايْتُ), if she bring him delicate, combed, and wearing striped garments, wilt thou indeed say, Present ye the witnesses? (Jsh)*] and

يَا لَيْتَ شَعْرِي عَنْكُمْ حَنِيفًا \* أَشَاهِدُنْ بَعْدَنَا السَّيُوفَا

[by Ru'ba (FA), *O would that I knew about you, (O tribe of) Hanīfa, whether ye will indeed be drawing swords after us!*; and the *act. part.* is *infl.* with the *corrob.* ن, because *ns.* are *orig. infl.* (DM)].

§ 613. Out of these positions mentioned [612], the ن (1) is inseparable from the *aor. corrob.* of the oath

when aff., as <sup>ص</sup>والله <sup>ل</sup>لا أقوم<sup>ص</sup>, provided that a preceding prep. do not depend upon it, as <sup>ل</sup>ولئن <sup>م</sup>متم <sup>ا</sup>ار <sup>ق</sup>قتلتم <sup>ل</sup>لألى<sup>ص</sup> III. 152. And, by God, if ye die, or be slain, assuredly &c. [75]; while the saying

<sup>ل</sup>لئن <sup>ت</sup>تك <sup>ق</sup>قد <sup>ض</sup>ضاقت <sup>ع</sup>عليكم <sup>ب</sup>بيوتكم  
<sup>ل</sup>ليعلم <sup>ر</sup>ربى <sup>أ</sup>أن <sup>ي</sup>يبنى <sup>أ</sup>أوسع<sup>ص</sup>

[By God, if your tents have become too narrow for you, assuredly my Lord shall know that my tent is wider, orig. <sup>ل</sup>ليعلم (FA),] is anomalous [614] according to the BB: (2) is mostly affixed in command, prohibition, and interrogation, and with <sup>أ</sup>أما<sup>ص</sup>; but, according to Zj, is inseparable with <sup>أ</sup>أما<sup>ص</sup>, contrary to the opinion of others, according to whom omission of the <sup>ن</sup> is good, as

<sup>ف</sup>فأما <sup>ت</sup>ترينى <sup>و</sup>ولى <sup>ل</sup>لمة \* <sup>ف</sup>فإن <sup>أ</sup>الحوادث <sup>أ</sup>أودى <sup>ب</sup>بها<sup>ص</sup>

[by AlA'shà, And, if thou see me when I have short hair, verily calamities have destroyed it, where the corrob.

<sup>ن</sup> is omitted after the cond. <sup>أ</sup>أما (FA)], though expression of it is more frequent (R).

§ 614. The [double (DM)] corrob. <sup>ن</sup> may be suppressed in such as <sup>ل</sup>لأنلى<sup>ص</sup> [613] by poetic license, as

<sup>ف</sup>فلا <sup>أ</sup>أبى <sup>ل</sup>لنايتها <sup>ج</sup>جميعاً \* <sup>و</sup>ولو <sup>ك</sup>كانت <sup>ب</sup>بها <sup>ع</sup>عرب <sup>و</sup>وروم<sup>ص</sup>

(ML), by 'Abd Allāh Ibn Rawāḥa al-Anṣārī, *Then no, by my father, assuredly we will undertake it (the warlike expedition), all together, even though Arabs and Greeks be in it*, i. e. لَنَاتِيْنَهَا (Jsh). The single [corrob. ن (IA)] is [necessarily (IA, ML)] suppressed (M, IH, IA, ML), (1) when met by a quiescent (M, R, IA, ML) after it (M, R), because of [the concurrence of (IA)] two quiescents (IH, IA); and is not vocalized like the Tanwīn [609] (M), as لَا تَهِيْنُ الْفَقِيْرَ الْخ [537] (M, R, IA, ML), i. e. لَا تَهِيْنُنِي (M): (2) in pause [after a Damma or Kasra (IA, ML)], in which case what was elided [on account of it (R, IA, ML) in continuity (R)] is restored (IH, IA, ML) to the *v.* paused upon (R), vid. the ي or ي [610] (R, IA, DM), (a) alone (R), as اضْرِبُوْا or اضْرِبْنِي [and اخْشَوْا or اخْشَى (R)] for اضْرِبْنِي or اضْرِبِي (R, IA, ML) and اخْشَوْنَ or اخْشَيْنَ; (b) together with the ن [of the *ind.*] after it, as هَلْ تَضْرِبُوْنَ [649] or تَضْرِبِيْنَ and هَلْ تَخْشُوْنَ or هَلْ تَخْشَيْنَ for هَلْ تَضْرِبْنِي or تَضْرِبِيْنَ and هَلْ تَخْشُوْنَ or هَلْ تَخْشَيْنَ (R): while [in pause (R, IA)] after a Fatha [its predicament is that of the Tanwīn, i. e. (R)] it is converted into ا [640, 649] (IH, IA), as اضْرِبَا for اضْرِبْنِي (R, IA). Its suppression in other cases is said by some to be a poetic license, as

اضْرِبْ عَدَاكَ الْيَوْمَ طَارِقَهَا \* ضَرْبَكَ بِالسَّيْفِ قَوْسِي الْفَرْسِ

[by Tarafa, *Do thou surely strike away from thee cares, their comer by night, like thy striking with the sword the crest of the horse, orig. أَضْرَبُ* (Jsh)]; and by others to occur sometimes in prose, as some explain the reading of XCIV. 1. [548] (ML).

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## CHAPTER XXV

### THE ʾ OF SILENCE.

§ 615. It is a ʾ added at the end of the word paused upon, (1) when its final is an ʾ, and the word is a *p.* or radically *uninfl. n.*, as لَا, ذَا, and هُنَا, because the ʾ, being a faint letter, is meant to be made plain, and, when a quiescent ʾ is put after it, prolongation of the ʾ is unavoidable: (a) in *ns. decl.*, as أَفْعَى and حَبْلَى, or accidentally *uninfl.*, as لَا فَتَى, the ʾ of silence is not added, either from fear of its being confounded with the ʾ of the *post. pron.*, whereas no radically *uninfl. n.* is *pre.* except كَمْ [225], لَدُنْ, and لَدَى [205]; or because the inflection is supplied in the ʾ of أَفْعَى, and the quasi-inflectional vowel in لَا فَتَى, and, as we shall mention, the ʾ is not affixed to the word vocalized with an inflectional or quasi-inflectional vowel, whereas in the ʾ of such as هُنَا and هُوَذَا the inflectional vowel is not supplied, but, on the contrary, if a sound letter were in the place of the ʾ, it would be vocalized with an uninflectional vowel, as in هُوَ, هِيَ, and هُوَلَا: (b) this ʾ is not affixed to a quiescent other than the ʾ mentioned, whether it be a و or ي, as in هُمُو and

هَـذِى, or something else, as in مِى and كِى, because the هَـ, being fainter, is more in need of being made plain; but it is affixed to the و, and ي in lamentation, as وَا غَلَامَكُمُوهُ, وَا غَلَامَكُمُوهُ, and وَا غَلَامَكُمُوهُ, and in disapproval, as وَا لَامِيرَاوَهُ, وَا لَامِيرَاوَهُ, and وَا لَامِيرَاوَهُ, because of your intention to increase the prolongation of the sound in both cases: (2) when you pause upon a word vocalized in the final with a vowel neither inflectional nor quasi-inflectional, [being then added] in order to make that inseparable vowel plain, since, if the ة were not added, the vowel would drop off because of the pause, whereas the inflectional vowel is not made plain because it is accidental and speedily removable, as هَـا, ضَرَبْنِيَه, هَنَه, مَسْلَمُونَه, مَسْلَمَانَه, ضَارِبَانَه, رَجُلَانَه, عَصَايَه, ضَرَبْتَكَه, انْطَلَقْتَكَه, اَضْرَبْتَكَه, ثَمَه, بَحْكَمَكَه, ضَرَبْتَكَه, قَاضِيَه, غَلَامِيَه, هَوَه, اَيْنَه, كَيْفَه, &c.; but its introduction in the word whose penultimate is quiescent is stronger than in the word whose penultimate is mobile, to the end that two quiescents may not be combined, [as would be the case] if the final were made quiescent: (a) they do not affix it, however, to the ي s in the five paradigms [405], as تَضْرِبَانَه, تَضْرِبُونَه, and تَضْرِبِيْنَه, because the ي, being the sign of the *ind.*, is like the inflectional vowel: (b) some of the BB disallow انْطَلَقْتَه

and ضربة because of the liability [of the  $\delta$ ] to be confounded with the *pron.* of the *inf. n.* and in the case of ضربته with the direct *obj.* also; but this is of no account, because Khl transmits انطلقته from the Arabs, and, if ambiguity were a preventive, they would not say اعطيتك , انه , ليتك , لعلك , and اعلمتك : (c) in some cases, however, they use the  $\text{ل}$  in place of the  $\delta$ , because of its resemblance to the latter, vid. in انا [161, 497, 648] and حيهلاً [191]: (d) they do not affix the  $\delta$  to the final of such as لا رجل , يا زيد , and خمسة عشر , because the vowel of uninflectedness, being accidental [159], resembles the vowel of inflection: (e) similarly they do not affix it to the final of the bare *pret.*, because it is vocalized only on account of its resemblance to the *infl.*, [by reason of its occurrence in the place of the *n.*, as رجل ضرب , i. e. ضارب , and of the *aor.* also, the *pret.* being (a) converted into a future, (a) by requisitive origination, either prayer, as in رَحِمَكَ اللهُ God have mercy upon thee!, or command, as in 'Ali's saying اجزا امرؤ قرنة واسى أخاه بنفسه Let a man prove a match for his adversary, and make his comrade equal with himself; (β) by enunciation respecting future matters with the

intention of predicating their occurrence decidedly, as  
 الْجَنَّةِ وَنَادَى أَصْحَابُ الْجَنَّةِ VII. 42. *And the inmates of Paradise shall call*, the cause in both cases ( $\alpha$  and  $\beta$ ) being that the act, in respect of the speaker's meaning it to occur decidedly, is as though it had occurred and passed;  
 ( $\gamma$ ) when it is negatived by  $\text{لَا}$  or  $\text{أَنْ}$  in the *correl.* of the oath, as  $\text{وَاللَّهِ لَا فَعَلْتُ}$  or  $\text{أَنْ فَعَلْتُ}$ , so that repetition of  $\text{لَا}$  is not necessary, as it is in the case of the *pret.* retaining its proper sense, whence  $\text{تَاللَّهِ لَا عَذَّبْتَهُمُ الْخ}$  (547); ( $\delta$ ) by prefixion of the *cond.*  $\text{أَنْ}$  or what implies its sense (419, 585); ( $\epsilon$ ) by prefixion of the  $\text{مَا}$  acting as a substitute for the *pre. adv.*, as  $\text{مَا نَزَّ شَارِقُ}$  (571) and  $\text{مَا دَامَتْ}$  السَّمَوَاتِ XI. 109. *So long as the heavens shall endure*, because of its implying the sense of  $\text{أَنْ دَامَتْ}$ , i. e.  $\text{أَنْ دَامَتْ}$ , though the *pret.* sometimes remains a past with it, as  $\text{وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ}$  V. 117. *And I was a watcher over them so long as I continued to be among them*: ( $b$ ) either past or future, ( $\alpha$ ) after the Hamza of equalization (581), as  $\text{سَوَاءٌ عَلَيَّ}$  أَقَمْتَ أَمْ قَعَدْتَ *Alike is it to me whether thou have stood or sat or stand or sit* (539), and after  $\text{كَلِمًا}$  and  $\text{حَيْثُ}$ , because the three contain a tinge of condition; ( $\beta$ ) after

the *p.* of excitation, when it is requisitive (573); ( $\gamma$ ) when it is a *conj.* of a general conjunct, or an *ep.* of a general *indet.*, that is an *inch.*, as <sup>أَتَانِي</sup> فَلَهُ دِرْهَمٌ or <sup>كُلُّ رَجُلٍ</sup> أَتَانِي أَلَيْكُ *He, or Every man, that has, or shall, come to me shall have a dirham*, because both contain a tinge of condition (32) (R on the *pret.*):] so that, its vowel being [quasi-] inflectional, they do not say <sup>ضَرِبَ</sup>. When the word is one whose  $\text{ج}$  disappears in apocopation [404] or pause [645], then, if it remain *unil.*, the  $\delta$  of silence is necessary, as <sup>أَ</sup>  $\delta$ , and <sup>أَ</sup>  $\delta$ , because of the impossibility of pausing upon a mobile or beginning with a quiescent: whereas, if it be of more than one letter, as <sup>أَغْرَءَ</sup>, <sup>أَرْمَءَ</sup>, and <sup>أَخْشَءَ</sup>, and <sup>أَلَمْ</sup> يَغْرَءَ, <sup>أَلَمْ</sup> يَرْمَءَ, and <sup>أَلَمْ</sup> يَخْشَءَ, the  $\delta$  is not necessary; but it is more frequent here than in such as <sup>أَ</sup>  $\delta$  and <sup>أَ</sup>  $\delta$ , because, when you do not put the  $\delta$ , you make the final of the word quiescent after elision of a letter from it [644], which is a catachresis; while in such as <sup>أَ</sup>  $\delta$  and <sup>أَ</sup>  $\delta$  in your sayings <sup>أَنْ</sup> تَعِ <sup>أَقْ</sup> and <sup>أَنْ</sup> تَقِ <sup>أَقْ</sup> *If thou collect, I shall collect* and <sup>أَنْ</sup> تَقِ <sup>أَقْ</sup> *If thou guard, I shall guard* it is more frequent than in <sup>أَغْرَءَ</sup> and <sup>أَرْمَءَ</sup>, because here, if the  $\text{ع}$  were quiescent, the catachresis would be greater, by reason of the elision of the  $\text{ف}$  and  $\text{ل}$  and quiescence of the  $\text{ع}$ . Some of the

Arabs do not affix the  $\delta$  of silence to the word vocalized in the final, except that which has something elided from its end, [like <sup>أَغْزَا</sup> <sup>أَرْمَا</sup> and <sup>أَرْمَا</sup>]; and do not pause upon that which has nothing elided, like <sup>أَنَا</sup>, <sup>لَعَلَّ</sup>, <sup>لَيْتَ</sup>, &c., except with quiescence: and Y and IIU relate that some of the Arabs also pause upon the word whose final is elided, like <sup>أَغْزَا</sup> and <sup>أَرْمَا</sup> [644], with quiescence without a  $\delta$ ; but this, says S, is the rarer of the two *dials*. Affixion of the  $\delta$  to the *interrog.* <sup>مَا</sup> whose  $\mathfrak{f}$  is elided after the *prep.*, as <sup>إِلَامَ</sup> and <sup>عَلَامَ</sup> [181], is more frequent than its suppression: and in the <sup>مَا</sup> governed in the *gen.* by prothesis, as <sup>مَجْبَى وَمَا</sup> and <sup>مَثَل وَمَا</sup> [648], the  $\delta$  is inseparable upon pause, as in <sup>رَا</sup> and <sup>قَا</sup> [above]. The  $\delta$  of silence is suppressed in continuous speech, like the *conj.* Hamza [669], unless continuity be treated like pause, as in <sup>هَلَكَ عَنِّي سُلْطَانِيَّةُ خُذُوهُ</sup> LXIX. 29. 30. *My power hath perished from me. Take ye him when continuous.*

§ 616. It is properly quiescent, even if it occur after the  $\mathfrak{f}$ , because combination of two quiescents is admissible in pause: but he that expresses it in continuity after the  $\mathfrak{f}$ , when treating continuity like pause [615],

mobilizes it either with Damma by assimilating it to the δ of the *pron.*, or with Kasra because of the two quiescents [664]; and

يَا مَرْحَبًا بِحِمَارِ عَفْرَا \* إِذَا أَتَى قَرِيئَةً بِمَا شَاءَ

[fer عَفْرَا and شَاءَ by poetic license, *O people, welcome to the he-ass of 'Afrá! When he comes, I will entertain him with what he wills (AAz)*] is related in both ways (R).

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## CHAPTER XXVI.

### THE ش AND س OF PAUSE.

§ 617. It is a ش according to the Banù Tamīm, and a س according to Bakr, affixed to the ك of the *fem.* in pause, as <sup>أ</sup>مَرَرْتُ <sup>ب</sup>بِكْشٍ and <sup>أ</sup>أَكْرَمْتُكَ <sup>س</sup>سَ [with the س] dotted or undotted; and is named the ش or س of the كَشَكْشَة or كَسْكَسَة (AA). The س of the كَسْكَسَة, which is in the *dial.* of Bakr Ibn Wā'il, is the س affixed to the ك of the *fem.* in pause, since, if it were not affixed, the ك, being quiescent, would be liable to be confounded with the ك of the *masc.*; and they make omission of the س in pause a sign of the *masc.*: so that [with the *fem.*, when they pause,] they say <sup>أ</sup>أَكْرَمْتُكَ <sup>س</sup>سَ; but, when they continue, they do not put the س, because the vowel of the ك is then sufficient to distinguish between the two ك s. And a people of the Arabs affix the ش to the ك of the *fem.* in pause; but, when they continue, suppress it: their object being the same as in the affixion of the س. And many of Tamīm and Asad put a ش instead of the ك of the *fem.* in pause, as

تَضَحَّكُ مِنِّي إِنْ رَأَيْتَنِي أَحْتَرِشُ  
وَلَوْ حَرِشْتُ لَكَشَفْتُ عَنْ حَرِشِ  
عَنْ وَاسِعٍ يَغْرُقُ فِيهِ الْقَنْفَرُشُ



*She laughs at me if she sees me hunting the lizard: and, if I had hunted the lizard, I should have uncovered thy vulva, a wide one wherein the burly gland of the penis is drowned, that also being for the object mentioned; and sometimes continuity is treated like pause, as says the poet [AlMajnūn (D)]*

فَعَيْنَاشِ عَيْنَاهَا وَجِيدُشِ جِيدُهَا  
وَلَكِنْ عَظْمُ السَّاقِ مِنْشِ دَقِيقُ

*Then thy two eyes are her two eyes, and thy neck is her neck; but the bone of the shank of thee is slender (R).*

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## CHAPTER XXVII.

### THE PARTICLE OF DISAPPROVAL.

§ 618. It is an augment [620] affixed, in interrogation [with the **!** exclusively (R)], to the final (M, R) of the [expression previously] mentioned (R), in two ways, either alone, without a separative, as <sup>أَزِيدْنِيَّةُ</sup> [497], or separated from the letter before it by <sup>أَنْ</sup> *red.* [563], like that which is in <sup>أَنْ</sup> مَا <sup>فَعَلَ</sup> [620], as <sup>أَزِيدْنِيَّةُ</sup> (M), when you intend *disapproval of belief in the mentioned's being in accordance with what has been mentioned, or disapproval of its being contrary to what has been mentioned*, as you say e. g. <sup>جَاءَنِي زَيْدٌ</sup> *Zaid has come to me*, and then <sup>أَزِيدْنِيَّةُ</sup> *What! Zaid?* is said by him that intends giving you the lie, i. e. *How should he come to thee?*, this sign being an explanation that he does not believe that Zaid has come to you; or by him that does not doubt that Zaid has come to you, and disapproves [the idea] that he should not come to you, as though he said *Who doubts this?* and *How should he not come to thee?*: but Akh says that this augment is *orig.* applied to denote only *disapproval of the men-*



part of your speech where its affixion will make sense, so that you say <sup>أَذْهَبْتَ</sup> *What! wentest thou away?* to him that says <sup>ذَهَبْتُ</sup>, whence the citation of S [619], where, if the man had imitated, he would have said <sup>أَتَخْرُجُ</sup> *What! "Shalt thou go forth"?* (R).

§ 619. It has two meanings, *disapproval of [belief in] the matter's being in accordance with what the person addressed has mentioned, and disapproval of its being contrary to what he has mentioned*, as to him that says <sup>قَدِمَ زَيْدٌ</sup> *Zaid has arrived* you say <sup>أَزِيدُنِيْةَ</sup> [618], disapproving his arrival or the contrary of his arrival; and to him that says <sup>غَلِبَنِي الْأَمِيرُ</sup> *The governor has overcome me* you say <sup>الْأَمِيرُ</sup> *What! the governor?*, as though, says Akh, you ridiculed him and disapproved his wondering that the governor should overcome him; and S says "We heard a man of the people of the desert, to whom it was said <sup>أَنْ أَخْصِبَ الْبَادِيَةَ</sup> *Shalt thou go forth if the desert abound with herbage?*, say <sup>أَنَا أَيْةَ</sup> *What! I?*, disapproving his thinking that he should be otherwise than going forth" (M).

§ 620. The final of the word is (1) quiescent, (a) an unsound letter, as <sup>جَاوَزَنِ الْقَاضِي</sup>, <sup>رَأَيْتَ الْعَلَى</sup>, and

زَيْدٌ يَغْزُرُ, the predicament of which is that the augment is added after it, so that, two quiescents being combined, the 1st of them is elided [623], as <sup>أ</sup>القَاضِيَةُ, <sup>أ</sup>المَعَالَا, and <sup>أ</sup>أَيْغُزُّرُ; (b) a sound letter, whether a Tanwīn or anything else, in which case it must be mobilized with Kasr [624] because of the two quiescents, so that the disapprobatory augment is then only a <sup>أ</sup>ي, as <sup>أ</sup>أَيْذِينِيَّة and <sup>أ</sup>أَلْمُ تَضْرِبِيَّة; (2) mobile, in which case the augment conforms to that vowel [624], whether uninflectional or inflectional, so that it is a <sup>أ</sup> after the Damma, an <sup>أ</sup> after the Fatha, and a <sup>أ</sup>ي after the Kasra, as <sup>أ</sup>الْمَيُورَةُ, <sup>أ</sup>الْزَيْدُونَا, and <sup>أ</sup>الْزَيْدَانِيَّة; the disapprobatory letter of prolongation then not being like the sign of lamentation, because that must be an <sup>أ</sup> except on occasion of ambiguity [55]. The disapprobatory letter of prolongation may be affixed to <sup>أ</sup>أَنْ added after the expression mentioned with the *interrog.* Hamza is prefixed to it, in which case the letter of prolongation is only a <sup>أ</sup>ي, because you pronounce the <sup>أ</sup>ي of <sup>أ</sup>أَنْ with Kasr on account of the two quiescents; and <sup>أ</sup>أَنْ, being added to augment the plainness and clearness [of the sound], because the letter of prolongation and the <sup>أ</sup> are faint, is *red.* as in <sup>أ</sup>مَا <sup>أ</sup>أَنْ فَعَلْ [618]. IH says that apparently they add <sup>أ</sup>أَنْ only in the case of the word

whose final is quiescent, in order to preserve that quiescent, because, if <sup>أ</sup>اِنْ be not added, the quiescent becomes mobile if it be sound, and drops off if it be a letter of prolongation: but he is refuted by its occurrence after the mobile in <sup>أ</sup>اِنْ <sup>أ</sup>اِنْ [619], because the <sup>أ</sup>اِنْ of <sup>أ</sup>اِنْ is mobile [161]; while he replies that, the addition [of <sup>أ</sup>اِنْ] being only in the state of pause [618, 622], and pause upon <sup>أ</sup>اِنْ being with the <sup>أ</sup>اِنْ [648], it follows that <sup>أ</sup>اِنْ, even though there be not an <sup>أ</sup>اِنْ in it because of the occurrence of <sup>أ</sup>اِنْ after it, becomes in the predicament of the [word] paused upon with the <sup>أ</sup>اِنْ, and, if <sup>أ</sup>اِنْ were not added, <sup>أ</sup>اِنْ <sup>أ</sup>اِنْ would be said with [the 1st] one of the two <sup>أ</sup>اِنْ s. [the pausal and the disapprobatory] elided. And by analogy to what he says <sup>أ</sup>اِنْ <sup>أ</sup>اِنْ, <sup>أ</sup>اِنْ <sup>أ</sup>اِنْ, and <sup>أ</sup>اِنْ <sup>أ</sup>اِنْ should be said, if <sup>أ</sup>اِنْ be meant to be added. But this that he says, namely that <sup>أ</sup>اِنْ is made peculiar to the word quiescent in its final, does not occur in the language of the GG, and is only a deduction from analogy on his part.

§ 621. The disapprobatory letter of prolongation occurs at the end of the sentence, after the *ep.*, coupled, &c., as <sup>أ</sup>اِنْ <sup>أ</sup>اِنْ *What! Zaid and 'Amr?* and <sup>أ</sup>اِنْ <sup>أ</sup>اِنْ *What! the tall Zaid?*; and, when a man

says <sup>ضربت</sup> <sup>عمر</sup> <sup>أضربت</sup>, you say <sup>أضربت</sup> <sup>عمرًا</sup> <sup>What!</sup> *What! didst thou beat 'Umar?*: so that you prefix the Hamza of disapproval to the *prop.* and single term, and to whichever of the parts of speech you will.

§ 622. Disapproval and imitation are allowable with omission of the disapprobatory letter of prolongation, even if the sentence be pausal; and, when you mean continuity, omission of this augment is necessary, as <sup>أزيدا</sup> <sup>يا فتى</sup> *What! "Zaid," O youth?*, as the signs are omitted in <sup>من</sup> <sup>يا فتى</sup> <sup>من</sup> *Who, or Whom, O youth* [183]. Retention of the Tanwīn is allowed here in the state of pause [609, 640] because of the intention to imitate; and with the augment of disapprobation the Tanwīn becomes intermediate, and the  $\delta$  remains paused upon, so that retention of the Tanwīn in pause is not disapproved. And the  $\delta$  of silence is unavoidable here [624] in the state of pause (R).

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## CHAPTER XXVIII.

### THE PARTICLE OF TRYING TO REMEMBER

§ 623. It is a letter of prolongation added to the final of every word that the speaker pauses upon in order that he may try to remember what he shall speak after it (AA). It is not found in chaste speech: and occurs only when the speaker has uttered a word, and does not mean to pause and discontinue his speech, in which case, (1) if the final of that word be mobile, he conjoins it with a letter of prolongation homogeneous with its vowel, as, in the case of <sup>قَالَ</sup>, <sup>يَقُولُ</sup>, and <sup>مِنَ الْعَامِ</sup>, he says <sup>قَالَ</sup>, prolonging the Fatha of the <sup>ل</sup> until he remembers what he has forgotten and continues with it, and [similarly] <sup>يَقُولُو</sup> and <sup>مِنَ الْعَامِي</sup>; (2) if the final be a sound quiescent, whether a Tanwin or anything else, he conjoins it with a quiescent <sup>ي</sup>, as <sup>هَذَا سَيْفِي</sup> [624], <sup>فِي</sup>, and <sup>إِلَى</sup>; (3) if its final be a quiescent letter of prolongation, as in <sup>الْقَاضِي</sup>, <sup>الْعَصَا</sup>, and <sup>يَغْزُو</sup>, he prolongs that letter until he remembers, and does not import another letter of prolongation, or, as may be said, does import it, and elides the 1st, as is said in the case of the disapprobatory letter of prolongation [620] (R).



§ 624. This augment is like the augment of disapprobation [620] in conforming to [the vowel of] what precedes it, if this be mobile [623]; and, when this is [a sound] quiescent, it is mobilized with Kasr, as it is mobilized there, and afterwards the augment conforms to it:

§ says "We have heard them say *أَنْتَ قَدِي* [497, 623] and *أَلِي* for *قَدْ فَعَلَ* and the *أ* and *لِي* when trying to remember *الْحَارِثُ* and the like;" and he says, "We have heard a trustworthy person say *هَذَا سَيْفُنِي*, meaning *This is a sword of such and such a quality*, [when trying to remember its *ep.*] (M). This augment is not followed by the *ء* of silence, contrary to the augment of disapproval [622], because this is added only when pause is not intended (R).

## NOTES.

MISPRINTS due to defective type are not corrected when the proper forms are sufficiently obvious without correction.

Vol. means volume, p. page, col. column, l. line, l.l. last line, cf. compare, dele obliterate.

P. 5, l. 1. نَعِمْتُ is made *fem.* because the جَزَاءُ is the جَنَّةُ —  
l. 9. "mobile *nom. pron.*" includes a *nom. pron.* whose initial is mobile like نَا, تَمَّا, تَمَّ, etc.

P. 12, l. 3. He that says تَحْسَبُ with Fatḥh [of the س] pronounces [the ت] with Kasr, and he that pronounces [the س] with Kasr pronounces [the ت] with Fatḥh (BS); and لَا تَرَكْنُوا XI. 115. And incline ye not is read (K, BS) by Abū 'Amr, according to the *dial.* of Tamīm in pronouncing the aoristic letters except the ي with Kasr in all cs. of the *conjug.* of يَعْلَمُ عِلْمَ; and like it is the reading فَتَمَسَّكُمُ النَّارُ XI. 115. So that the fire touch you (K); and the poet says قُلْتُ لِبُؤَابِّ الْعَمِّ [603]; and I heard a Badawī say in the course [at Makka between Aṣṣafa and Al-Marwa] إِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ Verily Thou knowest what we know not (BS) —l. 9. After "whose ف is a ر" insert "[and whose aor. is يَفْعَلُ with Fatḥh of the ع (Mb)]:" cf. تَتَّقُ above.

P. 17, l. 5. The correct opinion is that the *aor.* is put into the *ind.* because of its occupying the place of a *n.* [in the *nom.*, as in زَيْدٌ يَضْرِبُ, or *gen.*, as in مَرَرْتُ بِرَجُلٍ يَضْرِبُ, or *acc.*, as in رَأَيْتُ رَجُلًا يَضْرِبُ, being put into the *ind.* only because, being then like the *n.*, it is given the foremost and strongest inflection of the *n.* (DM)]; and this is the opinion of the BB (ML).

P. 21, l. 23. Read "cf) which."

P. 22, l. 11. The reference is to p. 54 a, l. 7, where the uncommon cases of suppression are given.



imagined to be <sup>أَصْدَقُ</sup> ; while Sf and F, followed by Z in the K and by B, hold it to be coupled to <sup>فَأَصْدَقُ</sup> because in the place of <sup>أَصْدَقُ</sup> , which IHsh disapproves.

P. 92, l. 7. This *dial.* seems to have been originally local, peculiar to Makka, not vulgar, as is proved by AlḤasan's reading at p. 93; and to have afterwards become vulgar.

P. 94, l. 15. *Delete* the comma between "me" and "[165]."

P. 95, l. 1. The opinion of the KK is approved by IHsh [608].

P. 98, l. 13. By ArRabi' Ibn Ḥabu' alFazārī, a heathen (Is).

P. 99, l. 2. Read <sup>ظَهَرَ</sup> — l. 6. This *accident* ( <sup>عَرَضٌ</sup> ) is to be distinguished from the *accident* ( <sup>حَدَثٌ</sup> ) indicated by every *v.* [402]: the former is a particular kind of occurrence, as explained in § 484; and the latter an occurrence of any kind — l. 7. *Color* is treated by IA as an *accident*; but not by IHsh [below], nor by IH and R [484].

P. 104, l. 8. By the A'shā of Ṭarūd, whose name was Iyās Ibn 'Āmir (Akḥ). AAz names the three poets mentioned in the text — l. 1. <sup>رَبِّ</sup> is in the *acc.* as *cp.* of <sup>اللَّهِ</sup> ; or *nom.* as *enunc.* of a suppressed *inch.*, i. e. <sup>هُوَ رَبُّ الْعَالَمِينَ</sup> (*He is*) the Lord etc. (FA).

P. 106, l. 3. Read <sup>أَم</sup> . The verse is by 'Abd ArRaḥmān Ibn Al Ḥakam (Notes on the D): see Mb, p. 72.

P. 108, l. 3. For "*Verily he prospereth*" read "*(Assuredly) he doth prosper* [575, 600]."

P. 112, l. 1. <sup>كُتِبَ</sup> with Kasr of the <sup>ر</sup> (DM), like <sup>كُتِبَ</sup> (Jsh).

P. 115, l. 8. In VIII. 45. [529] the two *prons.* are the *objs.* of <sup>أَرَى</sup> , and <sup>كُنْتُ</sup> is a *d. s.* to the 2nd, not a 3rd *obj.*, as appears from the K and B on VIII. 46.

P. 116, l. 2. In this text, as in the reading <sup>لَأَقْسِمُ</sup> LXXV. 1. *Assuredly* (I) *I swear* [566], i. e. <sup>لَأَقْسِمُ</sup> , Z and B consider the <sup>ل</sup> to be the <sup>ل</sup> of inception, not the <sup>ل</sup> of the oath, because they hold that the <sup>ل</sup> of the oath is not prefixed to the *aor.* except with the *colprob.* <sup>وَن</sup> ; and then they supply an *inch.*, because they hold that the <sup>ل</sup> of inception is

not prefixed to verbal *props.* except in the *cat.* of <sup>س</sup>ان (see the K, B, and ML on the ج).

P. 117, l. 4. By AnNābigħa adhDhubyānī, whose name was Ziyād [Ibn 'Amr (SR)] Ibn Mu'āwiya (Jsh).

P. 122, l. 6. After "(J)," insert "the *dial.* of Kuraish and their neighbours (BS),"—l. 7. Read <sup>أ</sup>ج —l. 14. after "(J,)" read "the *dial.* [of some of Tamīm and all (BS)] of the Banū"—l. 15. The BS also says that these two tribes are among the chaste speakers of the Banū Asad—l. 18. By Ru'ba Ibn Al'Ajjāj Ibn Ru'ba at Tamīmī (Jsh).

P. 123, l. 10. Read "(J), and is the *dial.* of many of Kais and most of the Banū Asad (BS),."

P. 125, l. 13. Read <sup>فُرْسَخَان</sup>.

P. 128, l. 7. Read "[of Ru'ba (J, Jsh) Ibn Al'Ajjāj Ibn Ru'ba at Tamīmī (Jsh)]."

P. 134, l. 25. The Sh is exemplifying the construction, not the sense, of <sup>عَلِمَ</sup> when not i. q. <sup>عَرَفَ</sup>.

P. 136, l. 6. Or Asid Ibn Abi Iyās Ibn Zunaim (DH, Is), or Anas Ibn Zunaim (SR, Is).

P. 138, l. 12. The Jsh has <sup>فَارَسَلَهُ</sup> Then he discharged it (the arrow mentioned in the verse next before it), with the 3rd *pers.*, like <sup>فَارَسَلَهُ</sup> in the verse next but one before it [564].

P. 140, l. 19. Read "not?" (BS)."

P. 141, l. 8. Tamīm Ibn Ubayy Ibn Muḳbil (FA, Jsh), one of the Banū 'Amir Ibn Ṣa'sa'a (SR), or Sumbul al A'rābī (FA)—l. 22. 'Abd Allāh (Jsh) Ibn Hammām asSalūlī (FA, Jsh).

P. 142, l. 15. Ibn Udhaina (IKb, IKhn).

P. 143, l. 20. 'Uḳba Ibn AlḤārith alAsadī in the same poem as <sup>مُعَاوِيَةُ</sup> [108] (Jsh).

P. 147, l. 6. Insert "by 'Umar Ibn Abi Rabī'a," before "As."

P. 149, l. 1. Read <sup>أَقَامَ</sup>.

P. 154, l. 3. For "good" read "better"—l. 7. The *;* denotes *swearing* (FA): the *;* is subsidiary to a suppressed oath, in full <sup>وَاللَّهِ لَقَدْ</sup> <sub>أَلْعَنَ</sub> (J). See the note on p. 403, l. 2.

P. 155, l. 11. By AlLa'in alMinkarī (AAz, FA, Jsh), whose name was Munāzil (ID, MSh, FA, Jsh) Ibn Rabī'a (MSh, FA, Jsh).

P. 158, l. 18. For a case where the *;* of the oath does not suspend see p. 694 below.

P. 159, l. 14. On this *ex.* see vol. I, p. 346—l. 15. <sup>أَبُو</sup> <sub>مِنْ</sub> is a *prepos. inch.*, and <sup>أَبُو</sup> <sub>مِنْ</sub> an *enunc.*, or the converse (DM). After "was Zaid" insert "or Zaid was."

P. 160, l. 20. According to some, <sup>لَعَلَّ</sup> suspends because it is an *interrog.* [535]—l. 21. After "you" insert "mentioned by F in the Tadhkira."

P. 161, l. 7. On this *ex.* see § 522.

P. 162, l. 12. See § 524.

P. 170, l. 8. *Delete* the comma after "gen."—l. 16. See § 498, p. 296.

P. 171, l. 12. For another *ex.* of <sup>جَاءَ</sup> see § 80, vol. I., p. 257—l. 15. Whence XVII. 23. [131], i. e. *so that thou become blamed, for-saken* of God (K,B), the two *accs.* being *preds.*

P. 173, l. 2. And <sup>أَوْ</sup> [571].

P. 174, l. 12. By Zurāra Ibn Farwān of the Banū 'Āmir (ID)—l. 22. From the ML, II. 291., whereas the passage outside the square brackets is from the ML, II. 134.

P. 177, l. 10. N renders <sup>هَلْ</sup> by <sup>قَدْ</sup> [581, 582].

P. 179, l. 13. This verse seems from its position in the J to have been omitted by Dieterici from the *exs.* of the *att.* in the IA, p. 75 [447]; but it is not given in the FA—l. 21. An *ex.* of the redundancy of <sup>كَانَ</sup> between the *inch.* and *enunc.* occurs at p. 181, l. 8, and another at vol. I., p. 553, l. 21.

P. 180, l. 19. By AlFarazdaq (Dw, p. 103).

P. 183, l. 10. By Ibn Aḥmar (AAz).



or long period, as <sup>عَسَىٰ أَن يَدْخُلَنِي الْجَنَّةَ</sup> *May-be God will make me to enter Paradise*; so that, when you say <sup>عَسَىٰ زَيْدٌ أَن يَخْرُجَ</sup> *May-be Zaid will go out*, it is i. q. <sup>لَعَلَّه يَخْرُجُ</sup> *Perhaps he will go out*, and there is no approach in <sup>لَعَلَّ</sup> by common consent (R).

P. 216, l. 1. The Mb has <sup>ذَوِّ الْأَرْحَامِ</sup> *The relations*, which suits the sense better, as the poet is satirizing persons newly raised to prosperity by their relations.

P. 222, l. 14. The alternative renderings given by J are in accordance with the constructions (l. a) and (l. b) in § 472.

P. 223, l. 4. But see <sup>وَنِعَمٌ مِّنْكَ مَنَ الْخ</sup> [182] and V. 67. [604, 471], from which it appears that, according to some, the *ag.* may be <sup>مَنْ</sup> or <sup>مَا</sup>.

P. 225, l. 13. See another *ex.* in V. 67. [604]—l. 1. In II. 273. <sup>مَا</sup> may be a general complete *det.*, i. q. <sup>الشَّيْءِ</sup> [180], in which case there is no *sp.* [470], the *ag.* being explicit, i. e. <sup>مَا</sup> i. q. <sup>الشَّيْءِ</sup>; or a complete *indet.*, i. q. <sup>شَيْئًا</sup>, *sp.* of the latent pronominal *ag.* in <sup>نِعَمٌ</sup>: and in either case the particularized by praise is <sup>أَبْدَأُهَا</sup> i. q. <sup>هِيَ</sup>.

P. 226, l. 12. I. e. in case (l. a) or (2).

P. 227, l. 8. For *exs.* with <sup>بُئْسَ</sup> see XI. 101. [147] and XVIII. 48. [160]—l. 15. <sup>نَعِيتُ</sup> is made *fem.* because the <sup>زَرْقَ</sup> is an improper *fem.* as being a <sup>سَفِينَةٌ</sup> (AAz).

P. 228, l. 9. But see *vol.* 1, p. 295, l. 21. and p. 500, l. 21.

P. 238, l. 15. Read "(ISK, J)."

P. 241, l. 23. Read "Akh."

P. 242, l. 5. Read "Akh"—l. 9, 18, 20. The "*reg.*" means the wondered at [498]—l. 19. contrary to the opinion of Akh, Mb, and those who agree with them, while Sm attributes the disallowance to S (IA).

P. 243, l. 5. Al'Ansî (SR, IKb, ID, Nw).



P. 246, l. 2. This [quiescence of the medial] is allowable in the case of everything pronounced with Damm or Kasr, when not one of the vowels of inflection: you say in the case of *ns.* فَخَذٌ for فُخَذٌ [468] and عَضُدٌ for عَضْدٌ [408]; and in the case of *vs.* كَرَّمَ عَبْدَ اللَّهِ, i. e. كَرَّمَ [476], and قَدَّ عَلَّمَ اللَّهُ, i. e. عَلَّمَ: AlAkhtal says فَنَ أَهَجَّ النَّحْ, and another says عَجِبْتُ لِمَوْلُودٍ وَلَيْسَ النَّحْ I wondered at a child not having etc. [505, 663]. But [the medial in] ضَرَبٌ and جَمَلٌ may not be made quiescent, because of the lightness of the Fatha (Mb)—l. 19. And the remaining aoristic letters follow the ى, in order that the *conjug.* may not vary, as تَعَدُّ, أَعَدُّ, and نَعَدُّ (Mb).

P. 247, l. 15. Jarir [591] (FA, Jsh), or some one else (Jsh).

P. 248, l. 4. R makes شَاْ orig. شَيْأ: De Sacy, Schier, Glaire, Wright, and Lane make it شَيْأ.

P. 250, l. 4. The poet 'Ailān Ibn Shujā' (ID)—l. 5. The notes to the ID, p. 24, give several *vars.* in this verse—l. 6. Related by Mb [p. 192] كُنْ عِيَاضٌ مِنْهُ أَدْنَى وَمَشْرِقٌ and without alteration of the Majrā, and 'Iyād and Mushrik would be nearer than he, 'Iyād and Mushrik being two men (Notes to the ID).

P. 252, l. 17. See p. 246, l. 17, for the cause of elision—l. 18. Nor confined to such *vs.*—l. 19. I. e. with the alternative of Fath.

P. 260, l. 9. I. e. in all its usual meanings, vid. ailments, griefs, and their *opps.*, and colors, defects, and appearances; while in some meanings, as in فَمٌ, it is *trans.*

P. 261, l. 2. That سَدَّ and قَوْلَتْه are orig. سَوَدَتْه and قَوْلَتْه with Damm of the ع is the opinion of Ks (MASH).

P. 262, l. 1. Says AlAḥnaf (ML) Ibn Kais (DM) atTamfmi (IKhn, Is) asSa'dt (Is), who is proverbial for *forbearance* (IKhn). See P, vol. I, p. 396.

P. 266, l. 22. Read "itself, even if the root be a *prim.*, as."

P. 269, l. 8. أَحْبَارَةٌ is not *ag.* of يَكْلَمُنِي, because the *pred.* of كَلَّ must govern in the *nom.* the *pron.* of the *sub.* [459] (FA)—l. 14. The R

has *فعل فقط*: Lane makes *أفطر* and *أبشر* quasi-pass. of *فَعَّلَ*, which in both *vs.* is i. q. *فَعَّلَ* in the senses here given.

P. 270, l. 5. After "AlFarazdaq" insert "[about Abū 'Amr Ibn Al'Alá (IKb, IKhn), according to As (IKhn),]."

P. 273, l. 18. Read *فَا فَفهم*.

P. 284, l. 3. As to the government of peculiar *ps.* see § 578.

P. 285, l. 4. I. e. *أَلَا سَعِيَّة* *have the fact that he hath wrought* (K, B), *مَا* being infinitival; not *what he hath wrought*, as given by Lane (p. 1366, col. 2)—l. 17. IHsh prefers "temporal" to "adverbial" [571].

P. 287, l. 1. Read *فَيَامِك* —l. 7. See § 571, p. 584, l. 1.

P. 288, l. 5—7. Read "i. e. *ظَلَمْتَهُم*, [by Artāt Ibn Suhayya {al Ghatafāni (Is)} addressing 'Aḡl, *Thou.....herbage* (Jsh),] the."

P. 289, l. 13. By 'Amr Ibn Milkaṭ (FA, Jsh) aṭṭā'i (Jsh) the heathen (FA), satirizing Aus Ibn Ḥajar (Jsh)—l. 15. *ذَا وَأَقْبَةَ* is a *d. s.* to the *ك* in *عَيْنَاكَ* (FA, Jsh)—l. 1. Read *فَبَيْنَا*.

P. 290, l. 1. Ḥurka (Dh), AlḤuraka (D), Ḥuraka (KF). From verses by Hind Bint An Nu'mān Ibn AlMundhir, recited by her when she entered the presence of [Abū 'Abd Allāh (IKb, Nw) or Abū 'Isā or Abū Muḥammad (Nw)] AlMughīra Ibn Shu'ba [athThakafi (IKb, Nw) alKūfi asṢahābi (Nw)], when he was governor of AlKūfa in the time of Mu'āwiya (Jsh). See MDh, III. 210 and V. 63—Read "Then, *while*."

P. 291, l. 6. Read *أَلْعُقْرَابِ*.

P. 292, l. 5. IH means by "its sense" the *adv.* and *prep.* and *gen.*, as *زَيْدٌ عِنْدَكَ* *لَاكِرَامِكَ* or *زَيْدٌ فِي الدَّارِ*, *Zaid is with thee, or in the house, for the sake of honoring thee*, the *ل* making the *adv. trans.* to *أَكْرَامِكَ*. In reality it makes the supplied *v.* or its like *trans.*, because the full phrase is *زَيْدٌ اسْتَقَرَّ* or *مُسْتَقَرٌّ*; but, since the *adv.* supplies the place of *v.* or its like, the *prep.* may be said to make the *adv. trans.*: an

the case is similar in <sup>يَا</sup>لَزِيدٌ [48], because <sup>يَا</sup> stands in the place of <sup>أُنَابِي</sup> (R), the objection that the *v.* of *calling* is *self-trans.* being met by IAR with the reply that it is made to imply the sense of *taking refuge* in such as <sup>يَا</sup>لَزِيدٌ لِّجَلِّ خُلَاصِ عَمْرٍو, [i. e. <sup>أَتَجِبُ</sup>لَزِيدٌ لِّجَلِّ خُلَاصِ عَمْرٍو I take refuge with Zaid for (the sake of the deliverance of) 'Amr (DM),] and of *wondering* in such as <sup>يَا</sup>لِلدَّوَاهِي (ML on the ل), i. e. <sup>أَتَعْجَبُ</sup>مِنْ <sup>يَا</sup>لِلدَّوَاهِي I wonder at (the multitude of) the calamities, the ل being i. q. the causative <sup>مِنْ</sup> (DM).

P. 293, l. 20. The Sh omits the infinitival <sup>مَا</sup> [513].

P. 295, l. 4. The *pron.* "its" refers to <sup>رَأْسِي</sup> my head in the preceding verse (Jsh)—l. 9. By a mar of Hamdān (FA, Jsh).

P. 296, l. 4. See another *ex.* at p. 326 below—l. 18. I. e. <sup>وَأَرْسَلْنَا</sup>, <sup>أَذْهَبْ</sup> <sup>وَأَحْسِنُوا</sup> or <sup>وَوَصَّيْنَاهُمْ</sup> (ML), <sup>أَتْلُوا</sup> or <sup>أَعْرَسَتْ</sup>, <sup>تَكْنَحَتْ</sup> (K), and <sup>أَدْعُوهُمْ</sup> (N)—l. 1. See p. 170 above, and vol. I., p. 271.

P. 301, l. 9. Read "(K)."

P. 304, l. 6. For similar separation of <sup>لَمْ</sup> from its *apoc.*, and of the excitative *p.* from its *v.*, see § 548 and § 574.

P. 305, l. 6. Or, as is said (Jsh), by 'Āmir Ibn AlAkwa', who recited these lines to the Prophet (SR, Jsh) on the way to Khaibar, where he was martyred (SR)—l. 10. On the *il. op.*, see vol. I., p. 248 and the note on p. 292, l. 5 above—l. 11. In this saying the *adv.* is made to precede the entire *prop.* (BS): <sup>كَا</sup> in XL. 51. [137] may not be a *d. s.* [to the covert (*pron.*) in the *adv.* (B)], because the *adv.* does not govern the *prepos. d. s.*, as it governs the *prepos. adv.*, e.g. <sup>كُلُّ</sup> <sup>يَوْمٍ</sup> <sup>لَكَ</sup> <sup>ثَوْبٌ</sup> (K, B), but not <sup>زَيْدٌ</sup> <sup>فِي</sup> <sup>الدَّارِ</sup> [75] (K). For two more cases of precedence see § 600.

P. 306, l. 14. "They" refers to the *swords* mentioned in the preceding verse quoted by Lane in p. 291, col. 3; not to *females*, as stated by him in p. 404, col. 2.

P. 307, l. 18. <sup>أَيَّتْ مِنْ ثَمَرَةٍ</sup> in II. 23 [117] may be a [*prepos.* (B)] explanation, *fed from it with food, namely fruit*, like <sup>أَيَّتْ مِنْكَ أَسَدًا</sup> *I saw a lion, namely thee* (K,B).

P. 308, l. 2. <sup>عَلَى طَهْيَانَ</sup> upon mount Tahayan. He means <sup>لَا</sup> *لا*, like the saying of 'Ali to the people of Al'Irāk, when they were 100,000 or more, <sup>لَوَدِدْتُ أَنْ لِي مِنْكُمْ مِائَتَى رَجُلٍ مِنْ بَنِي فِرَاسِ بْنِ غَنَمٍ</sup> *Assuredly I wish that I had instead of you two hundred men of the Banū Firās Ibn Ghanm: I should not care whom I met with them* (Bk). Lane (p. 1888, col. 3) mistranslates <sup>مِنْ</sup> by *of*—l. 8 Read <sup>أَلَمْ تَقْأَ</sup> *أَلَمْ تَقْأَ*.

P. 309, l. 3. Read <sup>وَيَغْضَى</sup> *وَيَغْضَى*—l. 4. By Al'Ḥazīn al-Laithī (T)—l. 7. This verse refutes Wright's assertion (*vol. II, p. 83*, 1st edition) that <sup>أَجَلٌ</sup> *أَجَلٌ* is always used for persons.

P. 312, l. 1. See pp. 332 and 623 below—l. 1. Read "explains."

P. 319, l. 1. Read <sup>حَتَّى هُوَ</sup> *حَتَّى هُوَ*, like <sup>فَبَيَّنَا الْآلِهَ</sup> [161], *And.*

P. 322, l. 11. Before <sup>حَتَّى</sup> *حَتَّى* in this verse it is necessary to supply a suppressed [*prop.*] that what follows <sup>حَتَّى</sup> *حَتَّى* is an extreme of, i. e. <sup>فَوَا عَجَبًا يَسْبِقُنِي النَّاسُ حَتَّى كَلِيبُ تَسْبِقُنِي</sup> (ML). Lane (p. 509, col. 3) asserts that "*حَتَّى* is here a conjunctive particle;" but, if so, it couples a nominal to a verbal *prop.* (§ 538, p. 448); and, since coupling by <sup>حَتَّى</sup> *حَتَّى* is so rare that the KK disallow it even in the case of single terms (§ 540, p. 494), it should obviously not be asserted in the case of *props.*, where R pronounces it to be unnecessary and IHsh expressly disallows it.

P. 325, l. 11. The Jsh has <sup>عَطِشَتْ</sup> *عَطِشَتْ*, and translates *so that (the tribe of) Shaiban thirsted not save for Ajda'.*

P. 32C, l. 19. <sup>أَلْبَرَنْدَجَ</sup> *أَلْبَرَنْدَجَ* and <sup>أَلْبَرَنْدَجَ</sup> *أَلْبَرَنْدَجَ* are Arabicised forms of the Persian <sup>رَنْدَه</sup> *رَنْدَه*, *black leather* (Jk). The 2nd form occurs in a verse at p. 270 above.

P. 328, l. 5. According to IHsh's version of the *o. f.*, the ب in II. 252, being prefixed to the *obj.*, makes the *ag.* a *subst.* for an *obj.*; but AdDasūḫī amends the *o. f.* in order that the ب, being prefixed to the *ag.*, may make it an *obj.*, as is the case in II. 16.

P. 329, l. 13. For "Kb" read "IKb."

P. 330, l. 1. Said to be by 'Urwa Ibn Udhaina (Akh); by 'Umar Ibn Abi Rabi'a (KA, Jsh), or some one else (Jsh); by Jamil, which is more correct than the saying that it is by 'Umar Ibn Abi Rabi'a or 'Ubaid Ibn Aus atṬā'i (FA).

P. 332, l. 7. Lane (p. 144, col. 1.) has <sup>بَابُ</sup> <sup>أَبِيهِ</sup> <sup>بَابُ</sup> his father, which spoils both metre, as is obvious, and sense, because the women were inquiring about the young man's own progress in the tender passion, not about his father.

P. 334, l. 1. <sup>بَابُ</sup> <sup>أَبِيهِ</sup> <sup>بَابُ</sup> with its 2nd [*rad.*] mobilized is a place belonging to the Banū Ja'da Ibn Kais in Najd: the Rājiz says <sup>بَابُ</sup> <sup>أَبِيهِ</sup> <sup>بَابُ</sup> نسحق بنو جعدة أرباب القلب النح (Bk). See also Mk, p. 334.

F. 336, l. 12. On LXVIII. 6. see §. 184—l. 18. Maḥmūd al Warāk, one of the post-classical poets (Mb). See another *ex.* at p. 585 below, where the ب not only is *red.*, but does not govern [563]: in the two *ars.* here given its government is not apparent.

P. 338, l. 7. The opening verse of the ode containing <sup>أَفِيئًا</sup> <sup>أَلَحَّ</sup> [497] (Jsh).

P. 339, l. 4. Read Ḥabīb—l. 21. Read <sup>لِيُغْفِرَ</sup>.

P. 340, l. 3. *Delete* the comma after "*o. f.*"—l. 21. From the same poem as <sup>يَذْكُرُنِي</sup> <sup>أَلَحَّ</sup> [18] (MDh, DM, Jsh).

P. 347, l. 1. Read "[where <sup>أَرَادَتْنِي</sup> is an *inch.*, <sup>لَزِيدٍ</sup> depending upon a suppressed <sup>أَسْتَقَرَّ</sup> an *enunc.*, and the *prop.* a reply etc."

P. 348, l. 3. The *prep.* and *gen.* after these *inf. ns.* [in <sup>جَدْعًا</sup> <sup>لَكَ</sup> etc. [is in the place of the *nom.* as *enunc.* of the *inch.*, which is necessarily suppressed in order that the *ag.* or *obj.* may come next to the *inf. n.*, which after the suppression of the *v.* becomes like a substitute for the *v.* [41], as the *ag.* or *obj.* comes next to the *v.*; and the meaning

is هُوَ لَكَ, i. e. هَذَا الدِّعَاءُ لَكَ Il, i. e. *This invocation, is for thee* (R on the unrestricted *obj.*)—l. 16. Read "(ML), either أَرَادَتِي being supplied, in which case the *prop.* is nominal, or أَقُولُ, in which case it is verbal, and the supplied question etc."—l. 18. It is better to confine oneself to أَرَادَتِي, because أَقُولُ requires that the ل should denote *communication* (DM): but in لَكَ أَرَادَتِي as parsed by AdDasūkī it is difficult to see how the ل can denote *explanation*, since *my meaning is explanatory of thee* seems nonsense; and perhaps in both cases the ل denotes *explanation* with reference to the expressed context, but *peculiarly* or *communication* with reference to the suppressed *op.* تَسْتَقَرُّ or أَقُولُ—l. 22. Read *Ḳuṭna*.

P. 349, l. 18. See note on p. 246, l. 2: Lane (p. 1004, col. 2) is wrong in substituting يَلْدُهُ for يَلْدَةٌ—l. l. See § 612, p. 713.

P. 353, l. 1. Some people learned in poetry disallow its being by Hind-Bint 'Utba (SR).

P. 354, l. 13. بَيْنَ بَصْرَى is explained in the FA and Jsh in the same way as بَيْنَ الدُّخُولِ (vol. I, p. 351) in the D, and is corroborated by the *var.* بَيْنَ بَصْرَى in the ID (p. 286); but Lane (p. 1004, col. 3) substitutes قَيْنَ for بَيْنَ, which he wrongly declares to be "an evident mistranscription." And نَجْلًا, by poetic license for نَجْلًا, seems necessary, because this verso is from the same poem as the verso ending with قَلِيلُ الرَّجَاءِ (vol. I., p. 280); but Wüstenfeld and Lane print نَجْلًا.

P. 357, l. 6. Of an Arab of the desert, one of the Banū Kilāb (Mb).

P. 358, l. 10. المَحْلَقِ with Kasr of the ل (N, Jsh), المَحْلَقِ (Mb, IKb, KF), the cognomen of 'Abd Al'Uzzā (KF) Ibn Ḥantam (Mb IKb, KF, Jsh) Ibn Shaddād (Jsh), of the Banū Abi Bakr Ibn Kilāb (Mb, IKb).

P. 359, l. 8. For "Khumair" read "Umair." He is AlKūḥaif al'Ukailī (Akh): the Banū 'Ukail and the Banū Kūshair were branches of the Banū 'Āmir Ibn Sa'sa'a.

P. 361, l. 7—10. Since the 1st hemistich implies that there is no good for the lover in *nearness of the abode*, the poet amends it by what he mentions in the 2nd hemistich; and, since this 2nd hemistich implies that *nearness of the abode* is profitable in every state, he amends it by what he mentions in the next verse (BS).

P. 362, l. 16. <sup>بَزِيرٍ</sup> [as in Mb, p. 488] *pre.* to <sup>مَجْهَلٍ</sup>; or <sup>بَزِيرٍ</sup> [as in IA, p. 190], in which case <sup>مَجْهَلٍ</sup> is a total *subst.* for it (ج). The IA has <sup>مَجْهَلٍ</sup>, doubtless a misprint, as is clear from the foregoing analysis and from the rhymes in the Jsh.

P. 364, l. 3. Read "(IA)."

P. 365, l. 3. *Orig.* <sup>لِلَّهِ دَرَابِنٌ غَيْبٌ</sup> (Jsh)—l. 4. <sup>فَتَخْزُونِي</sup> with quiescence of the , by poetic license (Jsh), as is proved by the rhymes. Lane (p. 2164, col. 1) is wrong in printing <sup>فَتَخْزُونِي</sup>.

P. 367, l. 12. The 2nd line is <sup>وَكَيْفَ سَنُوحٌ وَالْيَمِينُ قَطِيعٌ</sup> And how was there a passing from left to right when on the right was a detachment of the flock? (FA, DM).

P. 369, l. 13-14. Thus in the FA and J: but see vol. I., p. 532.

P. 373, l. 3. Thus in the ML, vol. I., p. 259, l. 3; but <sup>كَانَ عَلَيْهِ</sup> in the DM, vol. I., p. 420, l. 15.

P. 377, l. 1. Munqidh (AAz), Al Munqidh (FA, Jsh), Ibn AtTammāl alAsadī (AAz, FA, Jsh)—l. 16. Read "(ML)], as."

P. 378, l. 7. After "AdhDhubyānī," insert "praising AnNu'mān Ibn AlMundhir,"—l. 18. See p. 573, l. 1. and p. 583, l. 2.

P. 379, l. 19. Cited in the KN as an *ex.* of <sup>لَعَلَّ</sup> with Kasr of the last ل (Jsh): <sup>لَعَلَّ</sup> (IA). See also p. 441, l. 18.

P. 381, l. 5. From the ML, vol. II., pp. 213 and 351—l. 17. The foundation of the variance is in [the dispute as to] the cause of the revelation, whether it be an occasion for manifestation of *desire for them* or of *blame*, he that supplies <sup>فِي</sup> having regard to the 1st. and he

that supplies <sup>عن</sup> having regard to the 2nd; and therefore the saying that the condition of suppression is security from ambiguity, whereas here ambiguity is present, is rebutted, because ambiguity arises upon absence of [explanatory] circumstances, whereas here the circumstance is present, though disputed (DM).

P. 384, l. 1. Perhaps (J) for <sup>كُتَامَ</sup> (J, Jsh) by poetic license (Jsh).

Orig. <sup>جَهْرَمِيَّة</sup> (FA, J, Jsh)—l. 4. Jahram is a town in Persia (FA, J, Jsh)—l. 6. Another *ex.* is <sup>دَا أَلَح</sup> in p. 351—l. 12. From the ML, vol. II., pp. 293 and 351.

P. 385, l. 1. <sup>قَيْسُ أَلْفَتَه</sup> (IA): <sup>قَيْسٍ</sup>, without Tanwin by poetic license (FA, J), being meant to be a proper name for the father of the <sup>قَيْلَةَ</sup> (J); or <sup>قَيْسُ</sup>, diptote etc. (J): and <sup>أَلْفَتَه</sup> (FA, J).

P. 388, l. 3. Read "by AlFarazdak, satirizing 'Abd K̄ais Ibn Afṣā, the father of a clan of Asad, *Repeat*." The IHb, IKb, and ID have Abd AlK̄ais—l. 12. Read "[543]."

P. 390, l. 11. See vol. I., p. 553, l. 9.

P. 391, l. 9-10. Read "but must be *postpos.* (IA), and, even." Apparently <sup>أَنْ</sup> must be *postpos.* to avoid being mistaken for <sup>أَنْ</sup> i. q. <sup>لَعَلَّ</sup> [527]: see p. 601—l. 24. I. e. imitative of a saying.

P. 393, l. 16. Read "LXIII. 1."

P. 396, l. 9. The poet is satirizing Zaid Ibn Arḳam (Jsh) aṣṢaḥābī (ID, Nw, Is) alAnṣārī (Nw) alKhazrajī (ID, Nw) alMadanī (Nw).

P. 400, l. 7, 8. Read <sup>حَقًّا</sup> —l. 15. Read "the [better] pronunciation."

P. 402, l. 3. The preceding *exs.* are all like XCII. 12.—l. 4. On separation by an *adv.* dependent upon the *pred.* see vol. I, p. 133, and p. 303 above—l. 6. I. e. the *pred.* posterior to the *sub.* [604]—l. 9. <sup>قَدْ</sup> is requisite in order that the plastic *pret.* may resemble the *n.*, to which the <sup>لُ</sup> is prefixed by common consent in the *cat.* of <sup>أَنْ</sup> [575, 604]; but, according to Ks and Hsh, <sup>قَدْ</sup> need not be expressed, but



may be understood [577, 604]. The aplastic *pret.*, not being conjoined with <sup>أُتِّ</sup> [575], does not resemble the *n.* in the same way as the plastic; but, since it resembles the *n.* in another way, it may, according to Akh, have the *ج* prefixed to it [604]—*l.* 12. AlḤārith (FA).

*P.* 403, *l.* 2. Here the *ج* of the *correl.* of the oath (*p.* 680 and *p.* 693, *l.* 1.) is called by Z and B “subsidiary to the oath,” just as in <sup>لَقَدْ أَصَابَنِي</sup> (*p.* 701) the *ج* is called by J “subsidiary to a suppressed *htao* <sup>وَاللَّهِ</sup>,” evidently because it indicates that what follows it is the *correl.* of a suppressed oath (*p.* 670). See also the note on *p.* 154, *l.* 7.—*l.* 3. The “*corrob.*” *ج* is the *ج* of inception (*pp.* 404 and 690)—*l.* 13. I. e. Ḥarṣala Ibn AlMundhir (SR, ID, Is, Jsh) Ibn Ma’dikarib (Is, Jsh), who is said to have lived 150 years, and remained till the days of Mu’āwiya (Is). The poet is praising AlWalid Ibn ‘Ukba (AAz, Jsh) as Ṣababi (Nw).

*P.* 408, *l.* 3. The poet is praising the Banū Umayya (FA)—*l.* 7. “this elaboration” refers to “literally or predicamentally” at *p.* 407, *l.* 5. and *l.* 7.—*l.* 15. <sup>خَازِمٌ</sup> with the dotted *خ* and *;* (FA). Read “Abi Khāzim.”

*P.* 409, *l.* 1. Read <sup>فِي الْقَيْدِ</sup>.

*P.* 412, *l.* 11, 20, 21. For <sup>أَنْتَ</sup> <sup>أَنْتَ</sup> see *l.* 4.—*l.* 15. Read “like-wisc.”

*P.* 413, *l.* 21. Composed when he was imprisoned by ‘Uthman (Jsh)—*l.* 1. *Ḳayyār* is a name for his horse (BS).

*P.* 414, *l.* 19, 22. For <sup>أَنْتَ</sup> <sup>أَنْتَ</sup> see *p.* 412, *l.* 1.

*P.* 415, *l.* 2-3. Read <sup>هَمْ</sup> <sup>هَمْ</sup>, as the poet says <sup>شَيْءٌ</sup> <sup>شَيْءٌ</sup> [126] (M)—*l.* 5. “he” means S.

*P.* 416, *l.* 5. Read “*pred.*”—*l.* 6. Read <sup>سَرَبَالٌ</sup>—*l.* 11. Read “Wā’il, the orator, recited by him when he entered the presence of Mu’āwiya, Assuredly”—*l.* 14. Read “(Sh).”

*P.* 418, *l.* 10. Before “*Thy*” insert “addressing ‘Amr Ibn Jurmuz the slayer of her husband AzZubair Ibn Al’Awwām,”—*l.* 16. In case

3 (p. 419, l. 5), the  $\text{ل}$  is prefixed, when the  $\text{v.}$  is an annuller, to the original *enunc.*, i. e. the 2nd *obj.*, as in VII. 100; or *pred.*, as in II. 138. and XVII. 75: and, when the  $\text{v.}$  is not an annuller, to the *ag.*, as in  $\text{إِنْ تَزِينُكَ الْخ}$ ; or *obj.*, as in  $\text{شَلَّتْ الْخ}$ .

P. 419, l. 14. Read "which [if preceded by a  $\text{v.}$  (DM)] occurs"—l. 20. Mirba' is the cognomen of Wa'wa'a Ibn Sa'id (KF, DM, Jsh) the rhapsodist of Jarir (KF, DM).

P. 422, l. 1. Read "needed."

P. 423, l. 21. "not a single term" is a continuation of "a *prop.*" in p. 421, l. 1.

P. 424, l. 1. This verse is next but one to the verso cited in vol. J., p. 220, l. 3. The poetess is bewailing her brother 'Amr Dhu-l-Kalb (DH, Jsh).

P. 425, l. 15. Ibn Khidhām (with the dotted  $\text{خ}$  and  $\text{ذ}$ ) was the first poet of the Arabs to bewail the abodes (N),

P. 427, l. 15. Read "thou."

P. 430, l. 5. I. e. the position in which it is prefixed to the *pred.* (DM)—l. 7. Read "without it, [i. e. without the *op.* (DM)]; and."

P. 431, l. 1. The poet is bewailing Hishām Ibn 'Abd AlMalik (Jsh).

P. 432, l. 22. Read "a poet [Ru'ba (FA)] says."

P. 434, l. 11. The poet is describing a meadow (BS)—l. 16. Because the *pron.* of the case must be followed by a *prop.* [160, 167]—l. 17. Read "alYashkurī, mentioning his wife (N, Jsh), or. says another, of Arkam Ibn 'Ilbā {Ibn 'Auf (ID)} alYashkurī (Jsh), a heathen (ID).]"

P. 435, l. 1. Lane (p. 106, col. 1) has "thou comest" wrongly.

P. 436, l. 1. By 'Amr Ibn (SR) AlHārith Ibn Muḍāḍ alJurhumī (SR, MDh, IJr), lamenting the expulsion of Jurhum from Makka (SR).

P. 440, l. 1. After "poet" insert "[Mutammim Ibn Nuwaira (Mb)]."

P. 441, l. 11. Because *expectation* [535] belongs only to what will be originated and generated, not to what has ended and ceased (D).

P. 442, l. 13. Lane (p. 2124, col. 1) strangely supposes the *subj.* to be in the *pred.* instead of the *correl.* printing  $\text{أَبْلَغ}$  instead of  $\text{أَبْلَغ}$ .

and omitting <sup>فَطْلَعُ</sup> —l. 17. For <sup>فَرَاتَهَا</sup> by poetic license (FA, Jsh). Lane (p. 1237, col. 1) gives <sup>فَتَسْتَرْجِعُ</sup> with the wrong mood.

P. 448, l. 22. Read "vid."—l. 23. Read "[n. (IA),]."

P. 449, l. 18. By AnNābigha adhDhubyānī (Dw. 83, Ahl. 12, FDw. 41).

P. 452, l. 1. Or sense (p. 80).

P. 457, l. 12. Whereas the *cond. prop.* must be verbal [419].

According to Khl, this verse is sylleptic, i. e. <sup>أَتَرْكَبُونَ أَوْ تَنْزِلُونَ</sup> *Will, or Do, ye ride? Then the riding etc. Or will, or do, ye alight? Then verily etc.,* like <sup>وَلَا نَاعِبُ آلِ</sup> [426] (R on the *aor.*).

P. 467, l. 5. Read "(K, B), by 'Abd Allāh Ibn AzZibā'rā (Akh), *And*"—l. 6. Read "i. e."—l. 7. Read "(N)"—l. 13. The Egyptian edition of the ML has <sup>يَدُ قَائِمِ عَمْرٍو وَغَلَامِهِ</sup> —l. 19. There is an *interrog.* in the preceding verse.

P. 468, l. 1. <sup>مِثْلَهَا</sup> [102] (Mb).

P. 472, l. 3. It should therefore be translated *When* or *While*, not *Et* or *And*, as by De Sacy (Gr. Ar., 2nd edition, vol. I., p. 161, l. 6) and Wright (Ar. Gr., 1st edition, vol. II., p. 5, l. 7).

P. 473, l. 1. Read "coupled"—l. 20. Read "XXXVII."

P. 474, l. 3. Or by some one else (Jsh). Enclosed by 'Abd Al Malik in a letter to AlHajjāj as a reply to some verses from Ibn Al Ash'ath (Mb)—l. 13. "weak" applies to "grammarians" only, not to "commentators"—l. 14. Thi, the author of the celebrated commentary, was eminent for his learning in Arabic (TM).

P. 481, l. 20. Read "[27, 179, 538]."

P. 482, l. 21. Read <sup>جَنَمٍ</sup>.

P. 488, l. 9, 14. Read "*then, or further, or moreover.*"

P. 490, l. 13. Read <sup>نَعَم</sup> —l. 21. I. e. between the condition and *apod.*, as in AlḤasan's reading—l. 22. I. e. After the condition and *apod.*, of which DM gives no *ex.*

P. 491, l. 4. Read "of"—l. 10. Read "requisition"—l. 18. Read "*prop.*, so that <sup>تَمَّ</sup> is known to be sometimes a *p.* of inception, which is

nowhere noticed by Illsh (DM). No one explains the meaning of the inceptive <sup>٢</sup>ثَمَ, which I suppose to be the one given at p. 489, l. 2 -

l. 21. Read "by [understanding <sup>١</sup>أَنْ and (NS)] giving"—l. 22. The clause "meaning only etc" is intended to refute the objection advanced by Nw in the NS that "the *subj.* is not allowable, because it requires the prohibited to be the *union of the two acts*, not the *performance of one of them singly*; whereas no one says this, but on the contrary *issing in standing water* is prohibited whether the man mean to wash himself in, or from, it, or not." Apparently the meaning of <sup>٢</sup>ثَمَ with the *subj.* is the same as with the *apoc.*, the sense being <sup>١</sup>لَا يَكُونَنَّ مِنْهُ <sup>٢</sup>أَحَدُكُمْ الْبَوْلُ فِي الْمَاءِ الدَّائِمِ ثُمَّ الْإِغْتِسَالُ مِنْهُ. *Let there not be on the part of any one of you pissing in standing water and afterwards washing himself from it.* In the SB (IV, 68) the mood is not indicated.

P. 501, l. 1. <sup>١</sup>أَرَامَ (Mb, ZJ, MI, KF, Jsh) with Fath (MI, Jsh) of the Hamza (Jsh), <sup>٢</sup>أَرَامَ with Kasr of its initial, as though it were *inf.* n. of <sup>٢</sup>أَرَمَ (Bk), is [said {by Ya'kūb (Bk)} to be (Bk, MI)] a water-course (Bk, ZJ, MI) flowing into AthThalabūt (ZJ, MI), belonging to [the countries of (MI)] the Banū Asad (Bk, MI)—l. 1. When <sup>١</sup>أَوْ denotes *digression*, it is followed only by *props.*; so that it is not a *con.*, but a *p.* of inception (R).

P. 502, l. 2. Not "repetition of the *ag.*," as Lane (p. 122, col. 2) says in different words, "that the agent shall be mentioned a second time": perhaps his copy of the ML has <sup>١</sup>الفاعل for <sup>٢</sup>العامل; but, if so, that reading is plainly inconsistent with the *exs.*, since the *op.* <sup>١</sup>قَامَ or <sup>٢</sup>يَقُمُ, not the *ag.* <sup>١</sup>زَيْدٌ, is repeated. Read "repetition of the *op.*," as <sup>١</sup>مَا قَامَ زَيْدٌ أَوْ <sup>٢</sup>لَا يَقُمُ زَيْدٌ أَوْ <sup>٣</sup>لَا يَقُمُ عَمْرٌ <sup>٤</sup>لَا يَقُمُ عَمْرٌ. *Zaid has not stood: nay, 'Amr has not stood and 'Amr has not stood: nay, let not 'Amr stand, and transmitted from him by IU, which [transmission by IU (DM)] is confirmed by the fact that he [i. e. S (DM)] says on LXXVI. 24. etc."*

P. 503, l. 1. According to B (Note on p. 501, l. 1), *nay, (they were) harder.*

P. 504, l. 14. By AlFarazdak (Dw. p. 13).

P. 509, l. 5. By AlLa'in alMinkari (Mb). After "Ya'fur" insert "at'Faimul."

P. 511, l. 10, 11. <sup>سَوَايَ</sup> <sup>وَسَوَايَ</sup> upon [the measure of] <sup>فَعَلَى</sup> (Mb). <sup>سَوَا</sup> with Damm, and <sup>السَّوَايَ</sup> with Fath (Jsh).

P. 512, l. 10. Meaning <sup>وَأَحَدُهُ</sup> <sup>أَمْسَتْ</sup> <sup>فِي</sup> <sup>وَأَحَدُهُ</sup> (W)—l. 14. Read "etc, no Hamza being supplied: (3)."

P. 517, l. 18. Read "<sup>sun</sup> (Jsh)."

P. 531, l. 5. Said to be (DM) by AlWalid Ibn 'Ukba (FA, DM); but asserted by IHsh to be (FA) by AlFarazdaq (ML, FA).

P. 532, l. 9. I suppose "it" to mean *unforgetfulness*. The Jsh reads <sup>أَمَدٌ</sup>, explaining it as *pass.* of <sup>مَدَّ</sup>; and translates *and I shall be prolonged by that matter*.

P. 533, l. 18. Read "[612, 614]."

P. 537, l. 1. Read <sup>أَنْ</sup>.

P. 541, l. 5. Read "(ML), who are Kuraish and their allies (Mb)."

P. 545, l. 5. Read <sup>حَقًّا</sup> —l. 12. Both editions of the ML have <sup>وَذَلِكَ الشَّيْءُ حَقٌّ</sup>, which Lane (p. 93, col. 1), apparently not understanding the argument that <sup>أَمَّا</sup> is i. q. <sup>أَشَى</sup> [180], i. q. <sup>أَحَقًّا</sup>, translates by "i. e. <sup>أَذَلِكَ الشَّيْءُ حَقٌّ</sup> [is that thing true?]," thus interpolating two extraneous words <sup>ذَلِكَ</sup> and <sup>حَقٌّ</sup>, rendering the *indet. acc.* <sup>مَا</sup> by the *det. nom.* <sup>الشَّيْءُ</sup>, and paraphrasing the single term <sup>أَمَّا</sup> i. q. <sup>أَحَقًّا</sup> by a *prop.*—l. 19, 20. After "purpose" read "or destination"—l. 21. Lane wrongly assigns S as an authority for the theory that <sup>أَمَّا</sup> is i. q. <sup>أَحَقًّا</sup>, whereas he is cited by IHsh merely in support of the opinion that <sup>أَحَقًّا</sup> is, as the latter says, i. q. <sup>أَفِي حَقٍّ</sup> *Is it in truth?*, <sup>أَنْ</sup> and its *conj.* being an *inch.* and the *adv.* its *enunc.*; and not, as Mb says, i. q. <sup>أَحَقَّ حَقًّا</sup> *Has it really proved true?*, <sup>حَقًّا</sup> being an *inf. n.* and <sup>أَنْ</sup> and its *conj.* an *ag.*

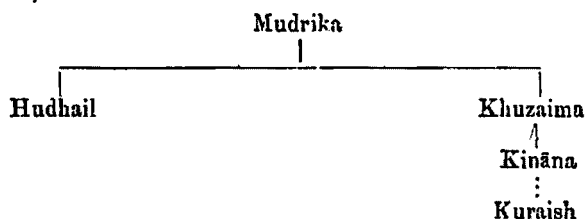
P. 546, l. 1. Read <sup>هَاتِمٌ</sup>هَاتِمٌ —l. 3. Read "Fa'id". The FA has "Ibn AlMundhir."

P. 559, l. 16. Lane (p. 493, col. 2) has "it ( <sup>جِيرٌ</sup>جِيرٌ ) ..... would not have <sup>أَنْ</sup>أَنْ for a corroborative," perhaps because he misreads <sup>جِيرٌ</sup>جِيرٌ in the verse.

P. 560, l. 15. Not <sup>أَعْرِفُ</sup>أَعْرِفُ I know, as Lane (p. 493, col. 2) says. These ps. are ps. of *acknowledgment*, not of *knowledge*.

P. 561, l. 4. 'Abd Allāh (Mb, KA, IY, KF) Ibn AzZabīr (Mb, IY, KF) Ibn Fuḍāla Ibn Sharīk alWālibī (KA, IY) alAsadī (Mb, KA) of [the Banū (KA)] Asad Ibn Khuzaima (Akh, KA, IY), not Asad of Quraysh (Akh).

P. 562, l. 19.



'Abd Allāh Ibn Mas'ūd was of Hudhail on both sides (Nw); but he was the confederate of the Banū Zuhra (Sī, IKb, Nw), the Prophet's maternal kinsfolk (IKb), and was an early convert and a constant companion and attendant of the Prophet (Nw). The Companions celebrated for teaching the reading of the Qur'ān, are seven, (1) 'Uthmān, [d. 35 (Nw)]; (2) 'Alī, [d. 40 (Nw)]; (3) Ubayy [Ibn Ka'b alAnṣārī alKhazrajī anNajjārī alMu'awī alMadanī, d. before 30 (Nw)]; (4) Zaid Ibn Thābit [alAnṣārī (Nw, Is) alKhazrajī (Is) anNajjārī alMadanī, the writer of the Revelation and the Codex, d. 54 (Nw)]; (5) ['Abd Allāh (Nw)] Ibn Mas'ūd [alHudhail, confederate of the Banū Zuhra, alKufī, d. 32 (Nw)]; (6) Abu-dDardā ['Uwaimir, or 'Āmir, Ibn Zaid alAnṣārī {alKhazrajī (Is)}, d. 32 (Nw, Is)]; (7) AbūMūsā ['Abd Allāh Ibn Kais (Nw)] alAsh'arī [alKufī, d. 50 (Nw)]. Thus are they mentioned by Dh, who says that many of the Companions studied reading under Ubayy, among whom were Abū Huraira ['Abd Shams, named by the Apostle (Is) 'Abd ArRaḥmān, Ibn Ṣakhr (Nw, Is) adDausī, d. 57 (Is)], ['Abd Allāh (Nw)] Ibn 'Abbās [alHāshimī alMakkī, the son of the Apostle's

paternal uncle, *d.* 68 (Nw)]; and 'Abd Allāh Ibn AsSā'ib [alKuraishi alMakhzūmī, *d.* a little before 'Abd Allāh Ibn AzZubair was killed, which took place in 73 (AGh)], while Ibn 'Abbās learnt from Zaid also. And many of the Followers learnt from them:—(a) at AlMadīna, (1) [Sa'id (Nw)] Ibn AlMusayyab, [or AlMusayyib, alKuraishi alMakhzūmī, *d.* 93 (Nw)]; (2) 'Urwa [Ibn AzZubair (Nw, Ish) Ibn Al'Awwām alKuraishi alAsadi, *d.* 91 (Nw)]; (3) Sālim [Ibn 'Abd Allāh Ibn 'Umar Ibn AlKhaṭṭāb alKuraishi al'Adawi, *d.* 106 (Nw)]; (4) [the Khalifa (Nw)] 'Umar Ibn 'Abd Al'Aziz [alKuraishi alUmayyī, *d.* 101 (Nw)]; (5) Sulaimān Ibn Yasār [alHilālī, *d.* 109 (Nw)]; (6) 'Atā Ibn Yasār, [the freedman of Maimūna Bint AlḤārith alHilālīya the Mother of the Believers, and brother of Sulaimān, *d.* 103 (Nw)]; (7) Mu'adh Ibn AlḤārith [alAnṣārī (Nw)], known as Mu'adh the Reader, [and said by some to be a Companion, *d.* 63 (Nw)]; (8) 'Abd ArRaḥmān Ibn Hurmuz al'Araj [a Kuraishi, freedman of Rabi'a Ibn AlḤārith Ibn 'Abd AlMuṭṭalib, *d.* 117 (Nw)]; (9) [Muḥammad Ibn Muslim Ibn 'Ubaid Allāh Ibn 'Abd Allāh (Nw)] Ibn Shihāb [alKuraishi (Nw)] azZuhri, [*d.* 124 (Nw)]; (10) Muslim Ibn Jundab; (11) Zaid Ibn Aslam [alKuraishi al'Adawi, freedman of 'Umar Ibn AlKhaṭṭāb, *d.* 136 (Nw)]; (b) at Makka, (1) 'Ubaid [Ibn 'Umair alLaithi, *d.* 68 (IKb)]; (2) 'Atā Ibn Abi Rabāḥ [Aslam alKuraishi, freedman of Ibn Khuthaim alKuraishi alFihri, *d.* 115 (Nw)]; (3) Ṭa'ūs [Ibn Kaisān alYamānī alHimyari, their freedman, *d.* 106 (Nw)]; (4) Mujaḥid [Ibn Jabr, or Ibn Jubair, alMakhzūmī, freedman of 'Abd Allāh Ibn AsSā'ib alMakhzūmī, *d.* 101 (Nw)]; (5) [Abū 'Abd Allāh (IKh)] 'Ikrima [Ibn 'Abd Allāh, freedman of 'Abd Allāh Ibn 'Abbās, *orig.* of the Barbar, a people of the West, one of the Lawyers and Followers of Makka, *d.* 107 (IKh)]; (6) [Abd Allāh Ibn 'Ubaid Allāh Ibn 'Abd Allāh (IKb)] Ibn Abi Mulaika [Zuhair alTaimi, of Kuraish, *d.* 117 (IKb)]; (c) at AlKūfa (1) 'Alqama [Ibn Kais anNakha'i, the Reporter of 'Abd Allāh Ibn Mas'ūd, *d.* 62 (Nw)]; (2) AlAswad [Ibn Yazid Ibn Kais anNakha'i (IKb, Nw), nephew of 'Alqama (Nw), *d.* 74 (IKb)]; (3) 'Abida [Ibn Kais alMurādi alHamdānī asSalmānī, *d.* 72 (Nw)]; (4) 'Amr Ibn Shuraḥbīl; (5) AlḤārith Ibn Kais [alJu'fi, the companion of 'Abd Allāh Ibn Mas'ūd, *d.* 48 (ITB)]; (6) ArRabi' Ibn Khaitham [alKūfi, *d.* 63 (IATH)]; (7) 'Amr Ibn Maimūn [alAudi, *d.* 75 (Nw)]; (8) Abū 'Abd ArRaḥmān ['Abd Allāh Ibn Ḥabīb (IKb, IATH)] asSulamī, [one of the companions of 'Alī (IKb), *d.* 105 (IATH)]; (9) Zirr Ibn Ḥubaish [alAsadi, *d.* 82 (Nw)]; (10) 'Ubaid Ibn Fuḍaila; (11) Sa'id Ibn Jubair [alAsadi alWālibi by enfranchisement, *d.* 95 (Nw)]; (12) [Ibrāhīm Ibn Yazid (Nw, TH)] anNakha'i, [*d.* 96 (Nw, TH)]; (13)

[Amir Ibn Sharāḥīl (IKb, IKhn, TH)] ashSha'bi, [d. 104 (IKb, IKhn, TH)]: (a) at AlBaṣra, (1) Abu-l-Āliya [Rufai' Ibn Mihrān (Nw, TH)] arRiyāḥī (IATH, Nw, TH), freedman of Umayya, a woman of the Banū Riyāḥ Ibn Yarbū', a clan of the Banū Tamīm (Nw), d. 90 (IATH, TH)]; (2) Abū Rajā [Imrān Ibn Taim al-Uṭāridī, d. 117 (IKb)]; (3) Naṣr Ibn 'Āsim [alLaithī, d. 90 (IATH)]; (4) Yahyā Ibn Ya'mar [al'Adwānī {alWashkī, confederate of the Banū Laith (IKhn)}, d. 129 (IATH, IKhn)]; (5) AlḤasan [Ibn Abi-l-Ḥasan Yasār alAnṣārī, freedman of Zaid Ibn Thābit, d. 110 (Nw)]; (6) [Muḥammad (Nw)] Ibn Sirīn [alAnṣārī, their freedman, d. 110 (Nw)]; (7) Katāda [Ibn Di'āma asSadūsī, d. 117 (Nw)]: (e) in Syria, (1) AlMughīra Ibn Abī Shihāb alMakhzūmī, the companion of 'Uthmān; (2) Khalīfa Ibn Sa'd, the companion of Abu-d-Dardā. Then some men devoted themselves to the subject, and studied proficiency in reading so thoroughly that they became Masters imitated and resorted to:—(a) at AlMadīna, (1) Abū Ja'far Yazīd Ibn AlKa'kā', [freedman of 'Abd Allāh Ibn 'Ayyāsh alMakhzūmī (IKb), d. 130 (IATH)]; (2) Shaiba Ibn Niṣāḥ, [freedman of Umm Salima (IKb) the Mother of the Believers (Nw)]; (3) Nārī [Ibn 'Abd ArRaḥmān (Nw)] Ibn Abī Nu'aim [alLaithī, their freedman, originally from Iṣbahān, d. 109 (Nw)]: (b) at Makka, (1) 'Abd Allāh Ibn Katīr [alKinānī, their freedman, ad Dārī, freedman of 'Amr Ibn 'Alqama alKinānī, d. 122 (Nw)]; (2) Ḥumaid Ibn Kais [alAsadī, their freedman (Nw),] alA'raj; (3) Muḥammad Ibn Muḥaiṣin, [d. 123 (ITB)]: (c) at AlKūfa, (1) Yahyā Ibn Waththāb [alAsadī, their freedman, d. 103 (Nw)]; (2) 'Āsim Ibn Abi-n-Najūd, [freedman of the Banū Jadhīma Ibn Mālik Ibn Naṣr Ibn Qū'ain Ibn Asad (IKb, IKhn), d. 127 (IKhn)]; (3) Sulaimān [Ibn Mihrān (IKb, TH)] alA'mash [alAsadī alKāhili, their freedman (TH), freedman of the Banū Kāhil of the Banū Asad Ibn Khuzaima (IKb), d. 148 (IKb, TH)]; (4) Ḥamza [Ibn Ḥabīb, known as AzZayyāt, freedman of the family of 'Ikrima Ibn Rib'ī atTaimī, d. 156 (IKb, IKhn)]; (5) [Alī Ibn Ḥamza alAsadī by enfranchisement, known as (IKhn)] AlKisā'ī, [d. 189 (IKhn)]: (d) at AlBaṣra, (1) 'Abd Allāh Ibn Abī Ishāq, [alḤaḍramī, their freedman (IKhn), d. 127 (IATH, MAB, ITB)]; (2) 'Isā Ibn 'Umar [athThaḳaṣī, d. 149 (IKhn)]; (3) Abū 'Amr Ibn Al'Alā [Ibn 'Ammār atTaimī alMāzinī, d. 154 (IKhn)]; (4) 'Āsim Ibn Al'Ājjāj alJahdarī; (5) Ya'qūb [Ibn Ishāq (IKhn)] alḤaḍramī [by enfranchisement, d. 205 (IKhn)]: (e) in Syria, (1) 'Abd Allāh Ibn 'Āmir [alYahṣubī, d. 118 (KM)]; (2) 'Atīya Ibn Kais alKilābī; (3) Ismā'īl Ibn 'Abd Allāh Ibn AlMuhājir; (4) Yahyā Ibn AlḤārith adhDhamarī, [d. 145 (IKb, IATH)]; (5) Shuraiḥ Ibn Yazīd alḤaḍramī.



And, out of these, the Seven Masters [whose names are printed in small capitals] became celebrated throughout the world:—(1) *NĀFI'*, who learnt from 70 of the Followers, among them *Abū Ja'far*; (2) *IBN KATHĪR*, who learnt from 'Abd Allāh Ibn AsSā'ib asShāhābī; (3) *ABŪ 'AMR*, who learnt from the Followers; (4) *IBN 'ĀMIR*, who learnt from *Abu-dDardā* and the companions of 'Uthmān; (5) 'ĀSIM, who learnt from the Followers; (6) *ḤAMZA*, who learnt from 'ĀSIM, *Ala'mash*, [*'Amr Ibn 'Abd Allāh alHamdānī (Nw)*] asSabī'ī [a Kūfī Follower, *d.* 126 (Nw)], *Manṣūr Ibn AlMu'tamir* [asSulamī alKūfī, one of the early Followers of the Followers, *d.* 132 (Nw)], and others; (7) *ALKISĀ'Ī*, who learnt from *ḤAMZA* and *Abū Bakr [Shu'ba (KM)] Ibn 'Ayyāsh* [alKūfī alAsadī, their freedman, *d.* 194 (KM)]. Then the Readers became scattered in different countries, and divided into sects; and, out of the Reporters of every practice adopted by the Seven, two Reporters became celebrated:—(1) *NĀFI'* was reported by *Kālān* [*'Isā Ibn Minā alMadanī, d.* 205 (KM),] and *Warsh* [*'Uthmān Ibn Sa'īd alMiṣrī, d.* 197 (KM),] direct; (2) *IBN KATHĪR* by *Ḳumbul* [*Muḥammad Ibn 'Abd ArRaḥmān alMakkī alMakhzūmī, d.* 291 (IKhn),] and [*Alḥmad Ibn Muḥammad (KM, Dh, ITB) alMakkī (Dh)*] *alBazzī*, [*d.* 250 (KM, ITB),] through his companions; (3) *ABŪ 'AMR* by [*Ḥafṣ Ibn 'Umar alAzdī (KM)*] *adDūrī*, [*d.* 246 (KM),] and [*Ṣāliḥ Ibn Ziyād (KM)*] *asSūsī*, [*d.* 261 (KM),] through [*Yahyā Ibn AlMubārak al'Adawī (KM ITB, AAK)*] *atTaimī* (KM) *alBaṣrī* (ITB, AAK) *alYazīdī*, [*d.* 202 (KM, ITB, AAK)]; (4) *IBN 'ĀMIR* by *Hishām* [*Ibn 'Ammār asSulamī, d.* 245 (KM),] and [*'Abd Allāh Ibn Aḥmad Ibn Bashīr (KM)*] *Ibn Dhakwān* [*alKurashī, d.* 242 (KM),] through his companions; (5) 'ĀSIM by *Abū Bakr Ibn 'Ayyāsh* and *Ḥafṣ* [*Ibn Sulaimān alKūfī alAsadī alBazzāz, d.* 180 (KM),] direct; (6) *ḤAMZA* by *Khalaf* [*Ibn Hishām alBazzār, d.* 229 (IKb, KM),] and *Khallād* [*Ibn Khālīd asSairafī alKāfi, d.* 220 (KM),] through *Sulaim* [*Ibn 'Isā alḤanafī alKāfi, d.* 188 (KM)]; (7) *ALKISĀ'Ī* by *AdDūrī* [before mentioned (KM)] and *Abu-JḤārith* (IKn) *Laith Ibn Khālīd alBaghdādī, d.* 240 (KM).

P. 565, l. 2. Read "ALLOCATION."

[P. 567, l. 7. See note on p. 336, l. 18 above—l. 10. Not <sup>أثبت</sup> as given by Lane (p. 107, col. 3)—l. 17. *Ibn AlMasik* (ID), *Ibn Musnik* (SR, Tr, Akh, KF, Jsh), *alMurādi* (SR, Akh, ID). Read "Musnik."

P. 569, l. 7. One of the verses of the Book (FA), and therefore not by *AlFārisi*, though distinctly said to be so in the Jsh—l. 15. not

فَامِهْلَه , as in Lane (p. 106, col. 1); nor غَامِر , as in the ML and Lane: see the note on p. 138, l. 12 above.

P. 573, l. 5. The poet is addressing his she-camel (Jsh)—l. 8. Apparently كَيْمَاً [597] is an instance, i. e. كَيْمَاً: and, according to the 1st explanation, كَيْمَاً [571]; while, according to the 2nd, the كَ is red after the op. governing the subj., a case not mentioned here.

P. 574, l. 12. AIA'ghà makes مَا red twice in

مَا تَرَيْنَا حَفَاً لَا نَعَالُ لَنَا  
أَنَا كَذَلِكَ مَا نَحْفَى وَنَتَعَلُ

[If thou see us barefooted, having no sandals, (it is a matter that will not last): verily we are so; we go barefooted, and we wear sandals, i. e. مَا تَرَيْنَا حَفَاً لَا نَعَالُ, indicated by أَنَا كَذَلِكَ, the latter nominal prop. not being a corrl., because it is not conjoined with the ن (DM)]; and Umayya Ibn Abi-ṣ Salt [makes it red. (DM)] thrice in

سَلَعُ مَا وَمِثْلُهُ عَشْرُ مَا  
عَالَتْ مَا وَعَالَتْ الْبَيْقُورَا

[describing a year of drought, (On them, i. e. those tails of oxen, is) a plant called Sala', and like it is a plant called 'Ushar burdening; and it (the year) has burdened the oxen, i. e. سَلَعُ فِيهَا (Jsh)]. On this [last] verse IIU says "I know not what its meaning is, nor have I soon any one that knows it;" but others say that, when the Arabs meant to pray for rain in the year of drought, they used to tie Sala' and 'Ushar, which are two kinds of plants, to the tails of oxen and between their hocks, and then kindle fire among them, and take them up the mountains, and raise their voices in prayer; and the meaning of عَالَتْ الْبَيْقُورَا is that the year has burdened the oxen with the Sala' and 'Ushar that it has made them carry (ML).

P. 575, l. 17. Read تَلَجَّيْنِي أَلْبَحْلُ with the ت, i. e.

And thou censuredst me, O thou woman: but in one MS with the ي, i. e.

[*And they censure me, vid.*] the women (DM), the pron. of the pl. in i referring to the عَوَالِي mentioned in the preceding verse (Jsh). See Mb, p. 48.

P. 578, l. 19. Read "to."

P. 581, l. 4. The HKh (vol. II., p. 624) mentions three Commentaries by IU on the Jumal of Jj, but none on the Jumal of Zji.

P. 583, l. 22. Rather "*I shall be abiding here so long as mount 'Asīb shall abide.*" The poet is referring to his approaching death and burial at the foot of mount 'Asīb near Ancyra in the territory of the Greeks (see the KA cited by De Slane in the Dw, and the AF and BS). 'Asīb is a mountain in the countries of the Banū Sulaim; and there is the grave of Šakhr Ibn 'Amr the brother of AlKhansá, who is he that says.

أَجَارَتَنَا كَسْتُ الْغَدَاةَ بِظَاعِنٍ \* وَلَكِنْ مُقِيمٌ مَا أَقَامَ عَسِيبٌ

*O our female neighbour, I shall not be departing in the morning; but I shall be abiding so long as mount 'Asīb shall abide* (Bk). 'Asīb is a [well-known (MI)] mountain [in the highland of Najd (MI)] belonging to [the Banū (ZJ)] Hudhail (ZJ, MI).

P. 584, l. 5. His name was Dīnār (Jeh).

P. 587, l. 12. خَارِمٌ is spelt by Syt with the dotted خ (DM).

P. 588, l. 10. Fluegel (HKh, II. 39) translates قَالَ خَالَفَ فِيهِ النَّحَاةَ by "Grammatici, inquit, de eo dissentiunt," misreading النَّحَاةَ. The passage of the ML there quoted in an abridged form by HKh is وهو كتاب خالف فيه أقوال النحويين في أمور كثيرة, as to the meaning of which there can be no doubt.

P. 591, l. 1. AnNadr Ibn AlḤārith was beheaded by 'Alī at the order of the Prophet after Badr (KA). The SR, KA, Nw, and Jsh make the poetess his sister; and the T, IKhn, Is, and DM make her his daughter.

P. 592, l. 13. Šubāḥ (IHb, IKb, ID, KF); not Šabbāḥ, as in Lane (p. 104, col. 3). Read Šubāḥ.

P. 604, l. 20. By Ibn ArRikā' al'Āmilī (Mb).

P. 606, l. 14. Wrongly attributed to Imra alKais (Ahl)—l. 1. Read "[of.]"

P. 608, l. 19. جَذَامٌ (T, FA, N), diptote because of the quality of proper name and femininization, it being a قَبِيلَةٌ (FA). Both editions of the ML have جَذَامًا, triptote because *masc.*, as being a حَيٌّ. Cf. P, vol. II., p. 627, and Md, vol. II., p. 196.

P. 613, l. 15. Apparently in supplying the place of the two terms in the *cat.* of ظَنَ [497, 526], and in suppressibility of the *prep.* [497, 514]—l. 18. The Egyptian edition has تَوَسَّطَ.

P. 615, l. 17. Read "the original *interrog.*"

P. 616, l. 5. On "*simple apprehension*" see Whateley's *Logic* (Edition of 1872, p. 36).

P. 620, l. 14. Jarīr said "And, when I reached this verse, 'Abd AlMalik, who had been reclining, sat up straight, and said 'Whoso of you will praise us, let him praise us with the like of this, or let him be silent'" (IKhn).

P. 623, l. 12. 'Aḳīl was the own brother of our lord 'Alī (DM). See Muir's *Mahomet* (1st edition, vol. IV., p. 127).

P. 630, l. 18. I. e. *Even if*.

P. 637, l. 17. Or *I have asked thee: if thou hadst given me, (it would have been well)*. I am not certain whether قَدْ سَأَلْتُكَ is meant to be an indication of the suppressed *correl.* or not.

P. 638, l. 16. لَوْ غَيْرُكَ الْخِ , i. e. لَوْ غَيْرُكَ الْخِ If AzZubair (had clung to) another than you, had clung to his pledge of safety (Mb), in which version it is an *ex.* of case (2).

P. 639, l. 10. He said this when he was imprisoned by his former friend AnNu'mān Ibn AlMundhir, meaning *If another than thou had injured me, I should have repelled him by means of thee; whereas I cannot repel thee by means of another, because no one is more powerful than thou in this age* (Jsh).

P. 641, l. 6. For "Abī" read "Ubayy Ibn"—l. 17. Abū Barā (SR, LM), 'Āmir Ibn Mālik [Ibn Ja'far (SR, LM)], Mulā'ib alAsinua (SR, ID, LM), of the Banū Ja'far Ibn Kilāb (ID).

P. 643, l. 16-17. From the same poem as the verse in vol. I., p. 210.

P. 644, l. 3-5. Or *One of the women of the Banu Dhuhl Ibn Sha-  
bān has enthralled thy heart, even if what she has done grieves thee—l. 1.*  
“negatived” qualifies “correl.,” not “oath.”

P. 645, l. 2. The evidence is in *لَمَّا غَبَّتْ*, the *ل* in *لَتُنْ غَبَّتْ* being subsidiary to the oath, and *لَمَّا غَبَّتْ* being the *correl.* of the oath, because the oath precedes the condition, which has no *correl.* [427]. If you say “We do not admit that the *ل* in *لَتُنْ* is subsidiary: but the aggregate of the condition and its *correl.*, vid. *لَتُنْ غَبَّتْ عَنْ عَيْنِي لَمَّا*, is the *correl.* of the oath, vid. *وَالَّذِي*; so that the *ل* in *لَمَّا غَبَّتْ* is only in the *correl.* of the condition, not in the *correl.* of the oath; and therefore is not anomalous,” the reply is that the *correl.* of the oath, vid. *وَالَّذِي*, is suppressed, i. e. *لَمَّا فَارَقْتَنِي*, and then the poet swears again by saying *لَتُنْ غَبَّتْ*, i. e. *وَاللَّهِ لَتُنْ غَبَّتْ* (DM).

P. 647, l. 16. *أَيُّ ذِي* (Mb, ID).

P. 655, l. 19. Lane (p. 93, col. 2) has *Whenever*, a rendering of *مَهْمَا* condemned by good grammarians [181]. His proposal to supply the ellipse by saying *أَمَّا ذِكْرُكَ أَلْعَبِيدُ* makes the *cop.* in the enunciative *prop.* *فَالْمَذْكُورُ ذُو عَبِيدٍ* a *lit.* repetition not of the *incl.* *ذِكْرُكَ*, but of its *reg.* *أَلْعَبِيدُ* [27]—l. 20. Read “*slaves, (the mentioned is) an.*”

P. 668, l. 1. The Jsh has *سَبِيلٍ*, which is corroborated by the rhymes, in place of *مَرَادٍ* given in the MI.

P. 673, l. 1. Read “*n.*”

P. 675, l. 11. Read *الْفَارِبُ*.

P. 676, l. 3. By Bujair Ibn ‘Anama at-Ta‘i, an admirable heart-poet (FA). Lane also (p. 1414, col. 3) has ‘Anama. But both editions of the Jsh have Ghanama.

P. 681, l. 1. Lane (p. 1321, col. 3) translates as though رَضِيعَى were an *inch*, "Two foster-brothers ..... swore together;" and, reading تَتَفَرَّقُ, renders it "that you, or they, i. e. a tribe (قَبِيلَةٌ) or a company of men (جَمَاعَةٌ), .....should not ever become separated." This verso comes next to the one at p. 358; and the poet is describing Al Muḥallik as the foster-brother and inseparable companion of munificence, i. e. as always munificent: cf. MDh, V. 110.—l. 13. The ML has يَتَارَ<sup>عُ</sup>; but the Jsh gives يَقْصِدُ<sup>عُ</sup>, which is corroborated by the rhymes.

P. 684, l. 10-17. This passage is taken from the ML, II. 350 (on the suppression of the subsidiary ل), and incorporated into the ML, I. 336 (on the subsidiary ل).

P. 685, l. 7. 19. Read التَّوَاءُ<sup>عُ</sup>.

P. 688, l. 3. This means that the 1st pers. of the imp. is rare, not that it ever occurs without the ل.

P. 689, l. 1. See the note on p. 12, l. 13.

P. 692, l. 11. لُبَيْسُ شَيْئًا عَمَلُو<sup>عُ</sup> (B).

P. 697, l. 22. See Mb, p. 217, l. 6 and § 193.

P. 699, l. 13. It is named by R "the Tanwin of declinability, the meaning of which is that the n. is *infl.*"

P. 701, l. 20. Read "O" in Roman type.

P. 710, l. 17. Read اِفْعَلْ<sup>عُ</sup>.

P. 712, l. 4. In the 1st ex. read اَمَّا<sup>عُ</sup>.

P. 715, l. 12. The DH inserts as the 3rd hemistich

وَلَا يَرَى مَالًا لَهُ مَعْدُونًا<sup>عُ</sup>

And not holding goods of his to be counted, i. e. not counting his goods from his liberality. Wright (1st edition, vol. II., p. 280) has اَقَاتَلَنَ<sup>عُ</sup>, which is wrong, because the n. is *infl.*, as the DM says—l. 16 Apparently اَشَاهَنَ<sup>عُ</sup> is in the *sing. masc.* because the poet is addressing the tribe under the name of its ancestor Hanifa

P. 716, l. 14. Another ex. is <sup>أ</sup>لَا <sup>أ</sup>تَرِيْنَا <sup>أ</sup>أَلَا <sup>أ</sup>أَلَا [Notes on p. 574, l. 12]  
(DM); and another is <sup>أ</sup>فَلَمَّا <sup>أ</sup>تَرِيْنَا <sup>أ</sup>أَلَا [589].

P. 717, l. 10. Read <sup>أ</sup>تَهْنِئْنَ.

P. 726, l. 14. Read <sup>أ</sup>أَكْرَمَتْكُنَّ.

P. 731, l. 17. Dele "is."

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